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MAP III
SHOWING THE
AREA OCCUPIED
BY THE
BIHARI DIALECTS
HINDI DIALECTS
MAITHILI
MAGADHI
CHUTIA NAGPUR
MARATHI

SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRI LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHÁR, IN THE EASTERN PORTION OF THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN PORTION OF THE CENTRAL PROVINCES.

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PART I.

INTRODUCTORY.

Compiled under orders of the Government of Bengal

By GEORGE A. GRIERSON, B.C.S.,

OFFG. JOINT-MAGISTRATE OF PATNA.

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कस कस कसमर किना मगहिया ।
का भोजपुरिया कौ तिरहुतिया ॥

Popular song.

For "what," Kasmar (Sáran) has *kas kas*, and Mágadhí *kiná*; Bhojpúrí has *ká*, and Tirhutí *ki*.

FROM

G. A. GRIERSON, ESQ., C.S.,

Offg. Joint-Magistrate of Patna,

TO

THE DIRECTOR OF PUBLIC INSTRUCTION, BENGAL.

Dated Bankipore, the 24th January 1882.

SIR,

I HAVE the honour to forward herewith final proofs of the first or introductory part of the series of Bihárí grammars which I was deputed to compile in the early part of 1881. The remaining seven parts are ready for the printer, and one is already in the press.

It will be advantageous here to recapitulate briefly the grounds on which my proposal for compiling these grammars was originally made. As stated in a letter written to you in February 1881, they were as follows: "Many Bihár officials have complained to me of the impossibility of understanding the *gaoñwárí bolí* of the witnesses who come into their courts, and more than one has suggested to me that I should compile a grammar of it, imagining apparently that the *gaoñwárí bolí* was one uniform language current over the whole of Bihár. This, of course, was not the case; the vernacular of Bihár really consisting of three well-defined dialects, each of which itself varies according to its locality." I then proceeded to give examples showing how the various dialects differed amongst themselves and from High (or classical)

Hindí. These examples it is not necessary to repeat here. I then observed that these dialects differed little in vocabulary; "their main point of difference is grammar, and it is a compendious grammar of the dialect of each district which I wish to compile for the use of officials. No grammar of any of the dialects of Bihár has ever been published except the Bhojpúrí Grammar of Mr. Beames, which is now, I believe, out of print. Professor Hœrnle's Grammar gives rather the forms current round Benares, and my Maithilí Grammar, which is being printed by the Asiatic Society, will not meet the requirements of the Mágadhí and Bhojpúrí-speaking parts of Bihár." This proposal was adopted by Government, and I was deputed for a period of about six weeks on special duty to collect the materials necessary for the work. It would, of course, have been impossible for me to carry it out in the time, had not I already collected a large quantity of information which only required arranging; and, as it was, with the assistance of the officers of the Education Department I was able to complete the heaviest part of the work within the period allotted. Since then I have continually devoted to it all the time I could spare from other duties, and now the grammars are ready for the press. Beyond the cost of printing, Government has been put to no expense whatever in the work, for I have done all the work of arrangement with my own hand, no other method indeed being possible.

The scope of these grammars will be found detailed on page 17 of this part, and I need not repeat it here.

In the historical division of this introduction I have endeavoured to avoid anything like controversy, or any statement of facts which are not now regarded as proved by all schools of philologists, both here and in England, who have taken up the

subject. I have purposely avoided all disputed points, as a work compiled for general use is not the fit place to contain any theories which, however well founded, are not yet received by many as conclusively proved.

In conclusion, I wish to thank the various Deputy Inspectors of Schools who have rendered me most intelligent and efficient help. Without their aid it would have been impossible for me to accomplish the task within the time allowed. I wish specially to record the assistance rendered to me by Paṇḍit Śiv Náráyaṇ Trivedí, Deputy Inspector of Schools, Gayá; Munshí Rádhá Lál, Deputy Inspector of Schools, Sháhábád; and Munshí Rám Prakáś Lál, Deputy Inspector of Schools, Sáran.

I have the honour to be,

SIR,

Your most obedient servant,

G. A. GRIERSON,

Offg. Joint-Magistrate.

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PART I.

GENERAL INTRODUCTION.

DIVISION I.

HISTORICAL.

Introductory.

SECTION 1. The speeches treated of in the accompanying series of Grammars are all various forms of one class of languages, called by some Eastern Gaudian and by others Eastern Neo-Indo-Aryan. These languages are the Asámí (or Assámese), the Bangálí, the Uriyá, and the ones at present treated of. These last are usually called the Eastern Hindí dialects; but that name is liable to objection on the score that it suggests the fact that they are merely dialectic forms of the so-called Hindí language which we meet in the Bágh-o-Bahár and the Prem-Ságar, and which is a modified form of the Braj Bháshá or dialect of the Doáb. This is not the fact; for though, doubtless, Hindí and the dialects herein treated of may ultimately be traced up to a common parentage, this point of departure is so extremely distant, and the stems of these languages have developed and branched off so luxuriantly in different directions, that they have nothing in common but their roots.

Meaning of the word 'dialect.'

SECTION 2. Besides this, there is this other grave objection against the use of the term 'dialect,' that this term, as popularly (though not scientifically) accepted, necessarily presupposes the existence of some one closely connected form of speech to which the dialects can be referred as a standard. Thus

there are Yorkshire and Somersetshire dialects of literary English, and Provençal and Norman dialects of literary French. But there is no standard language of which, say, Tirhutí or Bhagalpúrí can be called dialects, for there is no standard of the so-called Eastern Hindí language. If, therefore, we use the word 'dialect' at all, it must be with the distinct understanding that it is not used in its popularly accepted sense, but in the sense of speech used by the people of a certain limited tract of country, and that all idea of reference to another standard speech must be rigorously excluded. With this *proviso* there is no objection to the use of the word; and in this sense it will be used when referring to the languages herein treated of.

Nomenclature.

SECTION 3. The term 'Eastern Hindí' being manifestly objectionable as a name descriptive of this group of dialects, it remains to find a better. The term 'Bihárí' exactly supplies the need. Bihárí means the language of Bihár; and though it will subsequently be seen that the so-called Eastern Hindí dialects are spoken as far south as Jabalpúr and as far west as Banáras, in the absence of a better name this cannot be called a serious objection. The name Bihárí is therefore proposed on the following grounds:—

(1) It is a local name, like the names of other languages, as Bangálí, Panjábí, &c.

(2) The extension of the name to cover all the dialects of Eastern Hindústán has a parallel in the case of Maráṭhí, which has been extended to cover the Dakhaní dialect of Berár, while it means literally only the dialect of the Maráṭhá country.

(3) There is a historical propriety in the name, as the word Bihár is derived from the Buddhist *viháras* or monasteries, once so thickly spread over that region; and Bihárí in its most ancient form was the language of the early Jains and Buddhists.

And (4) Bihárí has a prescriptive right to the dignity of assuming a general character, for the only one of all the dialects of Eastern Hindústán which possesses any literature is Maithilí, a dialect of North Bihár.

For reasons which will be seen further on, the group of dialects at the head of which stands Braj Bhásha, and which are referred to literary (or

High) Hindí as a standard, can then be called the 'Hindí group of dialects.'

The Eastern Neo-Indo-Aryan or Gaudian languages.

SECTION 4. I have already stated that the Bihárí group of dialects, together with Uṛiyá, Bangálí, and Assamese, form together a class of languages called by some the Eastern Gaudian languages, and by others the Eastern Neo-Indo-Aryan languages. Both these names have their objections. The latter is far too long for ordinary use, and there are also objections to the former term. Gaudian means the language of the people of Gauḍa; and the term Gauḍa represents two countries, both Bangál, of which the capital was the famous city of Gauṛ in Máldá, and the Eastern part of Audh, which is the ancient Gauḍa of Sanskrit literature. Either of these is a comparatively small tract, and rather insignificant to give a name to all the Neo-Aryan languages of India, from Maráṭhí to Asámí; but it is a convenient word, and may be adopted for want of a better, and as such has been accepted by many modern scholars. I shall, therefore, when referring to these languages, generally use the word Gaudian, reserving at the same time the right to call them also Neo-Indo-Aryan when I wish to be scientifically accurate.

Western, Northern, and Southern Neo-Indo-Aryan or Gaudian languages.

SECTION 5. In the same way we find a *Western* Neo-Indo-Aryan or Gaudian class of languages, including the Hindí dialects (with High Hindí as a standard), Panjábí, Gujarátí, and Sindhí; a *Northern* Neo-Indo-Aryan or Gaudian class of languages, including Naipálí, Garhwálí, and Kumaonís; and a *Southern* Neo-Indo-Aryan or Gaudian language, Maráṭhí, forming a class by itself.

It will now be advantageous to trace the connection between these four classes of languages:—

(1) The Eastern Neo-Indo-Aryan or Eastern Gaudian.
(2) The Western Neo-Indo-Aryan or Western Gaudian.
(3) The Northern Neo-Indo-Aryan or Northern Gaudian.
(4) The Southern Neo-Indo-Aryan or Southern Gaudian.

It will be seen that they include amongst them all the modern Aryan languages of India. Other languages are Dravidian, such as Tamil; or

Kolarian, such as Saontálí; or Tibeto-Burman, such as the languages of the Gáros; or Khásí, like those of inhabitants of the Khasi and Jaintia hills.

Their origin.

SECTION 6. It is well known that the earliest documents which we possess of the Aryan languages of India are the older hymns of the Ṛig Veda. These, however, can hardly be taken as representing the actual form of the language spoken by the people at the time at which they were written. They must be taken as representing the literary form of that language, as distinct from the spoken form: just as at the present day there are literary and colloquial forms of English. The language of the Ṛig Veda became, however, a sacred language, and was jealously conserved, and forced into a peculiar development of its own, by its guardians the Bráhmaṇs. It finally became stereotyped by the labours of the great grammarian Páṇini and his followers about the middle of the fourth century (B.C.). As fixed by them it became known as the *Saṅskṛita* (Sanskrit) or pure language, as distinct from the *Prákṛita* or vulgar language of every-day speech. It thus appears that Sanskrit cannot be called the origin of the vernaculars of India. On the contrary, it and they had a common origin, and they grew up side by side. Each has, no doubt, greatly influenced the other in the matter of vocabulary,* but neither can be said to be derived from the other.

It is therefore the Prákrit languages of ancient India to which we must look for the origin of the modern Aryan vernaculars. These languages developed in the mouths of the people from the original vernacular of the time of the Ṛig Veda. They also received a certain amount of literary cultivation, and we find them also acquiring the twofold character of combining two languages, a literary and a colloquial, at a time usually stated as about the commencement of the Christian era.

* Sanskrit contains many words which show an unmistakeable Prákṛit origin, *e.g.* गेह *geha*, 'a house,' beside the equally classical गृह *gṛiha*; and the modern languages have largely supplemented their vocabularies by substituting Sanskrit words for other words which the continual attrition of thousands of years had worn away into almost unpronounceable masses of vowels. *E.g.*, when it was found inconvenient to use such words as निओओ *n-i-o-o*, the vernaculars borrowed in comparatively modern times the Sanskrit word नियोग *niyoga*, and used *it*.

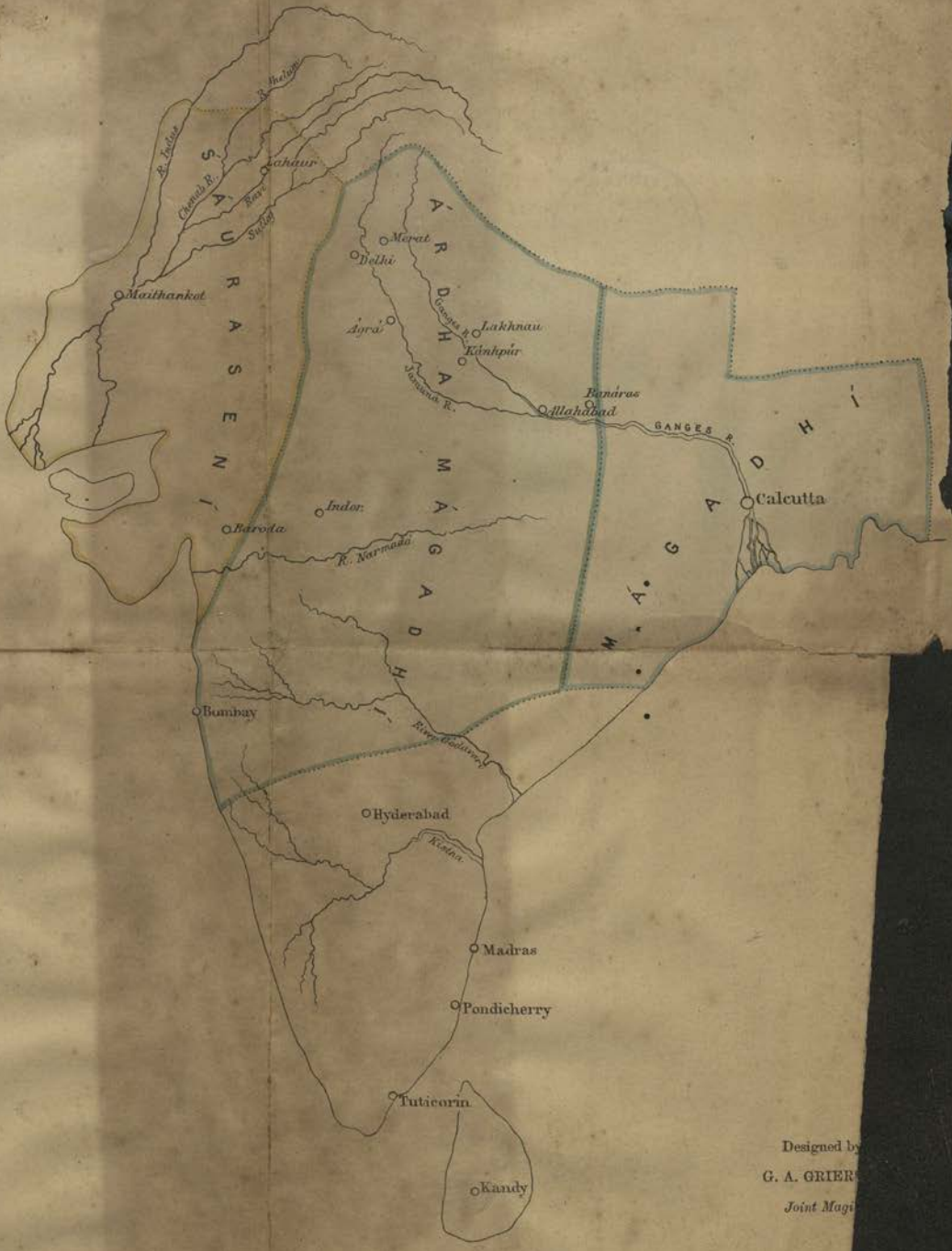
MAP I

SHOWING THE

ORIGINAL DISTRIBUTION

OF THE

SAURASENÍ & MÁGADHÍ PRÁKRITA LANGUAGES.



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G. A. GRIER

Joint Magi

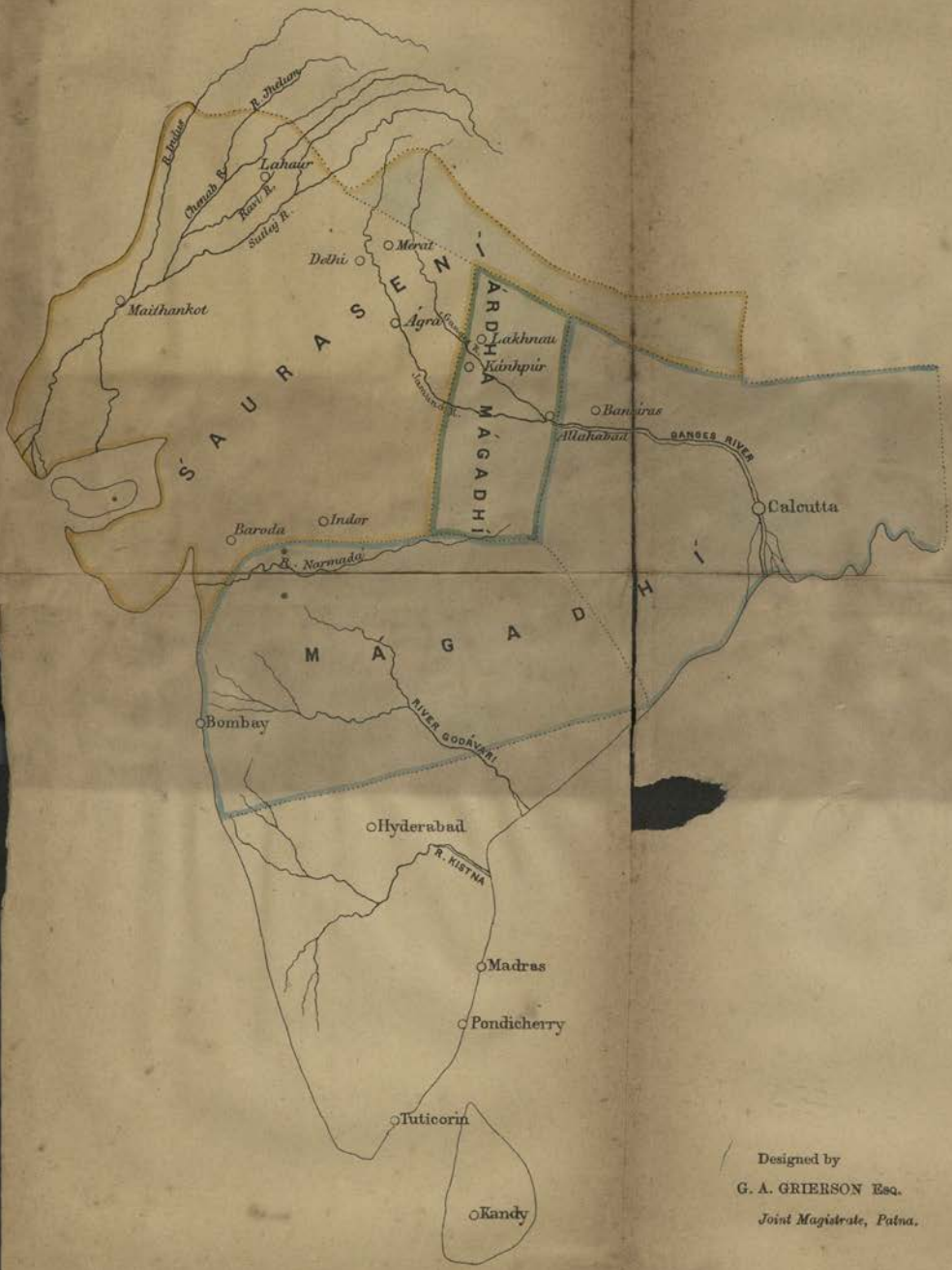
MAP II

SHEWING THE

SUBSEQUENT DISTRIBUTION

OF THE

SAURASENÍ & MÁGADHÍ PRÁKRITA LANGUAGES.



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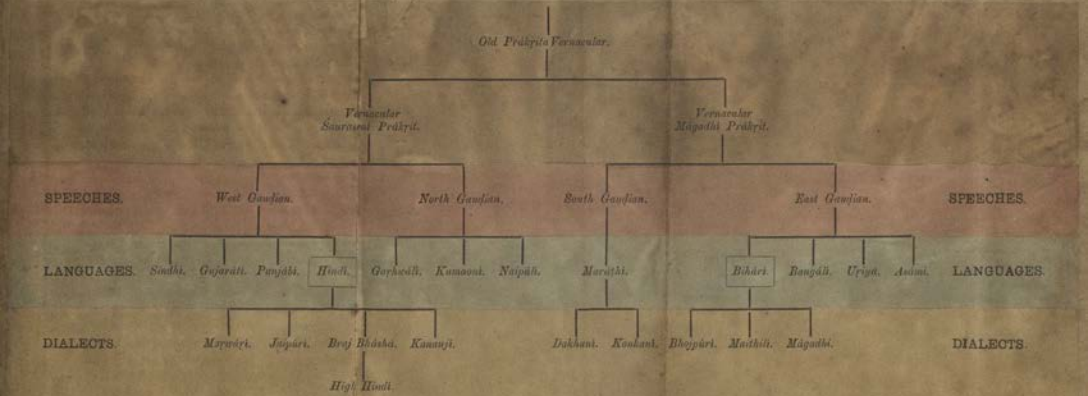
ANCIENT SANSKRIT.



SECTION 7. At this time there were two Prákrit languages current over Northern India,—one called Saurasení, and covering the greater part of the tract of country now occupied by the Western Gaudian languages; and the other called Mágadhí, and covering the tract now occupied by the greater part of the Eastern Gaudian languages. These two met, and to a certain extent overlapped west of the province of Audh, in the country round Alláhábád and the Maráṭhá country, and the mixed language there spoken was called Ardha Mágadhí or 'half Mágadhí.'

The two great Prákrit languages.

The annexed map attempts to show roughly the distribution of these languages in Northern India. It is based partly on rock inscriptions and partly on the map in Hœrnle's edition of the Prákṛita Lakshaṇa. It does not pretend to be accurate.

These two languages both received the honors of literature. Saurasení in several of its dialects is used in the Sanskrit plays, and Mágadhí is also used in the same plays to a lesser extent. They can hardly be called two distinct languages,—that is, as different as French and Italian are from each other. Each has, however, its own literature and its own set of native grammarians; and it is a most erroneous idea to consider that either of them was a phase of, or a dialect derived from, the other. Indeed circumstances appear to point out that Mágadhí is incomparably the older of the two, and that

SECTION 8. "Some time in the remote past it must have reached up to the extreme western frontiers, and have been the only language of North India; but in course of time it gradually receded more and more towards the south and east before the advancing tide of the Saurasení tongue, leaving here and there in the deserted territories traces of its former presence. What the eastern and southern frontiers of Mágadhí may have been in those early times, when it reached to the far west of India, it is impossible to say. Very probably as it receded before the Saurasení it may have conquered fresh territories in the south and east, which had not been before occupied by any Aryan tongue. The head-quarters of the Saurasení tongue, whence it gradually

Their history.

spread towards the north-east and east, appear to have been in Western Rájputáná . . . . . .

"From these indications it would appear that the Mágadhí tongue is the older of the two; that is, that its occupation of North India preceded the development and extension of the Saurasení. Perhaps this may be taken to point to the fact that two great immigrations of people of the Aryan stock into India took place at different periods, both speaking essentially the same language, though in two different varieties."*

Their final location.

SECTION 9. As time went on, the Saurasení continued its eastern progress, displacing the western portions of the Ardha Mágadhí, which was also encroached upon from the east by Mágadhí, which in its turn apparently found a vent not only in the east, but in the south-west. Mágadhí seems to have been forced through the narrow neck of territory between Alláhábád and Jabalpúr, and thence to have spread down the valley of the Narmadá over the Maráthá country, which had formerly been occupied by Ardha Mágadhí and by a debased dialect of Saurasení. At the same time it failed to conquer this southern tract entirely; the language of this southern tract became itself a kind of Ardha Mágadhí, having traces of the old Saurasení influence, which were almost overpowered by Mágadhí. The Saurasení in the south was in fact almost, but not entirely, suppressed, and the language of the south became a strongly Mágadhized (*sit venia verbo*) Ardha Mágadhí. The accompanying map, based on that in Hœrnle's Comparative Grammar, will show the new state of affairs, and serve as a basis of comparison with the preceding map. These maps, it must be distinctly remembered, only pretend to be rough exemplifications by means of definite lines of our present knowledge regarding a state of affairs essentially indefinite; for languages are not separated by straight lines, but insensibly merge into each other.

The traces of this exchange exist to the present day, for while the Eastern and Western Gaudian languages show plainly and clearly their direct descent from their Prákrit ancestors, it is not so with the Northern and Southern. The Southern Gaudian language, although undoubtedly of

* Hœrnle's Comparative Grammar, pp. xxxi and xxxii.

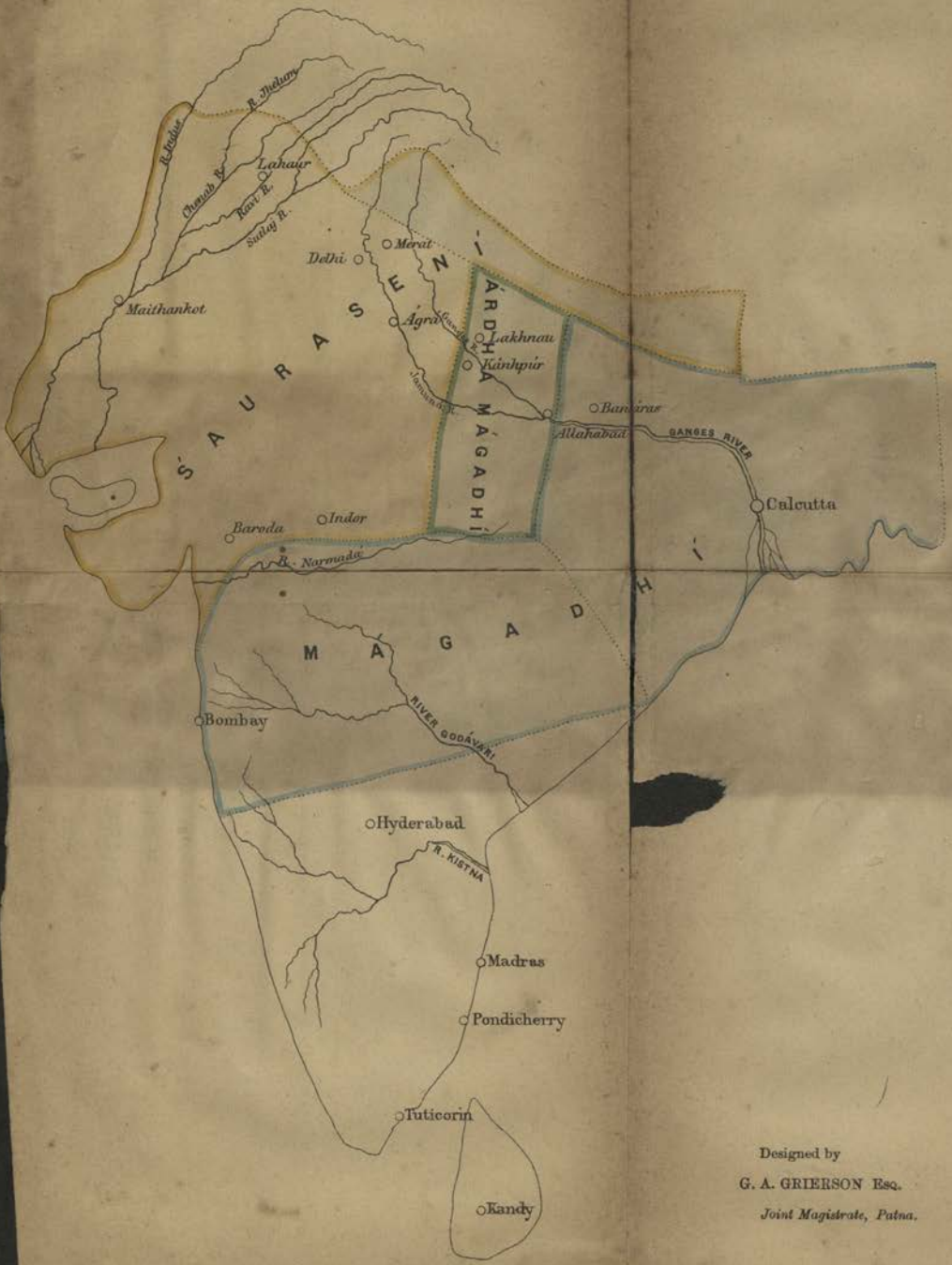
MAP II

SHOWING THE

SUBSEQUENT DISTRIBUTION

OF THE

SAURASENÍ & MÁGADHÍ PRÁKṚITA LANGUAGES.



Designed by

G. A. GRIERSON Esq.

Joint Magistrate, Patna.

Mágadhí stock, still bears traces of the old Saurasení influence; and similarly the Northern Gaudian languages, which were similarly conquered from Ardha Mágadhí by Saurasení, though undoubtedly of Saurasení stock, still bear traces of the old Mágadhí influence.*

Their modern representatives.

SECTION 10. It is this Mágadhí-derived Eastern Gaudian language which in process of time still further subdivided itself into the Bihárí group of dialects, Uriyá, Bangálí, and, at a later period, Asámí; and in the same way the Saurasení-derived Western Gaudian language subdivided itself into the Hindí group of dialects, Panjábí, Sindhí, and, at a later period, Gujarátí.

Hence it appears that while the Bihárí and the Hindí groups of dialects are widely distinct languages, each has its congeners of similar origin: that is to say, Bangálí is much more nearly related to, and much more like, the Bihárí dialects than they are to the Hindí dialects; and *vice versâ*, Panjábí is much more nearly related to and like the Hindí dialects than they are to the Bihárí. It therefore follows as a necessary logical sequence that if Bangálí or Panjábí are to be considered as languages independent of the Bihárí and Hindí groups of dialects respectively, much more must these Bihárí and Hindí groups of dialects be considered as languages independent among themselves and of each other.

Hence I shall for the future no longer designate them in these pages as groups of dialects, but shall call them the Bihárí language and the Hindí language respectively.

The accompanying table shows the mutual relationship of the various Neo-Indo-Aryan or Gaudian vernaculars.

Comparison of Bihárí and Hindí languages.

SECTION 11. I now proceed to point out the main points of differences which exist between the Bihárí and Hindí languages. Before doing so, however, it will be necessary to clear our ground by explaining the meaning of certain technical terms which have to be used.

* Thus the Southern Gaudian language Maráṭhí possesses a long form for nouns in *ayá* and an active case in *ne*, both of which forms point to a Saurasení origin; and again Naipálí agrees with Eastern Gaudian languages in the active construction of the past tense of transitive verbs.

Tatsama and Tadbhava.

Preliminary definitions.

Section 12. Omitting words of entirely foreign origin which have been adopted into the Gaudian languages, such as the English word *ṭikaṭ*, 'a ticket,' or the Arabic word *zulm*, 'oppression,' their vocabularies are entirely of Aryan origin. This Aryan portion of the vocabulary has again been subdivided by native scholars into two classes, called respectively *tatsama* and *tadbhava*.

Tadbhava words are those which have descended into modern vernaculars from Prákrit sources, while *tatsama* words are those which have been borrowed in later times direct from the Sanskrit, to supply real or fancied deficiencies in the vocabulary. Thus the word *ráy*, 'a king,' has come down to the modern Gaudian languages through the Prákrit, and is therefore a *tadbhavá*; but *rájá*, 'a king,' has been borrowed direct from the Sanskrit in later times, and is therefore a *tatsama*. Similarly *bhái*, 'a brother,' *khet*, 'a field,' *dahin*, 'right,' are *tadbhavas*; while *bhrátá*, 'a brother,' *kshetra*, 'a field,' and *dakshiṇ* (corrupted to *dakhin*), 'right,' are *tatsamas*.

A similar division of words of Latin origin may be made in the English language; for example, *honour* is a *tadbhava* word derived from Latin through the French 'honneur,' while *honor* is a *tatsama* word borrowed directly from the Latin by our American cousins.

Weak Forms, Strong Forms, Long Forms, and Redundant Forms.

These are technical terms for the four forms every substantive in the Gaudian languages is liable to take. In practice every noun does not take all these four forms—generally only three of them; and it can be only learnt by practice which of the first two of these forms is used in the case of any particular noun; but theoretically all nouns, and in reality some nouns do take both. All nouns can optionally take the last two forms, viz. the long and the redundant.

The weak form is the shortest form of the noun, generally ending in a short vowel or silent consonant. Thus Bihárí *ghoṛ*, 'a horse,' *loh*, 'iron,' or *miṭh*, 'sweet.'

The strong forms are simply the weak forms strengthened by the lengthening of the final vowel. Thus *ghoṛá*, 'a horse,' *lohá*, 'iron,' or

miṭhá, 'sweet,' all of which are common to all Gaudian languages of India. Weak and strong forms are collectively called *short forms*.

The long forms are formed by adding a suffix, such as *yá* or *wá*, to the weak form of any noun. Thus *ghŏṛ'wá*, 'a horse;' *lŏh'wá*, 'iron;' or *miṭh'wá*, 'sweet,' all of which are the Bihárí long forms of the above words. Other examples in Bihárí are—

Short forms.				Long forms.
Málí, 'a gardener'	...	...	...	*Maliyá.*
Ghar, 'a house'...	...	...	...	*Ghar'wá.*
Pothí, 'a book'...	...	...	...	*Pŏthiá.*
Ású, 'a tear' ...	...	...	...	*Ãsuwá.*

The redundant forms are formed by reduplicating the final suffix of the long form. These forms are principally used by the vulgar. Examples are—

Long forms.				Redundant forms.
Maliyá	...	...	...	*Maliyawá.*
Ghar'wá	...	...	...	*Gharauwá.*
Pŏthiyá	...	...	...	*Pŏthiyawá.*
Asuwá	...	...	...	*Asuwawá.*

We now proceed to consider the difference between the Bihárí and Hindí languages, comparing the former with its congener Bangálí.*

Pronunciation.

Section 13. *First*, as regards pronunciation. Bihárí has a tendency to dentalise lingual semi-vowels: thus B.† has often *r* and *rh* where H. has *ṛ* and *ṛh*. Thus the verb meaning 'to fall' in B. is frequently pronounced *parab*, but in H. it is always *paṛ'ná*. Again it often has *r* or *n* where H. has *l*. Thus B. *phar*, 'fruit,' but H. *phal;* B. *gárí*, 'abuse,' but H. *gálí;* B. *nangoṭ*, 'a waist-cloth,' but

* Much of the following will be found in Hœrnle's Gaudian Grammar, p. ix.

† Throughout the following sections I have used the contractions B. for Bihárí, H. for Hindí, and H. H. for High or literary Hindí. Unless specially stated, I have taken Bhojpúrí as spoken in Arrah and Chhaprá as the typical Bihárí dialect, and Braj Bháshá as the typical Hindí dialect. I have in Sections 14–16 specially selected as examples words common to all or nearly all the Gaudian languages. The examples must, hence, not be taken as invalidating what I shall subsequently say regarding vocabulary in Section 17.

H. *langoṭi*. The same tendency is observable in Bangálí, where *l* is even written *n*. The vulgar in Bangál pronounce *Lakshmi* as if it were *nakkhi*; and the Bangálí for a waist-cloth is *nĕng'ṭi*.

(2) While H. sometimes omits medial *h*, B. inserts an euphonic *h*. Thus B. *dihalas*, 'he gave,' but H. *diá* or *diyá*.

(3) While B. and Bangálí never tolerate an initial *y* or *w* except in interjections, H. not only tolerates them, but sometimes adds them euphonically. Thus B. *e me*, 'in this;' *o me*, 'in that:' but H. *yá mẽ*, *wá mẽ*.

(4) B. and Bangálí have the short vowels *ĕ*, *aĭ*, *ŏ*, and *aŭ*, which are unknown to H. Thus B. *bĕṭiyá*, 'a daughter;' *bŏláwat*, 'calling:' and Bangálí *ĕk*, 'one;' *bĕkti* (*byakti*), 'a person;' and *gŏm*, 'wheat:' but H. *biṭiyá*, *buláwat*, &c.

(5) B. generally prefers to retain the hiatus *aï* and *aü*, while H. always contracts them to *ai* and *au*. Thus B. *baïsaï*, 'he sits,' but H. *baiṭhe*; B. *aür*, 'and;' H. *aur*.

Derivation.

SECTION 14. *Second*, as to derivation. (1) The strong form of masculine nouns of the *a* base has in B. a final *á*, as *ghoṛá*, 'a horse;' *bhalá*, 'good;' and the short form of pronouns a final *e*, as *je*, 'who.' But in H. these forms end in *au* or *o*, as *ghoṛau*,* 'a horse;' *bhalau*,* *bhalo*, 'good;' *jau* or *jo*, 'who.'

(2) The singular possessive (or genitive) case of the personal pronouns has in B. a medial *o*, but in H. *e* or *á*: thus B. *mor*, 'my,' but H. *merau* or *márau*.* Compare the Bangálí *mor*.

(3) B. prefers the weak form ending in a silent consonant of masculine nouns with an *a* base, but H. the strong forms in *au* or *o*. Thus B. *baṛ*, 'great,' H. *baṛau* (High Hindí *baṛá*); B. *mor*, 'my,' H. *merau*; B. *det*, 'giving,' H. (Márwárí) *deto*; B. *paṛhal*, 'read,' H. *paṛhyau* (High Hindí *paṛhá*). Compare the Bangálí *bŏṛŏ*.

(4) B. prefers the long form of substantives in *'wá* or *au*, but H. that in *ayá* or *ai*: thus B. *Ram'wá* or *Ramau*, 'Ram,' but H. *Ramayá* or *Ramai*.

* The forms *ghoṛá* and *bhalá*, &c., which we meet in Úrdú and High Hindí, are not real Hindí forms, but are borrowed from Panjábí.

(5) While H. uses, as a rule, only the short form of pronouns, B. has generally also a long form in *n*: thus B. *se* or *taun*, 'he,' but H. only *so*.

(6) While H. declines its nouns entirely with the aid of postpositions, B. has in some dialects true inflections for the instrumental and locative cases singular. Thus in Maithilí we have *ghoṛē* (Sanskrit *ghoṭakena*), 'by a horse,' and *ghoṛe* (Sanskrit *ghoṭake*), 'in a horse;' so also in Bangálí we have *bálake*, 'in a boy,' while in H. we only have *ghoṛe se*, *ghoṛe mẽ*,* and *bálak mẽ*.

Inflection.

SECTION 15. *Third*, as to inflection. This is the most important point to be noticed. The conjugation especially of verbs in Bihárí is radically different from that in Hindí, while it closely approximates to that in Bangálí.

a.—Declension.

(1) B. does not possess the active case in *ne*, which we meet in Hindí: thus B. *ú kaïlas* 'he did,' but H. *wá ne kiyau*, High Hindí *us ne kiyá*.

(2) The oblique form singular of strong masculine nouns in *á* has in B. a final *á*, but in H. a final *e*: thus B. *ghoṛá kĕ*, 'of a horse,' but H. *ghoṛe kau*, High Hindí *ghoṛe ká*.

(3) Nouns ending in a silent consonant have in some B. dialects an oblique form in *a* or *ĕ*; but in H. in such nouns the oblique form is always the same as the direct form. Thus (Mágadhí) *gharĕ sẽ*, 'from a house,' abl. sing. of *ghar*; 'a house,' but H. always *ghar se*. This explains the oblique form of the verbal noun ending in *ĕ*, formed from an obsolete direct form ending in a silent consonant, which corresponds to the High Hindí form of the verbal noun (miscalled the past participle) in desiderative sentences: thus (Bhojpúrí) *ú bolĕ ke cháhalá*, 'he wishes to speak,' equivalent to the High Hindí *wah bolá cháh'tá hai*.

(4) The B. verbal noun in *l* makes its oblique form end in *á*: thus *máral*, 'the killing;' *már'lá me*, 'in the killing.' This form does not occur in H.

* It is fair to add that in some of the more vulgar forms of the Hindí dialects a locative in *e* is found. It is, however, quite unknown as a literary form.

(5) In B. the instrumental and locative cases singular can be used in a true inflected form, as explained under the 6th clause of the second head.

(6) In B. the postpositions denoting cases differ considerably from those in Hindí.

(7) In H. the genitive postpositions are *kau* (H. H. *ká*), *ke*, and *kí*, and their use depends upon two factors—(1) whether the governing noun is in the direct or oblique form, and (2) whether it is masculine or feminine: thus H. H. *uská ghoṛá, uske ghoṛe par, uskí ghoṛí.* In B. this is not the fact. There are generally two sets of genitival postpositions,—(*a*) one which never changes, as *okar ghoṛá, okar ghoṛá par, okar ghoṛí;* and (*b*) a set which changes according as the governing noun is in the direct or oblique case, but not changing for gender, as (Bhojpúrí) *ŏk'rĕ ghoṛá, ŏk'rĕ ghoṛí, ŏk'rá ghoṛá par, ŏk'rá ghoṛí par.*

In some dialects there are genitive postpositions which change according to the gender of the governing noun, but then they are not affected by its being direct or oblique. Thus (Mágadhí) *ŏk'rá ghoṛá, ŏk'rá ghoṛá par, ŏk'rí ghoṛí, ŏk'rí ghoṛí par.*

With reference to the above genitival affixes, it should be noticed that Bangálí agrees with B. in their use. Thus we have *uhár ghoṛá, uhár ghoṛáy, uhár ghoṛí,* and *uhár ghoṛite.*

b.—Conjugation.

(1) In some dialects of B. the present indicative is formed by adding *lá* to the ancient (Sanskrit) present: *e.g. dekhílá,* 'I see.' This tense does not exist in Hindí.

(2) The periphrastic present is formed in H. by adding the verb substantive to the present participle. In some B. dialects it is formed by adding the verb substantive to the inflected verbal noun: thus B. (Mágadhí) *ham dekhĕ hi,* 'I see' (*quasi* 'I am on seeing,' *vulgo* 'I'm a-seeing'), but H. *mãĩ dekh'tá hũ.* Compare the colloquial Bangálí *dĕkh'chhi* (*i.e. dekhĕ hi*) beside the literary *dekhitechhi* (*dekhait hí*).

(3) The past tense in B. is formed by means of the suffix *al;* in H. by means of the suffix *yau* or *yo* (H. H. *á*). Thus B. *rahal,* 'he remained;' H. *rahyau;* H. H. *rahá.* Compare the Bangálí *rôhilŏ.*

(4) The perfect and pluperfect tenses are in Hindí formed by adding the auxiliary verb to the past participle. The auxiliary is then alone conjugated: thus High Hindí *maĩ girá hũ*, 'I have fallen;' *tú girá hai*, 'thou hast fallen;' *wah girá hai*, 'he has fallen.' Besides forming its perfect and pluperfect in this way, Bihárí also forms them by adding the third person singular of the auxiliary verb to the preterite, which last, and not the auxiliary, is then conjugated: thus (Mágadhí) *ham gir'lũ haï*, 'I have fallen;' *tõ gir'lẽ haï*, 'thou hast fallen;' *ú giral haï*, 'he has fallen.'

(5) In the periphrastic tenses of transitive verbs in B., the perfect participle is used in its oblique, and not in its direct form. This is not the case in H.: thus, *ham dĕkh'lĕ báṭí*, 'I have seen.'

(6) The future tense is made in B., like Bangálí, by the affix *ab*, but in H. by the suffixes *ih* or *as*. This does not apply to High Hindí, which forms its future in another and third way: thus B. *karab*, Bangálí *kŏribŏ*, 'I shall do,' but H. *karihãũ*, or *karasũ*, and High Hindí *karũgá*.

(7) Bihárí has five distinct tenses which are formed directly from the root or participles, and which are not periphrastic, viz. the present, preterite, and future indicative, and the present and preterite conjunctive. High Hindí has only one such tense,—the present conjunctive; for the present imperative is only a variety of that tense, and the future indicative is formed from it also by the simple addition of the syllable *gá*.

(8) Finally on this point, with the exception of one or two forms in the present conjunctive, Bihárí has not a single verbal form of any description which bears even a resemblance to the verbal forms of Hindí; Bangálí, on the contrary, throughout its whole series of verbal forms shows a close relation to those of Bihárí.

(9) The present participle in B. ends in *ait*, but in H. H. in *tá*: thus B. *dekhait*, 'seeing;' but H. H. *dekh'tá*.

(10) Hindí has three forms of the verbal noun, viz. one in *ab* (*chalabãũ*), one in *n* (*chalanãũ*, High Hindí *chal'ná*), and one in *í*, with its oblique form in *á* (*chalí*, *chalá*). Bihárí also has one in *ab* (*chalab*), but it has not the two others, having instead one in *al* (*chalal*) and one in the form of the root (*chal*), having its oblique form in *ĕ* (*chalĕ*). The verbal nouns in *b* and *l* also occur in Bangálí in the oblique form, as *chŏlibár*, 'of going,' and

chõlile (loc. sing.) 'on going,' which last is usually called the 'conjunctive participle,' and is translated 'having gone.'

(11) In Bihárí the causal verb is (except in Purniyá) formed by adding *áw* to the simple verb, while in High Hindí it is formed by adding *á* (*áy*). Thus B. *karáwal*, 'to cause to do,' but H. H. *karáná*.

Construction.

SECTION 16. *Fourth*, as regards construction. There is one great difference, that in the case of the past tense of transitive verbs B. possesses a regular active construction with a proper active past tense, whereas H. uses a passive construction with the help of the active case (in *ne*) of the subject.

Vocabulary.

SECTION 17. *Fifth*, as regards vocabulary. Some of the commonest and most important vocables are altogether different. Thus the auxiliary verb is in one dialect of B. 3 sing. pres. *báṭaï*, 'he is;' preterite *rahal*, 'he was:' but in H., pres. *hai* (or *chhai*), past *tho* (H. H. *thá*). Compare the Bangálí *bõṭe*, 'he is.'

Again the prohibitive particle is in B. *jin*, *jani*, or *mati*, and in H. only *maṭ*: again the causative postposition is in B. *bade*, *khátir*, *lágí*, or *lel*, 'for the sake of,' but in H. *liye*.

Final results of the above.

SECTION 18. It thus appears that all the Eastern Gaudian languages (taking Bihárí and Bangálí as samples) differ from the Western Gaudian languages (taking Braj Bháshá and High Hindí as samples) in nearly identical points, and while closely connected amongst themselves are as distinct as possible in pronunciation, derivation, inflection, construction, and vocabulary from the latter.

Geographical distribution.—Language boundaries.

SECTION 19. I now proceed to exhibit the geographical distribution of the Bihárí language. The accompanying map* will illustrate my remarks. Its *language* boundaries are as follows:—It is bounded on the north by Naipálí; on the east by Santhálí and Bangálí; on the south by the hill dialects of Chutiá Nágpúr and Central India, and by Maráṭhí; on the west it is bordered by the Hindí language. Between the Hindí and Bihárí languages there is a triangular-shaped tract, corresponding to the ancient Ardha-Mágadhí occupied by Baiswárí and Baghelkhandí, which belong partly

* See map facing the title-page.

to the Eastern and partly to the Western language, being in fact a kind of debatable ground.

Political boundaries.

SECTION 20. Its *political* boundaries are as follows. The tract of country in which the Bihárí is spoken is bounded on the north by the lower ranges of the Himálaya Mountains; on the east by the district of Dinájpúr and by the Saontál Pergunnahs; on the south by the hills of Chutiá Nágpúr and Central India; and on the west by a line passing nearly north and south a little to the west of Lakhnau down to the junction of the river Ken with the Jamuná. Thence the western boundary follows the course of the river Ken to about the latitude of Jabalpúr, where it meets the southern boundary. It thus includes the Nepál Tarai, the provinces of Bihár and Audh, the eastern half of the North-Western Provinces, and the northern half of the Central Provinces. The dialects, however, of Audh (Baiswárí) and of Baghelkhand, or the district between the river Ken and Rewá, are not pure Bihárí, but are largely mixed with Hindí. In the north of the tract, in fact, pure Bihárí is not spoken further west than Alláhábád. The languages, therefore, treated of in this Grammar do not include Baiswárí and Baghelkhandí. These Grammars, moreover, do not nominally refer to Nepál, nor to the Eastern districts of the North-Western Provinces, such as Gorakhpúr, Mirzápúr, and Jaunpúr, but the dialects of these tracts will probably be found to differ little from those of the Northern and Western districts of Bihár.

Dialects of Bihárí.

SECTION 21. Bihárí has three dialects, viz. Bhojpúrí, Maithilí, and Mágadhí. It is difficult to fix upon any exact limits for the tracts occupied by them, as they everywhere insensibly merge into each other. The following remarks must therefore be considered as only approximate, and as illustrating the map facing the title-page.

Bhojpúrí.

SECTION 22. Bhojpúrí is the extreme western of the three dialects. It takes its name from Bhojpúr, once a famous town, but now a small village near Baksar (Buxar), and a few miles south of the Ganges. Of the three dialects, it covers much the largest extent of country, running north and south from the Himálaya Mountains down to Jabalpúr in the Central Provinces. In Bihár it occupies the whole of the

districts of Sháhábád, Sáran, and Champáran, and the north-west corner of Muzaffarpúr. In this tract it has few local peculiarities, and is a homogeneous and flexible language, but possesses no literature.

Maithilí.

SECTION 23. Maithilí was originally the language of the ancient Mithilá, the kingdom of Janaka, the father of Sítá, which was bounded on the west by the river Gaṇḍak, on the north by the Himálaya mountains, on the east by the Kosí, and on the south by the Ganges. It has, however, in later times been encroached upon by Bhojpúrí on the west, and in revenge has itself crossed the Ganges and occupied North Patna and so much of the Munger and Bhágalpúr districts as lie to the south of that river. It has also crossed the Kosí and occupied Purníyá. Its conquest, however, has not been complete, for in Purníyá and South Bhágalpúr it is much mixed with Bangálí, and parts of Munger still retain the old Mágadhí speech. Maithilí is spoken in its greatest purity in the northern half of the Darbhangá district, and in the Supaul subdivision of North Bhágalpúr. As there spoken, it retains many characteristics which show that it is the least developed of the Bihárí dialects—that is to say, that it still retains many old forms which have been lost by the two other more advanced dialects.* Hence it is a dialect which attracts the attention of the philologist, as offering a key to many grammatical puzzles which would otherwise remain unsolved. In the rest of the tract occupied by Maithilí the dialect is in a much more developed state, so that we are justified in stating that Maithilí contains two subdialects,—a northern and a southern.

The northern subdialect will not be illustrated in these Grammars, as a separate Grammar of it is being now published by the Asiatic Society of Bengal with Government aid. In order, however, to make the series complete, the selections given with the other Grammars will also be given for northern Maithilí, and will be found at the end of this introduction.

Mágadhi.

SECTION 24. Mágadhí is the dialect of the old kingdom of Magadha, whose capital was in ancient times Rája-Gṛiha or Rájgír, and subsequently Bihár in the subdivision of that name in the Patna district. It is spoken throughout the south of the

* *E.g.*, the Maithilí instrumental in *ē* and the locative in *e*; and, in verbs, the 1st person plural in *ahũ*, and 2nd plural in *húnhi*.

Patna district, the whole of Gayá, and the north of Chutiá Nágpúr. It is also spoken in the south-west of the Munger district. It has no subdialects and no literature.

Bihárí literature.

SECTION 25. Bihárí has not a large literature. As already remarked, Bhojpúrí and Mágadhí have none at all. Maithílí, however, has one famous poet in Bidyápati Ṭhákúr, who lived at the end of the fourteenth and beginning of the fifteenth centuries. Many of his songs have survived, and they are now being published by the Asiatic Society of Bengal.

The Rámáyan of Tulsí Dás is usually said to have been written in Bihárí. It is rather written in an archaic form of the Baiswárí of Audh, and hence contains a large number of Hindí forms. Apart from its intrinsic merit, however, it will well repay study as an introduction to the Bihárí language: and hence it has most rightly been adopted by the Educational Department of Bengal as a text-book for vernacular schools.

General plan of these Grammars.

SECTION 26. The following series of Grammars has been so arranged that the Grammar of each dialect or subdialect shall be so far as is possible uniform with the others. The series consists of seven Grammars, arranged as follows:—

(1) No. 1 refers to the Bhojpúrí dialect of Sháhábád, Sáran, Champáran, and North Muzaffarpúr.

(2) No. 2 refers to the Mágadhí dialect of Gayá and South Patna.

(3) No. 3 refers to the South-Maithilí dialect mixed with Bhojpúrí of Central and South Muzaffarpúr.

(4) No. 4 refers to the South-Maithilí dialect of South Darbhangá, North Munger, and the Madhepúrá subdivision of Bhágalpúr.

(5) No. 5 refers to the South-Maithilí dialect affected by Mágadhí of South Munger.

(6) No. 6 refers to the Maithilí-Bangálí of South Bhágalpúr.

(7) No. 7 refers to the Maithilí-Bangálí of Central and Western Purniyá. In Eastern Purniyá a dialect of Bangálí is spoken which is not represented in these Grammars.

In this introduction I shall give so much of Bihárí Grammar as refers to all the dialects alike, and this will not be repeated in the separate Grammars.

DIVISION II.

GRAMMATICAL.

CHAPTER I.

ALPHABET.

Character.

SECTION 27. The characters used in writing Bihárí are three—the Deva Nágarí, the Kaithí, and the Maithilí. The two first are sufficiently well known, and need not be described here; the last is closely connected with the Bangálí character, and is used only in Northern Mithilá. It is fully described in my Maithilí Grammar published by the Asiatic Society, and the description need not be repeated.

Throughout this series of Grammars, a modification of the Deva Nágarí alphabet will be used, as adopted in most of the modern languages. The Deva Nágarí alphabet is as follows:—

VOWELS.

अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ए *e*,
ऐ *ai*, ओ *o*, औ *au*.

CONSONANTS.

क *ka*,	ख *kha*,	ग *ga*,	घ *gha*,	ङ *ṅa*.
च *cha*,	छ *chha*,	ज *ja*,	झ *jha*,	ञ *ña*.
ट *ṭa*,	ठ *ṭha*,	ड *ḍa*,	ढ *ḍha*,	ण *ṇa*.
		ड़ *ṛa*,	ढ़ *ṛha*.	
त *ta*,	थ *tha*,	द *da*,	ध *dha*,	न *na*.
प *pa*,	फ *pha*,	ब *ba*,	भ *bha*,	म *ma*.
य *ya*,	र *ra*,	ल *la*,	व *wa*.	
श *śa*,	ष *sha*,	स *sa*,	ह *ha*.	

In addition to the above there is the sign ◌ं, called *anuswár*, which is (properly) only used in Hindí as a *compendium scripturæ* instead of any of the nasals when immediately preceding any consonant of its own class.

Anunásik.

SECTION 28. There is also the sign ँ, called *anunásik*, which gives a nasal sound to a vowel, something like the nasal sound in the French word *bon*. In transliteration this will be represented by a circumflex placed over a vowel or diphthong. Thus मैं *mẽ*, कैं *kãi*. When *anunásik* is placed over a long vowel, if that vowel is for any reason shortened, *anunásik* remains unchanged. Thus when the long *í* in भींजल *bhíjal*, 'to be wet,' is shortened, the *anunásik* remains unaltered, as in भिंजावल *bhĩjáwal*, 'to moisten.' So also when the long *á* in हाँस *hãs*, 'a goose,' is shortened, *anunásik* is not changed, as in the word हँसुवा *hãs'wá*, 'a goose.' When, however, *anuswár* is placed over a short vowel, and that vowel for any cause becomes lengthened, *anuswár* becomes *anunásik*. Thus when the अ *a* in the word बंधल *bandhal*, 'to be tied,' becomes lengthened, the *anuswár* becomes *anunásik*, as in बाँधल *bãdhal*, 'to tie.'

The neutral vowel.

SECTION 29. There is one vowel, called the neutral vowel, which has no representative in the Deva Nágarí alphabet. It is the shortest possible vocal utterance, and is pronounced like the *o* in the word *Brighton* (*Bright'n*), or the obscure vowel sound in the final syllables of *amiable, centre*. This neutral vowel sound I shall represent by a *dot* ॱ placed after the consonant to which it refers, and in transliteration by an apostrophe: thus घरुवा *ghar'wá*, 'a house.' This neutral vowel can never commence a word, and hence it has no initial form.

Final sonant *a*.

SECTION 30. Generally, when a word ends in a consonant, that consonant is silent,—that is to say, the inherent *a* in it is not pronounced. Thus घर is pronounced *ghar*, and not *ghara*. When the inherent *a* in a final consonant is pronounced, which not unfrequently occurs in Bihárí, this will be denoted by a small circle ॰ placed after the final consonant. Thus देख *dekh*, but देखऽ *dekha*.

Short diphthongs.

SECTION 31. Besides the above signs, however, there are four vowels which are peculiar to Bihárí, and which have no equivalent in Hindí. They are *ĕ*, *ŏ*, *ăi*, and *ăŭ*.

ĕ is pronounced like *e* in the English word *met*.

ŏ has no equivalent in English, and is pronounced like the *o* in *note* shortened.

aĭ has no equivalent in English, and is pronounced like the *i* in *mite* shortened.

aŭ has no equivalent in English, and is pronounced like the *ow* in *owl* shortened.*

The following signs have been added to the Deva Nágarí alphabet to express these sounds :—

	Initial.	Non-initial.
ĕ	ऍ	ॅ
ŏ	ऑ	ॉ
aĭ	ऐ	ै
aŭ	औ	ौ

The complete series of Bihárí vowels.

SECTION 32. The following table therefore shows the complete series of Bihárí vowels as used in these Grammars :—

	Neutral (')	*a*,	*á*,	*ĺ*,	*í*,	*u*,	*ú*,	*ĕ*,	*e*,	*ŏ*,	*o*.
Initial . .	*wanting*,	अ,	आ,	इ,	ई,	उ,	ऊ,	ऍ,	ए,	ऑ,	ओ.
Non-initial .	◌,	◌,	◌ा,	◌ि,	◌ी,	◌ु,	◌ू,	◌ॅ,	◌े,	◌ॉ,	◌ो.

	aĭ,	*ai*,	*aŭ*,	*au*.
Initial	ऐ,	ऐ,	औ,	औ.
Non-initial	◌ै,	◌ै,	◌ौ,	◌ौ.

The manner of writing the non-initial vowels is as follows :—

क *k'*, क *ka*,† का *ká*, कि *kí*, की *kí*, कु *ku*, कू *kú*, कॅ *kĕ*, के *ke*, कॉ *kŏ*, को *ko*, कॅै *kaĭ*, कै *kai*, कौ *kaŭ*, कौ *kau*.

When nasalized, the vowels are written as follows :—

कँ *kã*, काँ *kí̃*, किँ *kĩ*, कीँ *kí̃*, कुँ *kũ*, कूँ *kú̃*, कॅँ *kĕ̃*, कॅँ *kẽ*, कॉँ *kŏ̃*, कोँ *kõ*, कॅैँ *kaĭ̃*, कैँ *kaĩ*, कौँ *kaŭ̃*, कौँ *kaũ*.

The consonants.

SECTION 33. The remaining letters call for no remark.

* The representation of Bihárí vowel sounds by examples of English words is convenient, but not absolutely accurate. No Bihárí vowel sound has an absolutely exact equivalent in English.

† Except at the end of a word, when it is written कञ.

CHAPTER II.

SPELLING AND PRONUNCIATION.

Concurrent vowels. Euphonic *y* and *w*.

SECTION 34. When इ *i* is followed by अ *a* or आ *á*, the letter य *ya* may always be inserted to avoid a hiatus. Thus we have मलिअा *maliá* or मलिया *maliyá*, 'a gardener.'

Similarly when उ *u* is followed by अ *a* or आ *á*, the letter व *wa* may be inserted. Thus अँसुआ *ãsuá* or अँसुवा *ãsuwá*, 'a tear.'

These inserted letters I shall call euphonic य *ya* and euphonic व *wa* respectively. I shall generally insert them throughout this series of Grammars, except when in special cases it is not customary to do so. As a rule euphonic य *ya* is inserted, and euphonic व *wa* omitted.

Contraction.

SECTION 35. When अ *a* is followed immediately by इ *i* (or in Northern Maithilí by इ *i* or ए *ĕ*), the two letters may optionally be contracted into ऐ *ai*. Thus हइ *haï* or है *hai*. Similarly when अ *a* is followed immediately by उ *u* (or in Northern Maithilí by उ *u* or ओ *ŏ*), the two may be contracted into औ *au*. Thus हउ *haü* or हौ *hau*.

The custom in the above respect somewhat varies. Everywhere both forms can be used, but in some districts it is more usual to adopt the open, and in others the contracted form. In this series of Grammars, I shall in each Grammar give the form most current in the tract to which the Grammar refers.

Shortening of antepenultimate vowel.

SECTION 36. The following rules are most important, and must be thoroughly mastered before the declensional and conjugational paradigms can be understood. The whole declensional and conjugational paradigms depend upon them; and as the reader will not be likely to have met anything like them in his reading in High Hindí, his special attention must be directed to them. They were first pointed out by Dr. Hœrnle in his Gaudian Grammar, and by the present Author in his Maithilí Grammar. As reference will be made to the counting of syllables, it must first be understood that a final silent consonant does *not* count as a syllable. Thus घर *ghar*, 'a house,' is one syllable; देखब *dekhab*, 'I shall see,' is a word of two syllables, viz. दे *de*, खब *khab*; while देखबअ *dĕkhaba*, 'you will see,' is a word of three syllables, viz. दे *dĕ*, ख *kha*, बअ *ba*, as the final consonant बअ *ba* is not silent.

We now come to the first rule.

1. Whenever the vowel आ *á* finds itself in a word in a position further from the end than the last syllable but one, it is shortened to अ *a*. *Example*: नाउ *náú*, 'a barber.' Here आ *á* is in the last syllable but one, and is not shortened; but in the long form of the word, नउवा *naüwá*, it is shortened, as it is now three syllables from the end. So also माली *máli* becomes in its long form मलिया *maliyá*; and the √ पाव *páw*, 'obtain,' whose infinitive is पावल *páwal*, becomes in the 2nd plur. pret. ind. पउल *paüla*, and not पाउल *páüla*.

2. Similarly any other vowel or diphthong is in the last syllable but two of a word shortened, *provided a consonant which is not euphonic* य *ya or* व *wa* (see Section 34) *follows it*. Thus the ए *e* in the √ देख *dekh*, 'see,' is shortened in देखन्लूँ *dĕkh'lũ*, 'I saw,' because it is in the last syllable but two, and is followed by the consonant ख *kha*; but the √ चू *chú*, 'drip,' becomes in the 1st sing. pret. ind. चूअलूँ *chúalũ* or चूवन्लूँ *chúw'lũ*, 'I dripped,' and not चुअलूँ *chualũ* or चुवन्लूँ *chuw'lũ*, for ऊ *ú* remains long although it is in the last syllable but two, as it is followed by the vowel अ *a* or by the euphonic letter व *wa*.

3. The third rule is that any vowel whatever is shortened when it is more than three syllables from the end of a word, *whether it is followed by a consonant or not*. Hence while ऊ *ú* by the second rule remains long in चूइतूँ *chúitũ*, the 1st sing. pret. conj. of √ चू *chú*, it is shortened in the second person plural, viz. चुइतन्हू *chuitu'hú*, where it is in the fourth syllable from the end.

Similarly we have the 1st plur. pres. conj. of the √ हो *ho*, 'become,' होइअइ *hŏïaï*, with the ओ *o* shortened to ओ *ŏ*; but when the final two syllables अइ *aï* become contracted according to Section 35 to ऐ *ai*, the ओ *o* is only in the third syllable from the end, and is not shortened. Hence we get होइऐ *hoïai*, and not होइऐ *hŏïai*.

4. In connection with this last example, note that a vowel which is shortened by any of the foregoing rules may be liable to be lengthened again if the number of syllables following it is lessened by contraction. Hence, while we have देखइत *dĕkhaït*, when अ *a* and इ *i* are contracted to ऐ *ai*, the ए *ĕ* is lengthened to ए *e*, as it is then only in the last syllable but one, viz. देखैत *dekhait*. Of course, if after the contraction the number of syllables following the vowel is still sufficient to render it short, the vowel remains short. Thus,

take the 1st plur. pret. conj. (Mágadhí) of √ देख *dekh*. One of its forms is देखइतिअउ *dĕkhaïtiaü*, a word of six syllables. Here by Section 35 खइ *khaï* is liable to be contracted to खै *khai* and अउ *aü* to औ *au*, so that we may also write देखैतिऔ *dĕkhaĭtiau*. Here ए *ĕ* is still more than three syllables from the end, and hence remains short. Note also in the above that ऐ *ai* is shortened to ऍ *aĭ*, as it is more than two syllables from the end, and is followed by a consonant which is not euphonic य *ya* or व *wa*.

Exceptions—1. There is one important exception to the above rules. The long vowel contained in a causal root is never shortened. Thus the causal of मरल *maral*, 'to die,' is मारल *máral*, 'to kill,' and the oblique form of its verbal noun is मार्‌ल्ला *már'lá*, and not मर्‌ल्ला *mar'lá*.

2. Note also that in Northern Maithilí the above rules only apply to the declension of nouns, pronouns, &c. They do not apply to verbs, for which a series of special rules will be found in the Grammar.

3. In the Bhojpúrí present indicative the vowel must be one syllable further back in the word before it can be shortened. Thus देखीला *dekhilá*, and not देखीला *dĕkhilá*.

Silent *y* and *w*.

Section 37. When य *ya* and व *wa* are followed by the neutral vowel, thus यः *y'* and वः *w'*, they become what is called silent.

When this occurs in the middle of a word, यः *y'* and वः *w'* are changed to इ *i* and उ *u* (or in Northern Maithilí to ए *ĕ* and ओ *ŏ*) respectively.

This इ *i* or उ *u* (or ए *ĕ* or ओ *ŏ*) combines optionally with a preceding अ *a* to ऐ *ai* or औ *au*, respectively (see Section 35). Thus गयल + अस *gayal* + *as* becomes गय्‌ल्‌अस *gay'las*, which becomes गइलस *gaïlas* or गैलस *gailas*, 'thou wentest.' Similarly in North Maithilí पावल + अऊँ *páwal* + *ahũ* becomes पव्‌ल्‌अऊँ *paw'lahũ* (see Section 36. 1), which becomes पओलऊँ *paŏlahũ* or पौलऊँ *paulahũ*.

CHAPTER III.

NOUNS.

Nominal forms.

Section 38. Every noun (including adjectives) has at least three forms,—a short, a long, and a redundant. The nature of these forms has already been explained (see Section 12), and need not be repeated here. The method of forming them will be seen

from the paradigms of declension. The short form may be either weak, as घर *ghar*, 'a house,' or strong, as घोड़ा *ghoṛá*, 'a horse.' The weak is the simplest form of a noun, formed without the addition of any suffix.

Generally speaking, the strong varieties may be formed by lengthening the final vowel of the weak. That is to say, weak forms generally end in a silent consonant or in a short vowel, but strong forms in a long vowel. Few nouns have both a weak and a strong form. They generally have either one or the other. There are, however, a few nouns which appear in both: thus—

Weak form.	Strong form.
घोड़ *ghoṛ* (Maithilí).	घोड़ा *ghoṛá*, 'a horse.'
लोह *loh*.	लोहा *lohá*, 'iron.'
घर *ghar*.	घरा *ghará*, 'a house' (Mágadhí).

But always बात *bát*, 'a word;' रात *rát* or राति *ráti*, 'night' (weak forms); and मालो *málí*, 'a gardener;' पोथी *pothí*, 'a book;' नाउ *náú*, 'a barber;' and बहू *bahú*, 'a daughter-in-law' (strong forms).

Regarding the use of the short, long, and redundant forms, the following observations will suffice. The short form is the usual one. It is the one found in the dictionary. The long form is used either in a non-honorific sense or to give definiteness. Thus घोड़ा *ghoṛá* (short form), '*a* horse,' but घोड़ःवा *ghŏr'wá*, '*the* horse.'

The redundant form is used much in the same sense as the long form, but only by the vulgar. The vulgar indeed use both the long and redundant forms, as caprice dictates, in the sense of the short form; and in connection with this it may be noted that while to use the long form in the sense of the short form is vulgar, to use the redundant form in this sense is very vulgar.

Number.

Section 39. There are two numbers in Bihárí, the singular and plural. The plural may be either simple or periphrastic. Directions for the formation of the plural will be found in each Grammar.

Case.

SECTION 40. There are (including the vocative) eight cases,—the nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative. Their power is the same as in Bangálí. They can all be formed by adding postpositions; but some dialects, such as Maithilí, show signs of organic declension in the instrumental or locative, or both.

Gender.

SECTION 41. This will be found treated under the head of Adjectives.

CHAPTER IV.

ADJECTIVES.

Gender.

SECTION 42. Gender is little observed in Bihárí: hence few adjectives change for gender, and it is difficult to make any general rules.

Adjectives, like nouns, have weak, strong, long, and redundant forms. Except in South Bhágalpúr (see special Grammar), *tadbhava* adjectives ending in आ *á*, as मीठा *míṭhá*, 'sweet,' form their feminines by changing आ *á* to इ *i*: as मीठा *míṭhá*, *fem.* मीठी *míṭhí*. Long and redundant forms in ऊआ *'wá* form their feminines in इया *iyá*. Thus हलुक'ऊआ *haluk'wá*, 'light,' *fem.* हलुकिया *halukiyá*; मिठक'ऊआ *miṭhak'wá*, 'sweet,' *fem.* मिठकिया *miṭhakiyá*.

All other adjectives remain unchanged for gender. Thus भारी *bhárí*, 'heavy,' *fem.* भारी *bhárí*; हलू *halú*, 'light,' *fem.* हलू *halú*.

Maithilí exceptions.

SECTION 43. In Northern Maithilí some adjectives ending in a silent consonant form their feminines in इ *i*, which is pronounced very lightly, like a mere breath. Thus बड़ *baṛ*, 'great,' *fem.* बड़ि *baṛi*, pronounced *bar'*; and सुंदर *sundar*, 'beautiful,' *fem.* सुंदरि *sundari*, pronounced *sundar'*.

The rules for the formation of the feminine of nouns are the same as those for the formation of the feminine of adjectives.

Numeral adjectives.

SECTION 44. These are treated of separately in each Grammar.

CHAPTER V.

PRONOUNS.

No general rules.

SECTION 45. These are treated of separately in each Grammar.

CHAPTER VI.

VERBS.

General rules.

SECTION 46. Treated of separately in each Grammar.

Verbs, how quoted.

SECTION 47. Verbs are generally quoted in the form of their infinitive or verbal noun. In all the dialects of Bihárí there are at least two forms of the verbal noun—one in ल *l* and one in ब *b*: thus देखल *dekhal* and देखब *dekhab*, 'to see.' In most of the dialects the verbal noun is quoted in the former of these two forms, but in North Maithilí and in Mágadhí it is usual to quote it in the latter. This custom is followed throughout these Grammars. Some of the dialects, *e.g.* Southern Maithilí, have a form in ना *ná*, corresponding to the High Hindí infinitive in ना *ná*. It is, however, never used in the sense of a verbal noun, but only in that of the future participle passive. Thus हमरा एक बकरी लेना अछ *ham'rá ĕk bak'rí lená achh; lit.* 'to me a goat is *necessary to be got*,' *i.e.* 'I want a goat.'

Multiplicity of forms.

SECTION 48. In one respect the conjugation of verbs is very simple. Once given the stem-form of any particular tense, it is easy to conjugate it throughout, for the personal terminations are nearly always the same for all tenses. Verbs, however, in Bihárí have one difficulty, which is unknown to students of Hindí; it is the multiplicity of personal terminations for each person. Sometimes there are as many as six terminations for one person, any of which may be used at option. It is not necessary to give examples of this here, as they will be found on every page of the Verbal Paradigms.

CHAPTER VII.

INDECLINABLES.

Indeclinables.

SECTION 49. It is not necessary to treat of these at length, as the subject belongs rather to vocabulary than to accidence. The following notes regarding the more common indeclinables may be found useful.

Adverbs.

SECTION 50. The more usual pronominal adverbs are given with the pronouns in each Grammar. Note the following:—

काल *kál*, or काल्ह *kálh*, or काल्ही *kálhí*, 'yesterday' or 'to-morrow.'
बिहान *bihán*, 'to-morrow.'
आगू *ágú*, 'before.'
पाछू *páchhú* or पीछू *pichhú*, 'behind.'
फुन *phun* or फिन *phin*, 'again.'
निदान *nidán*, 'lastly.'
संजोग *sanjog*, 'accidentally.'
नीमन *níman* or नीक *nik*, 'well.'
आस्ते आस्ते *áste áste* or अस्ते अस्ते *aste aste*, 'slowly.'
जिन *jin*, जनु *janu*, जिनि *jini*, जनि *jani*, or जिमी *jimí*, 'like.'

Particles of prohibition used with the imperative only are—

जिन *jin*, जनु *janu*, जिनि *jini*, and जनि *jani*, 'do not.'

The Hindí मती *matí* (for *mat*) is also occasionally used.

The following are particles of emphasis meaning 'indeed':—ई *í* or यी *yí* and ही *hí* or हीं *hín*. The following are particles of emphasis meaning 'also':—ऊ *ú* or ऊँ *ún*, ओ *o* or ओं *ón*, हू *hú* or हूँ *hún*. These particles of emphasis are always used enclitically, and are put after the word to which they refer. They often supersede the final vowel of the word emphasized. Examples of their use are हमन्हीं *ham'hín*, 'even I;' हमन्रो *ham'ro*, 'me also.'

Prepositions.

SECTION 51. The following may be noted:—

तरे *tare*, 'beneath.'
ले *le*, 'till.'
माँझ *máṁjh*, 'amid.'
बाटे *báṭe*, बारे *báre*, बरे *bare*, or बदे *bade*, 'for,' 'by reason of.'

ले *le*, लै *lai*, 'for.'

लाग *lág*, लागी *lágí*, 'for.'

खातिर *khátir*, 'for,' 'by reason of.'

नाँइँ *nãí*, 'like.'

Conjunctions.

SECTION 52. Note,—

अउर *aür* or आओर *áör*, औ *au* or ओ *o*, 'and.'

बाकि *báki*, बरन्कि *bar'ki*, or बरुक *baruk*, 'but.'

पर *par*, पै *pai*, 'but.'

की *kí* or कि *ki*, 'or,' 'that.'

चाहे *cháhe*, 'or.'

जौ *jau*, 'if,' 'although.'

तौ *tau*, तँइ *tẽ*, 'then.' (Illatively.)

Interjections.

SECTION 53. Interjections vary considerably in different districts.

हे *he* and हो *ho* are usual in addressing men.

गे *ge* and गै *gai* in addressing women.

Final.

SECTION 54. The above list of indeclinables is of course in no way complete. A fuller list will be found in Hœrnle's Comparative Grammar, pp. 389 and following. The above indeclinables are nearly all used throughout Bihár, with slight varieties of spelling.

APPENDIX.

As promised in the last paragraph of § 23, the following selections in the Northern Maithilí dialect are here given, with translation. The translation will also serve for the selections appended to the various Grammars of the series.

CONVERSATION BETWEEN TWO VILLAGERS.

THE following conversation is based on the similar one in Banáras Bhojpúrí in Dr. Hœrnle's Gaudian Grammar. It has been translated for me into Northern Maithilí by Bábú Srí Náráyaṇ Siñh, of Jogiyárá, Darbhangá :—

१. प्रश्न कहू भाइ, कतय सँ अवैछी।

उत्तर परनसिआ गाम सँ अवैछी।

१ प्र. ओतय सँ कहिआ चलल्लअँ।

उ सबेरेक चलल छी।

२ प्र. कथी लय ओतय गेल छलअँ।

उ. ओतय हमर खेत अछि, ओकरा देखै गेल छलअँ।

३ प्र. ओहि मे की बाओग अछि।

उ. केवल राहड़ि बाओग कैल अछि।

४ प्र. कहू भाइ एहि फसिलक केहन रंग अछि।

उ. एहि फसिलक बार्ता की पुछैछी, पानि बरिसल्ला बिना बड़ हानि भेल अछि।

५ प्र. आइकाल्हि अपनेक भाइ नहिँ देखि पड़ैछथि।

उ. हमर भाइ आइकाल्हि किला मे नोकर छथि, एतय बहुत थोड़ काल अवैछथि।

६ प्र. अपनेक बड़द्की गाय केर की हाल अछि।

उ. ओ आइकाल्हि गाभिनि अछि, परंतु चरी नहिँ भेटल्ला सँ दूटि गेलि अछि।

८ प्र. कै मास सँ गाभिनि अछि।

उ. भेलैक तँ आठ मास, परंतु ओकर पेट उच नहिँ देखि पड़ैछैक।

९ प्र. कुमरन्बैति अछि, वा एखन नहिँ।

उ. हँ किछु २ बूझि पड़ैअछि।

१० प्र. ई कोन बिआन थिकैक, और कतेक दूध दैति अछि।

उ. ई एकर आठम बिआन थिकै। दुइ अढ़ाइ सेर दूध एक बेरि मे दैति अछि।

११ प्र. हमन्रा एक बकन्री लेमैक अछ, अपन्नेक गाम मे भेटति।

उ. हमन्रा गाछौं मे बकन्री सभ तँ अछि, परंतु दाम कड़ा छैक।

१२ प्र. अपन्नेक बकन्री की भेलि।

उ. हम चरैक लेल ओकन्रा गामन्हिँ पर झाड़न्लेँ रहैत छी।

१३ प्र. किच्छु दूध दैति अछि।

उ. नेना सभ कैं पिबैक भरि मै जाइत छैक।

१४ प्र. एहि बेरि कुसिआर रोपन्लअँ अछि बा नहिँ।

उ. कुसिआर तँ रोपन्लअँ अछि, परंतु ओहि मे किच्छु लाभ नहिँ।

१५ प्र. अपन्नेक ओतय सँ इनार मोट मंगनी भेट सकैअछि।

उ. किऐ नहिँ, सभ दिन पटौनाइ पर लै लेल जाय।

१६ प्र. अपन्नेक ओतय कतेक मोट चलैअछि।

उ. तीनि मोट तँ लघन्लेँ छी।

१७ प्र. अपन्नेक आमक गाछी किछु फड़ैअछि, की नहिँ।

उ. एहि बेरि तँ बदरी सँ गाछ सबहि मे लाही लागि गेलैक, नहिँ तँ बहुत होइत छल।

१८ प्र. थोड़ेक आम हमन्रअँ अचार लै देब।

उ. जखन अपन्ने चाही, तखन तोड़न्वा लेल जाय।

१९ प्र. अपन्नेक बालक किछु पढ़ैछथि, की नहिँ।

उ. हँ, गुरुक ओतय जाइत अछि, अक्षर चीन्हि गेल अछि, आइकाल्हि पहाड़ा पढ़ैत अछि।

९० प्र. स्कूल में किऐ नहिँ पढ़बैछिऐन्हि।

उ. किच्छु सीखि लेए, तँ पठाए दिऐक।

९१ प्र. हमरूँ अपना बालक केँ स्कूल में पठाबे चाहैछी

उ. बेस, हमरा बालकक संग ओकरूँ पठाए दिओक॥

FABLES.

THE following fables have been also translated for me by Bábú Srí Náráyan Siñh from Rádhá Lál's Hindí Reader, Part II, into the Northern Maithilí dialect:—

पहिल कथा।

एक मुर्गा गोबरक ढेरी कैँ चाँगुर सँ उकरि रहल छल। अचानक * ओहि सँ बड़का मोतीक दाना बहराएल। मुर्गा बाजल, वाह, केहन रूप रंग आओर चमकी छैक, जौहरी एकरा पबैत तँ अत्यन्त खुसी होइत। परंतु हमरा मेटक आगि एहि सँ नहिँ मिझाएत†। हा, एक चउरक दाना हमरा हाथ लगैत, तँ से मोती सभ सँ अधिक छल। सत्य ‡ अछि —

जे अपना काज नहिँ आबै, से चूल्हा भार में जाए।

दोसर कथा।

कंगालक पूछब आओर अतीथिक उत्तर देब।

एक कंगाल कोनो पछँचल अतीथि सँ पुछलक कि, हम तँ भूखेँ मरैछी, आओर हमर परोसी गद्दी तकेआ पर पड़ल लोटैत अछि। राति दीन चैन करैअछि। ओकरा में कोन गुण छैक, जे दाता ओकरा नेहाल कैलन्हि, आओर हमरा कंगाल कैलन्हि। ई सुनि कँ अतीथि उत्तर देलन्थीन्हि। बाबा तोँ ई नहिँ सुनलेँ छह —

राम झरोखा बैसि कँ सबहिक मौजरा लेथि।
जेहन जनिकर चाकरी तेहनेँ सन भरि देथि॥

तेसर कथा।

कोनो भलमानुस एक गोसाँइ सँ कलहन्थीन्हि। महाराज देस २ आओर गाम २ घुमला सँ की लाभ अछि। एक ठाम राह कँ स्वामी मेँ लय किऐ नहिँ लगबैछह।

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* Or दैव जोगेँ † Also बुताएत, but vulgar. ‡ Also सरूप, or साँच vulgar.

आओर कोनो मठ मेँ बैसि कँ दाताक गुन किऐ नहिँ गबैछह। जोगी कहलन्थीन्हि जे, बाबा ई सभ सरूप अछि। परंतु तोँ ई कहिनी नहिँ सुनन्लेँ छह—

ज्ञानी पानि बहनु सन बान्हल दुर्ज्जन तुच्छ।
धमितँहि भलमानूस भल दाग न लागय कुच्छ* ॥

चारिम कथा।

एक दीन जाड़क समय मेँ कोनो पैघ लोकक घर मेँ आगि लागल। सभ बस्तुजात † जरि कँ छाउर भे गेल। ओ बाहर ठाढ़ भेल हाथ मिड़ैत छल, कि एक गरीब परोसिआ जाड़क मारल थर २ कपैत घर सँ निकलि आएल, आओर हाथ सेँकै लागल। तखन ओ धनवान बाजल, बाह बाह, ककरो घर जरै आओर केओ तापै।

पाँचम कथा।

बान्हल काठी ओ फुजल काठी।

एक गरहस्तक बेटा ‡ सभ अपनामेँ लड़ाइ झगड़ा करैत छल। कथा सभ सँ बहुत बुझौलन्कै परंतु केओ किच्छु नहिँ मानलन्कै। तखन गरहस्त अपना मन मेँ कहलन्क कि, जँ एकन्रा सभ कँ किछु कै देखाबी, तँ चाही जे बुझि जाय। एक दीन ओ अपना बेटा सभ कँ बजौलक आओर कहलन्क कि थोरेक काठी हमन्रा सोझा लै आबह। ओहि काठी सबन्हि कँ ओ गरहस्त जोड़ि सँ कसि कै बान्हलक। फेरि प्रत्येक सँ कहलन्क कि जोड़ि जनु फोअह, आओर काठी सबन्हि कँ तोड़ि दैह। एक एक लागि पड़ल, परंतु किच्छु नहिँ भेल। फेरि गरहस्त फो कँ एक २ काठी देलन्कै। तखन ओ सभ ओकन्रा झट पट तोड़ि देलक। तखन ओकन्रा सभक बाप कहलन्कैक, कि, बेटा, जौँ तोँ बान्हल काठी सबन्हिक तरन्हेँ अपना मेँ मेलि कैकँ रहन्बह, तौँ सभ बैरीक दाँत अम्मत करन्बह। आओर जौँ बिकुरि गेलाह, तखन जानह कि बिगड़ि गेलाह।

बिकुरल § से बिगड़ल।

छठम कथा।

ऊँड़ार सभ आओर भेँड़ा सभक मिलाप।

एक बेरि ऊँड़ार सभ भेँड़ा सभ सँ कहाए पठौलन्कै कि आबह, हम तोँ अपना मेँ मिला कै लिअ। किऐ अपना मेँ लड़ब आओर एक दोसन्राक शोणितक पिआसल रहब। ई पाजी

* कुच्छ is Hindí for किच्छु, but is used for the sake of metre. † Also चीज वस्तु.
‡ जड़िका vulgar. § Also फुटल.

कुकुर सभ सभ झगड़ाक जड़ि अछि। ओहिना सदा झूकि २ कैँ हमरा सभ कैँ भड़कबैअछि। एकरा सबहि कैँ हमरा लग पठाए दैछ। फेरि की झगड़ा अछि। हमरा लोहरा मैँ सदा प्रीति आओर मिलाप रहत, तैँ लोहरा सभक केसो टेढ़ नहिँ हैतन्ह। गमार भैँड़ा सभ एहि कपन्टी ऊँड़ार सभक कथा मानि लेलक। आओर कुकुर सभ कैँ ऊँड़ारक ओतय पठाए देलक। पहिलैँ तँ ऊँड़ार सभ कुकुर सभ कैँ खाए गेल, फेरि भैँड़ा सभक पाछा चाँगुर झाड़ि पड़ल। थोरन्बहि दीन मैँ सभ भैँड़न्ह कैँ खाए गेल। सत्य अछि—

बैरी सदा धोखा दैत अछि। ओ लोकनि गमार थिकाह, जे बैरी कैँ सत्यबादी बुझैछथि॥

सातम कथा।

बाघ, ऊँड़ार, आओर चित्ता।

एक बैरि बाघ, ऊँड़ार सभ, ओर चित्ता सभ अपन्ना मैँ ई ठहन्रौलक कि सभ मीलि कै शिकार मारी। फेरि अपन्ना मैँ बाँटि ली। ई ठानि कै जंगल मैँ कूद फान करै लागल। आओर जखन एक बड़न्का ठा कारी हरीन कैँ मारि लेलक, तखन बाघ बाजल कि, आबह, एकन्रा बाँटू, आओर झटद् ओकर तीन खंड कै देलक, आओर गरन्जि कै बाजल कि, पहिल खंड हम लेब। किऐक तँ हम जंगलक राजा थिकऊँ। आओर दोसन्रो हम लेब। किऐक तँ हम एकन्रा मारन्बा मैँ बड़ुत दौड़ धूप कैलेँ छी। आओर तेसर खंड ई घैल अछि। देखैछी कक्र सक अछि जे हमन्रा सोझा सँ झटा लठ जाए। ई सूनि कैँ चित्ता आओर ऊँड़ार माँगड़ि सुटन्काए कैँ पड़ाएल। आओर बाघ हरीन कैँ एकान्सरे खाए गेल। ई कहानी ठीक थीक

जकर लाठी तकर महीस।

आठम कथा।

माँटिक आओर पितन्ड़क घैलक कथाबार्त्ता।

एक बेरि कतन्ऊ नदी चढ़लि, तँ एक पितन्ड़क घैल आओर एक माँटिक घैल बहि चलल। पितन्ड़क घैल माँटिक घैल सँ कहन्लक कि, हमन्रा संग लागल चलह, तँ हम लोहन्रा बचा लेबन्ह। माँटिक घैल बाजल, ई अपन्ने बड़ुत नीक कथा कहल। हम अपन्नेक भल मानब आओर सदा गुन गाएब। परंतु सत्य पूछी, तँ हमन्रा ई डर अछि कि कतन्ऊ पानिक लहन्रिक धक्का सँ अपन्नेक लग बहिँ जा रही। किऐक तँ जौँ अपन्ने सँ फराक रहब, तौँ एहिना

चिलैत फुलैत कतन्ऊ तीर पर जाए लागब। परंतु जौँ अपन्ने सँ भेट भेल आओर कतन्ऊ चूकि सँ धक्का लागि गेल, तँ हमन्रो पेट फाटि जाएत। सत्य थीक

पेघ सबहि सँ आशा राखी, परंतु समीप नहिँ जाई॥

नवम कथा।

एक मौनन्सी बजार मेँ बैसल चिट्ठी लिखैछल। एक विदेशी आएल आओर बाजल, मौनन्सी जी, की लिखैछी। मौनन्सी उत्तर देलन्थीन्हि कि, भाइ चिट्ठी लिखैछी। ओ कहलन्कैन्हि हमन्रो* नमस्कार लिखि दिअौन्हि। मौनन्सी कहलन्थीन्हि नहिँ यौ, अर्जी लिखैछी। ओ कहलन्कैन्हि तँ हमन्रो सही कै दिअ। मौनन्सी अगुताए कँ बजन्लाह कि, तमन्सुक लिखैछी। ओ बाजल हमन्रो गोआही लिखि दिअ। मौनन्सी बुझन्लक ई तँ कोओ अपूर्व ढंगक लोक देख पड़ैअछि। पुछलन्थीन्हि अहाँक नाम की थीक। ओ हँसल आओर बाजल, हमर नाम थीक

मानह, न हँ मानह, हम तोहर पाहुन।

दसम कथा।

एक पेघ लोकक घर मेँ रातिक समय आगि लागि गेलैन्हि। ओ तँ अपन नेना सुटन्का सभ सहित बहन्राए पड़ैलाह। आओर चाकर सभ कँ हुकुम देलन्हि जे बसुजात निकासह। एतन्वा मेँ आगि बहुत छिरिआए† गेल। सौँसे घर धुआँ धाह मे गेल। चाकर सभ बाजल जे, हम की की निकासू। तखन ओ भलन्मानुस ठंढा स्वास भरि बाजल, बाबा।

आगि लागल झोँपड़ी, जे निकन्से, से लाभ।

एगारन्हम कथा।

एक गमारि‡ गोआरिनि माथ पर मटन्कुरी घैलेँ चलि जाइछलि। चलैति २ ओकन्रा मन मेँ ई तरंग उठन्लै कि, हँ एहि दही कँ बेचबन्ह आओर कंचा सबन्हि सँ आम कीनि लेब। थोरेक आम हमन्रा संग अछि, सभ मिलाए कँ तीनि सै सँ किछु बढ़ि जाएत। एहि मेँ किछु सड़ि पचि जाएत। परंतु अढ़ाइ सै तँ बचन्ले रहत। आओर ओहि मेँ सँ जे बाँचल निकन्सत, ओहि सभक नीक दाम भेँटत। तौँ दोबारी मेँ एक हरिअर साड़ी लेब। हँ हँ हरिअर साड़ी हमन्रा मुँह पर नीक खुलत। आओर बस, हम तँ हरिअरे साड़ी लेब, आओर

* हमरो is emphatic for हमर, 'of me also.' † Also खिड़ि गेल। ‡ Also गमैआ।

ओकरा पहिरि कँ मेला मँ जाएब, आओर खूब अकड़ि अपन गहना कपड़ाक सुनरताई आओर मुँहक चमक चिमक देखाएब। आओर एक २ चालि मँ से २ बेरि झुकब। एहि सोच बिचार मँ ओ गमैआ गोआरिनि जैह किछु चमक दिमक कँ ठेढ़ि चालि चललि तँ मटकुरी माथ सँ खसि हुकरी २ भँ गेलैक। आओर सगरो बनल बनाओल घर बिगड़ि गेल।

बारहम कथा।

चिलहोरि आओर कौआ।

एक चिलहोरिक लोल मे एक घोँघा * छलै। कतेक भूमि पर दै दै पटकलक परंतु घोँघा नहि फूटल। तखन एक कौआ ई रास्ता बतौलकै जे एहि डोँका कँ लोल मँ लैकँ बड़त उपर उड़ि जाह, आओर ओतय सँ खसाए दैह तौँ डोँका फूटि जैतह। चिलहोरि कहलक जे ई बड़त नीक कथा अछि, आओर डोँका कँ लैकँ उड़लि। आओर बड़त उपर जाए कँ झाड़ि देलक। जैह डोँका धरती पर खसल, टूक २ भँ गेल। आओर कौआ ओकर गुद्दा खाए गेल। थोरवा काल मँ चिलहोरि नीचा उतरलि तँ खुद्दा झाड़ि किछु नहिँ पौलक।

तेरहम कथा।

अम्मत अंगूर।

एक खिखिरि कोनो फलवारी मँ जाए पड़लि †। देखलक जे अंगूर सभक गुच्छ सभ पाकल टट्टी मँ लटकि रहल अछि, कि जकरा सँ रस चूबि रहल अछि। औ कोनो रखबारो नहिँ अछि। ई देखि ओकरा मुँह मँ पानि भरि ऐलै। बड़तो उछिलि कूदलि, परंतु अंगूर सभक गुच्छ लग नहिँ पहुँच सकलि। जखन कोनो तरहेँ दाओ नहिँ लगलै तखन ओ एना बड़बड़ाइति ओतय सँ चललि कि—

अम्मत अंगूर के खाओ।

चौदहम कथा।

रसायनी।

एक रसायनी कोनो मनुष्य सँ कहलक कि, जौँ तौँ किछु पानी हमरा ओतय लै आबह, तँ हम एक एहन जड़ी गारी कि लगले ओहि पानीक सोन भै जाय। ओ सोझ साझ मनुष्य ओकरा दाओ मँ आबि गेल। आओर कतहु सँ दुख सुख सहि दुइ से रुपैआक

* Or डोँका।

† Also जाए निकलि।

चाँनी ओहि रसायनी कैं आनि देलन्कै। रसायनी ओहि रातु कैं ओझाओन उठाए कैं कतन्ऊ चलैत भेल। आब ओ बेचारा बिपत्तिक मारल ओहि कपन्टी रसायनीक खोज मैं दौड़ धूप करै लागल। जंगल २ तकन्लक। परंतु ओहि रसायनीक कतऊ ठेकान नहिँ लागल। ओकरा एहि तरन्हेँ घबन्ड़ाएल देखि कैं एक मनुष्य कहलन्कै कि तोहन्रा सँ ई चूकि भेलन्ऊ जे ओहि कपन्टी अतीथिक जाल मैं बझाएलाह। परंतु आब पछ्ताएब आओर ओकन्रा तकन्बा मैं दौड़ धूप कैला सँ किछु नहिँ हैत। एहि कथा पर हम तोहन्रा एक कहिनी सुनन्वैकिअऊ, जकन्रा सभ दीन मन रखिअह।

पंद्रहम कथा।

एक चड़ै कोनो गृहस्त फुलन्बाड़ी मैं जाए कैं. काँच पाकल फल सभन्टा काटि जाइति छलि। गृहस्त सदा ओकन्रा ताक मैं छल। एक दीन अंगूरक टाट पर जाल लगाए कैं ओकन्रा मेलक आओर मारै चाहन्लक। चड़ै गृहस सँ कहन्लक कि, जौँ तोँ हमन्रा छाड़ि देह, तखन हम एहि उपन्कारक बदन्ला तोहन्रा कैएक कथा सभ सिखाए दिअऊ, कि जाहि मैं तोहन्रा बड़न्का लाभ हैतन्ऊ। गृहस्त कहन्लक कि, तोँ पहिले सिखाए देह, तखन हम तोहन्रा छाड़ि देब। चड़ै ओकन्रा तीन कथा कहलन्कैक। एक तँ ई जे बैरी अपन्ना बस मैं आबि जाए, तोँ छाड़ैक नहिँ चाही। दोसर जे कथा ध्यान मैं नहिँ आबे, ओ नहिँ मानै बूझि। तेसर गेल बस्तुसभक लेल पछ्न्तैबाक नहिँ चाही। आओर चारिम एक कथा आओर अछि कि जखन तोँ हमन्रा छाड़ि देबह, तखन कहन्बऊ। गृहस्त एहि कथा सभ कैं सुनि, जैह कहलन्कै से कैलक। आओर ओ ओहि चड़ै कैं छाड़ि देलक। तखन चड़ै भीति पर बैसि कैं कहन्लक कि हमन्रा पेट मैं मुर्गीक अंडाऊ सँ पैघ एक मोती छल। जौँ तोँ हमन्रा नहिँ छाड़ितह आओर मारि दितह, तखन ओ मोती तोहन्रा हाथ लगैत। गृहस्त पछ्ताबै लागल। ओ कहन्लक, रे गमार, तोँ हमर तीनू कथा एखनन्हि बिसन्रि गेलेँ। किऐक हम तोहर बैरी छलिअऊ। जखन धै लेलेँ* छलेँ तखन छाड़ब की रहौ। आओर मुर्गीक अंडाक बराबरि तँ हमन्हिँ नहिँ छी। फेरि मुर्गीक अंडा सभ सँ पैघ मोती हमन्रा पेट मैं हैब कहिआ ध्यान मैं आबि सकैअछि। परंतु तोँ एहि कथा पर भरोसा कैलह। आओर आब जौँ हम तोहन्रा हाथ सँ निकन्लि गेलऊँ, तँ पछ्न्तौला सँ की भै सकैअछि। एहि सँ ई फल बहन्राइअछि कि पूर्बहिँ सँ सभ काज कैं बऊत सोच बिचाड़ि कै करैक चाही। आओर जौँ कोनो काज बिगन्ड़ि जाय तखन पछ्न्तैबाक नहिँ चाही।

* Instead of लेलेँ, the vulgar would say जेनेँ or देने.

सोड़न्हम कथा।

कोनो धनिक कें दुइ बेटा रहैन्हि। जखन ओनक बाप मरि गेलन्थीन्हि तखन दूनू भाइ ओनक धन अपना मे बाँटि लेलन्हि। जेठ भाइ अपन रुपैआ पैसा सुख चैन आओर खेड़ि तमासा मे उड़ाबै लागल। आओर छोट भाइ बड़ जतन सँ बनीज व्यापार करै लागल। एक दीन जेठ भाइ छोट भाइ सँ उलन्हन दैकें कहलन्थीन्हि कि, भाइ किरैक दीन भरि अन्न तौल करैत रहैछह। हमन्रा संग रहह। खाह, पिबह, चैन करह। बड़त दीन पाछाँ, जखन छोटन्का भाइ लेन देन कैकें बड़त रुपैआ एकट्ठा कै लेलक, तखन ओकर जेठ भाइ जे रंग राग आओर खेड़ि तमासा मे अपन सभ धन उड़ाए भिखारि भै गेल छल, ओकन्रा डेउढ़ी पर आबि कहै लागल कि, भाइ, हम तोहन्रा पहिलें हस्ती मे उड़ौने रहिअइ। परंतु जौं हमन्ह तोहन्रा जकाँ बनीज व्यापार करितऊँ, आओर अन्न तौलितऊँ तखन आइ पाओ भरि अन्न एन्हर ओन्हर सँ माँगि नहिं खैतऊँ। सत्य अछि—

आलस्य एहन्ने कीरा अछि, जे धन कें धूरा कै दैत अछि॥

सतन्रहम कथा।

लोभी कुकुर।

कोनो कुकुर नदीक तीर एक हाड़ पौलक, आओर मुँह में लेलक। जैह ओकर फरिक्काँही पानि में देखन्लक, बूझन्लक कि दोसर हाड़ अछि। मारि लोभ सँ मुँह फोएलक कि ओकन्रऊ पानि सँ बहार करी। ओ हाड़ जे मुँह में रहैक; सेहो गमौलक। सत्य अछि

माछी बैसलि दूध पर पाँखि गेलै लपटाए।
हाथ, माँथ, मौड़ै, पिटै, लिप्सा मंद बलाए॥

TRANSLATION.

THE following are primarily translations of the examples of Maithilí given above, but they will also serve as translations to the selections given at the end of the various Grammars of the series:—

Translation of a conversation between two villagers.

(1) Q. Tell me, brother, whence are you coming?
A. From the next village.

(2) Q. When did you start thence?
A. Early this morning.
(3) Q. Why did you go there?
A. I have some land there, and went to see it.
(4) Q. What is sown in it?
A. Only some *ráhaṛ*.
(5) Q. Tell me, brother, what are the prospects of this harvest?
A. Are you asking about this harvest? Why, there has been great loss for want of rain.
(6) Q. Your brother is not seen anywhere nowadays?
A. Nowadays he is at service in the fort. He comes here very seldom.
(7) Q. How is your big cow?
A. Nowadays she is in calf, but she has got very thin for want of food.
(8) Q. How many months is she gone in calf?
A. It's eight months, but she does not look big with young.
(9) Q. Are there any signs of pregnancy yet?
A. Yes, there are a few signs.
(10) Q. What calving of hers will this be? and how much milk does she give?
A. This is her eighth calving. She gives two or two and a half *seers* of milk at a time.
(11) Q. I want to get a goat: shall I find one in your village?
A. There are, indeed, goats in my village, but the prices are high.
(12) Q. What has become of your goat?
A. I have let it loose in the village to graze.
(13) Q. Does it give any milk?
A. Enough for the children's drinking.
(14) Q. Have you planted any sugarcane this year, or not?
A. I have, indeed, planted sugarcane, but there has been no produce.

(15) Q. Can I get on loan from your people a well-rope and leather bucket?

A. Why not? Take it any day when you want to irrigate.

(16) Q. How many buckets have you working?

A. There are three in use, irrigating.

(17) Q. Have your mango-trees borne fruit this year, or not?

A. This year, owing to the clouds, blight has attacked the trees, otherwise there would have been a great quantity (of fruit).

(18) Q. Will you give me a few mangos for pickles?

A. Whenever you want them, come and pluck them.

(19) Q. Does your son know how to read, or not?

A. Yes; I send him to the schoolmaster, and he has learnt his letters, and nowadays he is learning the multiplication table.

(20) Q. Why not send him to read at school?

A. Let him learn a little first, and then I'll send him.

(21) Q. I also want to send my boy to school.

A. Good: send him along with mine.

Translation of the Fables.

THE following are translations of the first seventeen lessons in Múnshí Rádhá Lál's Hindí Reader, Part II:—

FABLE I.

A COCK was scratching with his spurs on a dung-hill, when of a sudden a large pearl came out thereof. The cock said, "Ah! how lovely and brilliant it is. If a lapidary had found it, he would have been extremely pleased;* but the fire of my belly will not be extinguished with this. If one grain of rice had come to me, it would have been of more value than a hundred pearls. True it is that—

What is of no use to one, goeth into the oven."†

---

* In some versions, 'swollen with pleasure.'

† *Chúlhá* is a 'fireplace,' and *bhár*, *bhár*, or *bhãsár*, 'an oven.'

Fable II.

The Beggar's Question and the Pilgrim's Answer.

A beggar once asked a certain pilgrim, who had come to him, saying, "I am dying of hunger, and my neighbour lies upon pillows and cushions and night and day lives at ease. What are his virtues that the Giver has blessed him and made me a beggar?" When the pilgrim heard this he replied, "Sir, have you not heard this?—

Rám sitteth at an upper window and taketh cognizance of all,† and as each one's service is so he payeth him."*

Fable III.

A gentleman once asked a holy man, "Reverend sir, what is the benefit of wandering about from country to country and village to village? Why not revere the name of Rám in one place? Why not sit in some temple singing the goodness of the Giver?" The sage replied, "Sir, all this is true, but have you not heard this saying?—

Running water is clear, but confined water stinketh. Good men wander about and no taint affecteth them."

Fable IV.

One day, in the cold weather, a certain rich man's house took fire. All his goods and chattels were burnt and reduced to ashes. He stood outside wringing his hands,‡ when a poor neighbour, trembling and shivering with cold, came up and began to warm his hands (at the conflagration). Then the rich man said—

"*Wah, wah! one man's house burneth and another warmeth his hands!*"§

---

* In some versions simply 'on high.'

† *Muj'rá* is literally a kind of entertainment at which *nách* girls sing but do not dance. Here men's actions are compared to a *muj'rá*, of which Rám is represented as a spectator.

‡ In some versions 'lamenting.'

§ That is, 'what is one man's meat is another man's poison.'

Fable V.

Sticks in a faggot and sticks loosened.

The sons of a certain farmer used to quarrel amongst themselves. He remonstrated with them verbally, but none of them paid any attention to him. Then the farmer thought to himself that if he could explain to them by some action, they would certainly understand something.

One day he called* his sons, and told them to bring before him a few sticks. These sticks the farmer tied into a faggot with a string. Then he said to each (of his sons), "Do not open the string, but break the sticks." Each went at it with a will, but nothing came of it. Then the farmer untied the string and gave them the sticks one by one, which they broke immediately. Then their father said to them, "My sons, if you remain united like the faggot, you will set your adversaries' teeth on edge;† but if you separate, then know that you are ruined."

"*Separated is ruined.*"‡

Fable VI.

The Friendship between the Wolves and the Sheep.

Once upon a time the wolves sent word to the sheep, saying, "Come, let us make friends. Why should we fight amongst ourselves, and each remain thirsting for the blood of the other? These scoundrelly dogs are the root of the quarrel. They make us quarrel by their perpetual barking: send them all to us, and then what quarrel (can) there be? We shall always remain in love and friendship; not even a hair of you will be turned." The foolish sheep believed the words of these deceitful wolves, and sent the dogs to where the

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* Maithilí *bajaulak*, causal of *bájal*, 'to speak,' just as in Hindi *bulánā* is causal of *bolnā*, 'to speak.'

† *Lit.* 'make them sour.' Some versions have 'your enemies will remain under your power.'

‡ That is, 'union is strength.'

wolves were staying. Well, first the wolves ate up all the dogs, and then fell with sharpened claws * upon the sheep. In a very few days they devoured all the sheep also.† True it is that—

"*Enemies always deceive, and people are fools who believe that their enemy telleth the truth.*"

Fable VII.

Once upon a time a tiger, the wolves, and the hunting leopards, agreed amongst themselves to unite in a hunting expedition, and afterwards to divide (the) booty amongst themselves. Having thus agreed, they began to leap and spring in the forest, and killed a large black deer. Then the tiger said, "Come, let us divide it," and immediately dividing it into three parts said with a roar, "The first part I shall take, because I am king of the forest, and the second because I have spent much running and exertion in capturing it, and the third part I have placed here; let me see who is able‡ to take it up from before me." When the leopard and wolf heard this, they lowered their tails and ran away, and the tiger ate up the whole deer. This saying is true—

"*Whose is the cudgel, his the buffalo.*"

Fable VIII.

The Conversation of the Earthen and Brass Pitchers.

Once upon a time somewhere a river rose, and an earthen pitcher and a brass one were floated away. The brass pitcher said to the earthen, "Come along close by me and I'll take care of you." The earthen said, "The words which you have spoken are excellent, and I shall always be grateful to you and sing your praises for them; but if you ask the truth, (I must confess to) this fear that from the motion of the waves I may perchance be knocked against you. Now, if I remain apart from you, while I am thus

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* Other versions have, 'with washed hands,' *i.e.* 'eagerly.'

† *Hu*, in Maithil *bhĕṛ'hu*, means 'also.'

‡ This is the Maithil version. Other versions are, 'who will put forth his leg.'

washed hither and thither I will reach the bank somewhere; but if I meet you, and anywhere accidentally knock against you, my belly will be burst." True it is—

"*Hope in the great, but go not near them.*"

Fable IX.

A scribe was sitting in the bazár writing a letter. Up came a stranger, who said, "Mr. Munshí, what are you writing?" The scribe replied, "Brother, a letter." The other said, "Send my compliments also." The scribe said, "No, I'm writing a petition." Said he, "Let me sign it too." Wearied at his importunity the scribe said, "It's a bond I'm writing." "Then," said he, "write me also down as a witness." The scribe thought to himself this is a queer kind of fellow, and asked him his name. The other laughed and said, "My name is—

* '*Whether you honour me or nay, still with you I mean to stay.*'"

Fable X.

A rich man's house once took fire by night. He escaped outside with his family, and told his servants to bring out his chattels. Just then the fire blazed up exceedingly, and the house became a mass of flames and smoke. His servants asked what special things they were to bring out, and he said with a deep† sigh—

"*My men, when a hut's afire, whatever is saved is gain.*"

Fable XI.

An ignorant milkmaid was going along with a pot of curds upon her head. As she trudged along the pleasant idea came into her noddle, "I'll sell these curds; with the pice I get for them I'll buy some mangos. I have at home already a few mangos, and altogether there will be more

---

* That is, 'I am an importunate, but unwelcome guest.' The proverb is well known, and literally translated is '(whether) you honour me or do not honour me, I am still your guest.'

† *Lit.* cold.

than three hundred. Some of them will perhaps go bad, but at any rate I'll have two hundred and fifty, and for them I'll get a fine price. Then I'll buy a green *sárí* at the *díwálí* festival. Yes, yes, a green *sárí* will become my style of face beautifully. And then! I'll take it, and put it on for the fair, and step out proudly and show off the finery of my clothes and ornaments and the beauty of my face, bowing a hundred times at every step." As she imagined all these fine things, the foolish milk-maid in her stateliness gave a lurch, and the curd-pail fell from her head and was smashed to atoms, and all the fine castle* which she had built for herself was dissipated.

Fable XII.

The Kite and the Crow.

A kite once held a cockle in his beak, and kept knocking it against the ground, but it would not open. Then a crow showed him how to do it. "Fly up a great height with the cockle in your beak, and let it fall from there." The kite thought this excellent advice and flew up with the cockle, and when he had got very high up he let it go. The cockle fell to the earth and was immediately smashed in pieces. Thereupon the crow ate up the inside.† Shortly afterwards the kite came down, but could find nothing but the (broken pieces of) shell (and flew away).

Fable XIII.

Sour Grapes.

A fox one day found himself in a garden, and saw bunches of grapes hanging from the trellis so ripe that the juice was dripping from them. No one was even watching, and when he saw them his mouth filled with water. He jumped and leaped a great deal, but could not reach even near them. When in any way his efforts were not successful, he went away muttering—

"*Who eats sour grapes?*"

---

* *Lit.* 'house.'

† *Gúdá* is the edible interior of a fruit or shell-fish. Thus, the *gúdá* of a mango is the flesh as distinct from the stone or the rind.

Fable XIV.

The Alchemist.

An alchemist said to a certain man, "Do you bring to my house some silver, for I know a root so wonderful* that by merely extracting its juice the silver will straightway become gold." The simple fellow fell into the trap, and with all the trouble in the world got two hundred rupees in silver from somewhere, and brought them to the alchemist. The latter that very night took up his bed and departed thence. Then the unhappy fellow, stricken by misfortune, began to run everywhere in search of the cheating alchemist. He searched woods and forests, but nowhere could he find any trace of him. Seeing him thus distracted, a man said to him, "You have made one mistake in falling into the swindler's net, but now nothing will come of your lamenting and running hither and thither searching for him. On this account I'll tell you a story, which you must remember all your days." (And accordingly he told him)

Fable XV.

(*Sequel to the above Fable XIV.*)

A bird used to go into the garden of a certain farmer and break off his fruit, ripe and unripe. The farmer kept continually on the watch for it, and one day caught it in a net which he had fastened to a vine trellis, and proceeded to kill it. The bird said to him, "If you let me go, in return for the favour I will teach you certain things which will be of great use to you." The farmer said, "First teach me and then I'll let you go." The bird told him three things,—first, "When you have your enemy in your power, never let him go:" second, "When a thing is incredible, don't believe it:" and third, "Don't waste regrets on a thing that's gone for good:" "and," added he, "there is a fourth thing which I will tell you when you let me go." When the farmer heard this he did as he had promised, and let the bird go. It (flew away and) sat on the top of a wall and said, "In my belly there is a pearl as big as a hen's egg. If you had not let me go, but had killed me, you would have got it." Then the farmer began to regret

* *Lit.* "I extract (the juice from) such a root that the silver," &c.

(his kindness), and the bird went on to say, "You fool! You have already forgotten my three bits of advice; for I was your enemy. When you had caught me, why did you let me go? And I am myself not as big as a hen's egg; so how is it credible that a pearl bigger than me should be in my belly? Yet you fixed your hopes on what I said, and now that I have escaped from your hand what is the good of your regretting it?"

The moral* of this is that nothing should be done without previous great care and deliberation, and that when anything has gone wrong there is no good in regretting it.

Fable XVI.

A rich man had two sons. When their father died they divided his property between them. The elder brother wasted his money in pleasure and dissipation, and the younger began to work as a merchant with great energy. One day the elder brother ridiculed the younger, saying, "Brother, why do you spend the whole day weighing food? Come and live with me. Eat, drink, and enjoy yourself." Long afterwards, when the younger brother, by his traffic, had collected great wealth, the elder, who had wasted all his in dissipation, and who had become beggared thereby, came to his mansion and said, "Brother, I ridiculed you in sport formerly; but if, like you, I had traded and weighed out food, I would not to-day be eating myself a quarter of a *ser* of food begged here and there. True it is that—

"*Idleness is a maggot that turneth wealth to dust.*"

Fable XVII.

The Greedy Dog.

A certain dog found a bone on the bank of a river, and took it up in his mouth. When he saw its reflection in the water he thought that it was another bone, and through greed opened his mouth to pick it out; but he lost the bone which was (really) in his mouth. True it is that—

"*A fly sat upon milk and got its wings smeared therewith. He beateth his head and wringeth his hands, and saith, 'Greed is a great evil.'*"

* *Lit.* 'the fruit comes out.'

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SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHAR, IN THE EASTERN PORTION OF THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN PORTION OF THE CENTRAL PROVINCES.

PART II.

BHOJPÚRÍ DIALECT

OF SHÁHABÁD, SÁRAN, CHAMPÁRAN, NORTH MUZAFFARPUR, AND THE EASTERN PORTION OF THE N. W. P.

Compiled under orders of the Government of Bengal

By GEORGE A. GRIERSON, B.C.S.,

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APPENDIX II.

BHOJPÚRÍ SONGS.

INTRODUCTION.

§ 1. The following Grammar treats of the Bhojpúrí dialect as spoken in its purity in Sháhábád, Sáran, and Baliyá. It also deals with the dialect of Champáran and North Muzaffarpúr. In Champáran a tendency towards the Maithilí dialect is observed, which becomes still more marked in North Muzaffarpúr. In the latter tract, indeed, it is difficult to say decisively whether, say, near Sítámaṛhí, the dialect is Bhojpúrí strongly influenced by Maithilí or Maithilí strongly influenced by Bhojpúrí. In the present series of Grammars it has been found more convenient to treat it as the former. Bhojpúrí has a Western subdialect, spoken about Ázamgaṛh, Banáras, and Jaunpúr in the North-Western Provinces. This is the form of the dialect which is treated of by Dr. Hoernle in his Gaudian Grammar and by Mr. J. R. Reid in the Ázamgaṛh Settlement Report. The main points of difference between this Western Bhojpúrí and the pure Bhojpúrí here treated of will be found noted in the following pages.

§ 2. The alphabet and rules for spelling will be found in the General Introduction to this series of Grammars, and the remarks therein found are not repeated here.

DIVISION I.

DECLENSION.

CHAPTER I.

NOUNS.

§ 3. For general remarks, see the General Introduction, § 38 and ff.

The following are the post-positions used in declining the noun in Bhojpúrí :—

		Power.
Nom.	*Wanting.*	
Acc.	*Wanting* or के *ke.*	
Instr.	सँ, सँ, संगे, or करन्ते, *sẽ, tẽ, sange,* or *kar'te.*	'By.'
Dat.	के *ke.*	'To.'
	के, खातिर, खाग, or खा, *le, khátir, lág,* or *lá.*	'For.'
Abl.	सँ or से, *sẽ* or *le.*	'From.'
Gen.	क, के, or कै; का[1], *k, kĕ,* or *kaĭ*; *ká.*[1]	'Of.'
Loc.	मँ, माँ, *mẽ, mõ.*	'In.'
Voc.	*Wanting.*	

[1] क *k,* के *kĕ,* कै *kaĭ,* are direct terminations, used only before nouns in the direct form, and do not change for gender. का *ká* is an oblique termination, used only before nouns in the oblique form. It does not change for gender. क *k,* के *kĕ,* कै *kaĭ,* in fact, nearly correspond to the Hindí का *ká* (and की *kí*), while का *ká* nearly corresponds to Hindí के *ke* (and की *kí*). Further west, in Ázamgarh, Banáras, and Jaunpúr, the Hindí के *ke* is used instead of का *ká.*

All these post-positions will only be used in one example, that of घोड़ा *ghoṛá,* 'a horse;' but they can all be used with all nouns.

There are also special forms for the instrumental and locative singular, for the formation of which see § 6.

Except those for the genitive, they can also be used with all pronouns. In the genitive singular many pronouns do not take these post-positions, but have other forms having similar terminations, subject to the same rules.

The following are examples of declension:—

§ 4. (a) Masculine Tadbhavas in आ *á*.

Example of the declension of a *tadbhava** masculine noun in आ *á*:—

घोड़ा *ghoṛá*, 'a horse.'

Short form, { Weak, घोड़ *ghoṛ*. Strong, घोड़ा *ghoṛá*. } Long form,† घोड़्वा *ghŏṛ'wá* or घोड़्वँ *ghŏṛ'wẽ*. Redundant form, † घोड़ौवा *ghŏṛauwá*.

Singular.

Nom.	घोड़ा[1] *ghoṛá*,	'a horse.'
Acc.	घोड़ा *ghoṛá* or घोड़ा के *ghoṛá ke*,	'a horse.'
Instr.	घोड़ँ *ghŏṛẽ*, घोड़ा सँ, लँ, संते, or कर्‌ते, *ghoṛá sẽ, tẽ, sante*, or *kar'te*,	'by a horse.'
Dat.	घोड़ा के, or खातिर, लाग, ला, *ghoṛá ke*, or *khátir, lág, lá*,	'to' *or* 'for a horse.'
Abl.	घोड़ा सँ, ले, *ghoṛá sẽ, le*,	'from a horse.'
Gen.	घोड़क, घोड़ा के, or कै; का, *ghoṛak, ghoṛá kĕ*, or *kaĕ; ká*,[2]	'of a horse.'
Loc.	घोड़े *ghŏṛe*, घोड़ा मँ, माँ *ghoṛá mẽ* or *mõ*,	'in a horse.'
Voc.	हे घोड़ा *he ghoṛá!* or हे घोड़ऊ *he ghŏṛaú!*	'O horse!'

[1] Or घोड़ *ghoṛ*, घोड़्वा *ghŏṛ'wá*, घोड़्वँ *ghŏṛ'wẽ*, or घोड़ौवा *ghŏṛauwá*, and so throughout the singular.

[2] घोड़क *ghoṛak*, घोड़ा कै *ghoṛá kĕ*, and घोड़ा कँ *ghoṛá kãũ*, do not change for gender, and are only used as direct genitives; घोड़ा का *ghoṛá ká* is only used as an oblique genitive. This distinction is, however, seldom observed by the uneducated. So also in the plural.

* See General Introduction, § 12. † See General Introduction, §§ 12, 38, and ff.

		Plural.
Nom.	घोड़न [1] *ghoṛan*,	'horses.'
Acc.	घोड़न *ghoṛan*, घोड़न के *ghoṛan ke*,	'horses.'
Instr.	घोड़न सँ, नँ, संते, or करन्ते, *ghoṛan sẽ, tẽ, sante*, or *karte*,	'by horses.'
Dat.	घोड़न के, or खातिर, लाग, ला, *ghoṛan ke*, or *khátir, lág, lá*,	'to' *or* 'for horses.'
Abl.	घोड़न सँ, से, *ghoṛan sẽ, le*,	'from horses.'
Gen.	घोड़नक, घोड़न के, or कै ; का, *ghŏṛanak, ghoṛan kĕ*, or *kaĕ ; ká*, [2]	'of horses.'
Loc.	घोड़न मेँ, मों *ghoṛan mẽ, mõ*,	'in horses.'
Voc.	हे घोड़न *he ghoṛan !*	'O horses !'

[1] Or घोड़न्ह *ghoṛanh*, घोड़नि *ghŏṛani*, or घोड़न्वन (-न्ह) *ghŏṛ'wan* (*-nh*) or घोड़ौवन (-न्ह) *ghŏṛauwan* (*-nh*), and so throughout the plural. In Sáran and Champáran an optional non-honorific form of the plural ends in स *sa* : thus घोड़ास *ghoṛásа*, घोड़ास के *ghoṛásа ke*, घोड़ास सँ *ghoṛásа sẽ*, *&c.*

[2] See note [2] to singular.

§ 5. (b) Masculine Nouns ending in Silent Consonants.

Example of the declension of a masculine noun ending in a silent consonant:—

घर *ghar*, 'a house.'

Short form, घर *ghar*. Long form,* घरवा *ghar'wá* or घरवँ *ghar'wẽ*. Redundant form,* घरौवा *gharauwá*.

		Singular.
Nom.	घर [1] *ghar*,	'a house.'
Acc.	घर, घर के *ghar, ghar ke*,	'a house.'
Instr.	घरँ *gharẽ*, or घर सँ *ghar sẽ*, *&c.*,	'by a house.'
Dat.	घर के, or खातिर *ghar ke* or *khátir*, *&c.*,	'to' *or* 'for a house.'
Abl.	घर सँ *ghar sẽ*, *&c.*,	'from a house.'
Gen.	घरक *gharak*, घर के or कै ; का *ghar kĕ* or *kaĕ ; ká*,	'of a house.'
Loc.	घरे *ghare ;* or घर मेँ *ghar mẽ*, *&c.*,	'in a house.'
Voc.	हे घर *he ghar !*	'O house !'

[1] Or घरवा *ghar'wá*, घरौवा *gharauwá*, and so throughout the singular.

* See General Introduction, §§ 12, 38, and ff.

Plural.

Nom.	घरन [1] *gharan*,	'houses.'
Acc.	घरन *gharan* or घरन के *gharan ke*,	'houses.'
Instr.	घरन सँ *gharan sẽ*, *&c.*,	'by houses.'
Dat.	घरन के or खातिर *gharan ke* or *khátir*, *&c.*,	'to' *or* 'for houses.'
Abl.	घरन सँ *gharan sẽ*, *&c.*,	'from houses.'
Gen.	घरनक, घरन के, कै; का, *gharanak*, *gharan kĕ*, *kaĭ*; *ká*,	'of houses.'
Loc.	घरन मे *gharan mẽ*, *&c.*,	'in houses.'
Voc.	हे घरन *he gharan!*	'O houses!'

[1] Or घरन्ह *gharanh*, घरनि *gharani*, घरन्वन (-न्ह) *ghar'wan* (*-nh*), घरौवन (-न्ह) *gharauwan* (*-nh*), and so throughout the plural.

§ 6. It is not necessary to decline further any nouns in full, as the above examples suffice. All nouns ending in vowels are declined like घोड़ा *ghoṛá*, and all those ending in silent consonants like घर *ghar*.

Noet, however, that—

(1) Occasionally in the singular we find an instrumental in ऍ *ê* and a locative in ए *e*: thus हम बलेँ ले जाइब *ham balẽ le jáib*, 'I shall take away by force,' where बलेँ *balẽ* is the instrumental of बल *bal*, 'force;' घटे *ghaṭe*, 'at a landing stage,' locative of घाट *ghát*, 'a landing stage:' so also घरे घरे *ghare ghare*, 'in every house,' 'from house to house.' When the noun ends in आ *á* or in silent अ *a*, the final vowel is elided before these terminations: thus घोड़ा *ghoṛá*, 'a horse,' has its instrumental घोड़ेँ *ghŏṛẽ*, and घर *ghar*, its locative घरे *ghare*.* Nouns ending in other long vowels shorten them before these terminations: thus from माली *máli*, *instr.* मलिएँ. (See Genl. Intr., § 36, as to the shortening of the first syllable, and § 34 as to the insertion of euphonic य् *y*.)

* If the word contains a long vowel, it is shortened in these cases, as in घटे *ghaṭe*, above mentioned. Other examples are दनेँ *danẽ*, instrumental दाना of *dáná*, 'grain,' and रजेँ *rajẽ* of राजा *rájá*, 'a king.'

Nouns ending in other short vowels are very rare, and I have never met instances of these terminations in their case. These terminations are most common in the case of nouns which, like घर *ghar*, are masculine and end in silent अ *a*. In Western Bhojpúrí the instrumental ends in अन *an;* e.g. डरन *ḍáran*, 'through fear,' भूखन *bhúkhan*, 'by hunger,' घामन *ghámaṉ*, 'by heat,' from डर *ḍar*, भूख *bhúkh*, and घाम *ghám* respectively.

(2) All nouns ending in a long vowel shorten it before the plural termination न *n*, ञ्ह *nh*, or नि *ni*, and in the genitive in क *k*, but preserve it long in the other forms of the genitive: thus घोड़न *ghoṛan*, घोड़क *ghoṛak*, but घोड़ा के *ghoṛá kĕ*, घोड़ा कै *ghoṛá kaĭ*, *&c.*

(3) Certain verbal nouns ending in ल *l* have an oblique form in ला *lá:* thus देखल *dekhal*, abl. देखन्ला सँ *dĕkh'lá sẽ*, 'from seeing;' also verbal nouns in the form of the root have an oblique form in ए *ĕ:* thus देख *dekh*, dat. देखे ला *dekhĕ lá*, 'for seeing.' Full particulars concerning these nouns will be found in § 111.

(4) The final syllables of all long forms and redundant forms may optionally be nasalised by the addition of *anunásik:* thus घोड़न्वा *ghŏṛ'wá* or घोड़न्वाँ *ghŏṛ'wã;* घरौवा *gharauwá* or घरौवाँ *gharauwã;* मलिया *maliyá* or मलियाँ *maliyã.*

An example of each of the more common forms of nouns follows:—

§ 7. (c) Masculine Tatsamas* in आ *á.*

राजा *rájá*, 'a king.'

Short form, राजा *rájá*. Long form,* रजन्वा *raj'wá* or रजवँ *raj'wẽ*. Redundant form,* रजौवा *rajauwá*.

* See General Introduction, §§ 12, 38, and ff., 34 and ff.

Gen. sing. राजक *rájak*, राजा के, का, *rájá kĕ, ká, &c.*
Instr. sing. रजँ *rajē, &c.*
Loc. sing. रजे *raje, &c.*
Nom. plur. राजन, राजन्ह, *rájan, rájanh, &c.* Also in Sáran and Champáran राजासउ *rájásá.*

§ 8. (d) Masculine Nouns in ई *í.*

माली *máli,* 'a gardener.'

Short form, माली *máli.* Long form,* मलिया *maliyá* or मलिएँ *maliyē.* Redundant form,* मलियवा *maliyawá* or मलीवा *maliwá.*

Gen. sing. मालिक *málik,* माली के, का, *málí kĕ, ká, &c.*
Instr. sing. मलिएँ *maliyē, &c.*
Loc. sing. मलिये *maliye, &c.*
Nom. plur. मालिन, मालिन्ह, *málin, málinh, &c.* Also in Sáran and Champáran मालीसउ *málisa.*

§ 9. (e) Masculine Nouns in ऊ *ú.*

नाऊ *náú,* 'a barber.'†

Short form, नाउ *náú.* Long form,‡ नउआ *naüá* or नौआ *nauá,* नउएँ *naüē* or नौएँ. Redundant form,‡ नउअवा *naüawá* or नौअवा *nauawá.*

Gen. sing. नाउक *náük,* नाउ के, का, *náú kĕ, ká, &c.*
Instr. sing. नौएँ *nauē, &c.*
Loc. sing. नौए *naue, &c.*
Nom. plur. नाउन, नाउन्ह, *náün, náünh, &c.* Also in Sáran and Champáran नाउसउ *náúsa.*

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* See General Introduction, §§ 12, 38, and ff., 34 and ff.

† Kellogg in his Hindí Grammar incorrectly gives आँसू *ású* as an example of a feminine noun in ऊ. It is masculine. आँसू *ású* is not used in Bihárí, लोर *lor* being the word for 'a tear.'

‡ See General Introduction, §§ 12, 38, and ff., and 34 to 36.

§ 10. (f) Feminine Nouns in ि *i.*

पोथी *pothi*, 'a book.'

Short form, पोथी *pothi*. Long form,* पोथिया *pŏthiyá* or पोथियँ *pŏthiyẽ*.
Redundant form,* पोथियवा *pŏthiyawá* or पोथीवा *pŏthiwá*.
Gen. sing. पोथिक *pothik* or पोथी के, का, *pothí kĕ, ká, &c.*
Instr. sing. पोथियँ *pŏthiyẽ, &c.*
Loc. sing. पोथिये *pŏthiye.*
Nom. plur. पोथिन, पोथियन्ह, *pothin, pothinh, &c.* Also in Sáran and Champáran पोथीसत *pothisa.*

§ 11. (g) Feminine Nouns ending in a Silent Consonant.

बात *bát*, 'a word.'

Short form, बात *bát*. Long form,* बतिया *batiyá* or बतियँ *batiyẽ*.
Redundant form,* बतियवा *batiyawá* or बतीवा *batíwá*.
Gen. sing. बातक *bátak* or बात के, का *bát kĕ, ká, &c.*
Instr. sing. बत *batẽ, &c.*
Loc. sing. बते *bate, &c.*
Nom. plur. बातन *bátan*, बातन्ह, *bátanh, &c.* Also in Sáran and Champáran बातन्सउ *bát'sa.*

§ 12. Periphrastic Plural.

With reference to the above plural forms, it must be noted that every noun can also form a periphrastic plural by the addition of a word signifying plurality, such as सभ *sabh*, 'all;' or, in the case of *rational* beings, such as लोग *log*, 'people.' Example: घर सभ *ghar sabh* instead of घरन *gharan*, and मालो लोगक *málí logak* for मलिनक *málinak*. Sometimes even this plural affix is omitted, so that a plural noun appears under a singular form. An example occurs in the ninth of the following sentences, where बेटा *beṭá* is used for बेटा सभ *beṭá sabh*. This is the regular rule when a numeral adj

* See General Introduction, §§ 12, 38, and ff., and 34 and 36.

precedes, as in Nos. 6 and 7 of the following sentences. Sometimes these plural affixes are added pleonastically to a word already in the usual form, *e.g.* पोथिन सभ *pothin sabh* for पोथिन *pothin*.

§ 13. Genitival Affixes.

The following examples have been specially designed to exhibit the use of the genitival affixes. As above pointed out, -क *-k*, के *kĕ*, and कै *kaĭ*, are direct terminations, while का *ká* is an oblique termination.

1. ई राजा के मंदिर बाटे (or हवे.)
Í rájá kĕ mandir báṭe (or *hawe.*)
'This is the king's temple.'

2. हम कन्स के लौंड़ी हवीं.
Ham Kans kĕ lãũṛi hawí.
'I am the maid-servant of King Kans.'

3. मधुमाछिन[1] के झूँड़ उड़ गइल.
Madhumáchhin[1] kĕ jhũṛ uṛ gaïl.
'A swarm of bees flew away.'

4. कपन्टी का मारन्ला[2] के कुछुवो दोख नाहीं.
Kap'ṭí ká már'lá[2] kĕ kuchhuwō dokh náhí.
'There is no sin in slaying a deceiver.'

5. मथुरा के मे[illegible]रुअन[3] (nom. plur. of मेहन्ररुआ, long form of मेहन्रारू) रोअत चल गइली.
Mathurá kĕ mĕh'raruan[3] (nom. plur. of *mĕh'raruá*, long form of *mĕh'rárú*) *roat chal gaïlí.*
'The women of Mathurá departed weeping.'

6. हर रंगक बात सुनल गइल.
Har rangak bát sunal gaïl.
'Matters of many kinds were heard.'

7. असन्फटिक के चार गो फाटक टूट गइल[illegible].
As'phaṭik kĕ chár go pháṭak ṭ[illegible]ṭ gaïl.
'Four gates of crystal broke.'

[1] In Sáran and Champáran optionally मधुमाखी सऽ *madhumakhisa.*

[2] मारन्ला *már'lá* is the oblique form of the verbal noun मारल *máral* (see § 6, 3, and § 109). With regard to the long vowel in the antepenultimate, see General Introduc- [illegible] § 36, exc. 1.

[3] In Sáran and Champáran optionally मेह[illegible]रारूसऽ *mĕh'rárúsa.* In Sháhábád, optionally, मेहन्रारू . . . . गइली सऽ *mĕh'rárú* . . . . *gaïlí sa.*

8. देस देस के राजा ऐलन. *Des des kĕ rájá ailan.*	'Kings of all countries came.'
9. उन्हन्नीका माली के बेटा हवन सठ. *Unh'níká málí kĕ betá hawan sa.*	'They are the sons of the gardener.'
10. हम राजा का गाँवन पर ऐलीँ. *Ham rájá ká gā́wan*[1] *par ailí.*	'I came into the king's villages.'
11. पंडितन का घरे ढेर पोथी बाटे. *Paṇḍit*[2] *ká ghare ḍher pothí bāṭe.*	'There are many books in *paṇḍits'* houses.'

[1] In Sáran and Champáran, optionally गाँवन्सठ *gā́w'sa.*

[2] In Sáran and Champáran, optionally पंडितन्सठ *paṇḍit'sa.*

§ 13a. Definitive Terminations.

The termination ओ *o* is added to a word to give the sense of 'also:' as घरो मेँ देखठ *gharo mẽ dekha*, 'look in the house also.'

In Sáran and Sháhábád the long form of a noun in वा *wá* or वेँ *wẽ* (besides being used non-honorifically) is sometimes used to express definiteness: as घोड़न्वेँ कैलस बजाती *ghŏṛ'wẽ kailas bajátí*, '*the* horse did badzátí;' घोड़न्वन देखन्ले तोबन्ड़ा, जनन्ले दनेँ भरल बा *ghŏṛ'wan dĕkh'le tŏb'ṛá, jan'le danẽ bharal bá*, '*the* horses saw the grain bag, and knew that it was filled with grain.' In Sháhábád the above sentence would be written घोड़न्वा तोबन्ड़ा देखन्ले सठ, जनन्ले सठ दनेँ भरल बा *ghŏr'wá tŏb'ṛa dĕkh'le sa, jan'le sa danẽ bharal bá.*

CHAPTER II.

ADJECTIVES.

§ 14. Gender.

See General Introduction, § 42 and ff. In Azamgaṛh and Banáras adjectives ending in आ *á* are inflected in the oblique cases of the singular and in the nominative plural, as in Hindí. Examples are—

बड़े बटा कै घर *baṛe beṭá kaĕ ghar*, 'the house of the elder son.'

पाँच अच्छे अच्छे बरद *pắch achchhe achchhe barad*, 'five good bullocks.' As in the latter example, the adjective is generally repeated to express plurality.

§ 15. Numeral Adjectives.

The cardinals are nearly the same as those in High Hindí. The following are the ones that present points of difference:—

1 = एगो *ego.*
2 = दूइ or दू *dúi* or *dú.*
3 = तीनि *tíni.*
4 = चारि *chári.*
6 = छौ *chhau.*
11 = इगारह *igárah.*
16 = सोरह *sorah.*
19 = उनइस *unaïs.*
21 = एकइस *ĕkaïs.*
22 = बाइस *báis.*
23 = तेइस *teis.*
24 = चौबिस *chaubis.*
26 = छब्बिस *chhabbis.*
27 = सतइस *satáis.*
28 = अठाइस *aṭháis.*
29 = उनन्तिस *un'tis.*
31 = एकन्तिस *ĕk'tis.*
32 = बत्तिस *battis.*
33 = तेंतिस *tẽtis.*
34 = चौंतिस *chaũtis.*
35 = पैंतिस *pãtis.*
36 = छत्तिस *chhattis.*
37 = सैंतिस *sãttis*; and so on to 48, inclusive, each number including a short इ *i* in the last syllable.
60 = साठि *sáṭhi.*
61 = एकसठि *ĕk'saṭhi.*
62 = बासठि *básaṭhi*; and so on to 68, each word having a final short इ *i.*
92 = बाँवे *bắwe.*

93 = तिराँवे *tirâwe.*
94 = चौराँवे *chaũrâwe.*
95 = पँचाँवे *pãchâwe.*
96 = छिआँवे *chhiâwe.*
97 = सतँवे *satâwe.*
98 = अँठाँवे *aṭhâwe.*
99 = निनाँवे *ninâwe.*

The word गो *go* or ठो *ṭho* may be added to the end of any cardinal number except एगो *ego.*

§ 16. Ordinals.

The ordinals up to 'sixth' are as follows: —

1st = पहिल *pahil* or पहिलका *pahil'ká; obl.* पहिला *pahilá.**
2nd = दूसर *dúsar* or दुसरका *dusar'ká; obl.* दुसरा *dus'rá.**
3rd = तीसर *tisar* or तिसरका *tisar'ká; obl.* तिसरा *tis'rá.**
4th = चौठ *chauṭh,* चौथ *chauth,* चौथा *chauthá.*
5th = पचवाँ *pach'wã* or पचाँ *pachã.*
6th = छठाँ *chhaṭṭhã* or छठाँ *chhaṭhã.*

The ordinals above 'sixth' are all formed by adding आँ *ã* or वाँ *wã* to the cardinals, after shortening a long vowel in a final syllable: as दसाँ *dasã* or दसवाँ *das'wã,* 'tenth;' पचसवाँ *pachas'wã,* 'fiftieth.' The feminines are in ऐं *aĩ*: as सतईं *sataĩ,* 'seventh;' नवईं *nawaĩ,* 'ninth.'

§ 17. Fractional Numbers.

These are—

¼ = पा *pá,* पाव *páw,* पौवा *pauwá,* or पउवा *paüwá.*
⅓ = तिसरी *tis'rí.*
½ = आध *ádh,* आधा *ádhá,* अधिया *adhiyá,* or खाँड़ा *khãṛá.*
¾ = पौन *paun* or पौना *pauná.*
—¼ = पौना *pauná* or पवन्ने *pawanne.*
1¼ or +¼ = सवा *sáwá,* सवा *sawá,* सवाई *sawáí,* or सवइया *sawaïyá.*
1½ = डेढ़ *ḍeṛh.*
2½ = अढ़ा *aṛhá,* अढ़ाई *aṛhái,* अढ़इया *aṛhaïyá.*
+½ = साढ़े *sáṛhe.*

* The first three ordinals follow pronominal genitives in the formation of oblique forms. See *post,* § 34.

§ 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in Bhojpúrí. The Bihárí idiom is illustrated in such phrases as दू सते चौदह *dú sate chaudah*, 'two seven's, fourteen;' छौ तीयाँ अठारह *chhau tiyá aṭhárah*, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicatives, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions:—

× 1, का *ká*, एका *ékka*, or एकाई *ékáí*.
× 1¼, सवा *sawá*.
× 1½, डेढ़ा *deṛhá*, डेढ़े *deṛhe*, डेढ़ो *deṛho*, or डेवढ़ *dewaṛh*.
× 2, दूना *dúná*, दूनी *dúní*, दुगुनी *duguní*.
× 2½, अढ़ाँ *aṛhá̃*, अढ़ाई *aṛhái*, अढ़इया *aṛhaïyá*, अढ़ैया *aṛhaiyá*.
× 3, तियाँ *tiyá̃*, तियाई *tiyáí*, तिरिका *tiriká*.
× 3½, हूँठा *hũṭhá*, आँगूठा *ágúṭhá*, or आँगूढ़ा *ágúṛhá*.
× 4, चौक *chauk*, चौका *chauká*, चौके *chauke*.
× 4½, धमूचा *dhamúchá*, धँगूचा *dhãgúchá*.
× 5, पाच *pách*, पचा *pachá*, पचे *pache*.
× 5½, पहूँचा *pahũchá*.
× 6, छक *chhak*, छका *chhaká*, or छके *chhake*.
× 6½, बिछिया *bichhiyá*.
× 7, सात *sát* or सते *sate*.
× 7½, चलौसा *chalausá*.
× 8, आठ *áṭh*, आठे *áṭhe*, or अढ़े *aṛhe*.
× 9, नवाँ *nawá*, नवाँई *nawáí*, or नउका *naüká*.
× 10, दहाँ *dahá̃*, दहाँई *dahái*, or दसका *das'ká*.

§ 19. Definite Cardinals.

These are as follows:—

एगो *ego*, 'the one;'

दूनू *dúnú* or दूनो *dúno*, 'the two,' 'both;'

तीनो *tíno*, 'the three;'

चारो *cháro*, 'the four;' and so on,

adding ओ *o* to the numerals, after omitting a final short vowel.

§ 20. Indefinite Cardinals.

The termination अन *an* added to the numbers 'one hundred,' 'one thousand,' and so on, always denotes an indefinite number of these aggregates. In this idiom सँकड़ा *sắk'ṛá* is always substituted for सौ *sau*, 'one hundred.' Examples are सँकड़न पेड़ *sắk'ṛan pheṛ*, 'hundreds of trees;' हजारन *hajáran*, 'thousands;' लाखन *lákhan*, 'tens of thousands.' To other numbers the syllable हाँ *hắ* may be added with a like result; thus पचसन्हाँ *pachas'hắ*, 'fifties.'

§ 21. Collective Numerals.

These—viz. जोड़ा *joṛá*, 'a pair,' गंडा *gaṇḍá*, 'a four,'—are the same as in High Hindí, except सँकड़ा *sắk'ṛá*, 'a hundred.'

CHAPTER III.

PRONOUNS.

§ 22. The following tables show the declensional forms of the principal pronouns and pronominal forms.

The declension of pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

While nouns frequently remain unchanged before post-positions, pronouns, with few exceptions, change to some other form, called the *oblique* or *inflected base*.

The accusative singular of pronouns is, with one or two exceptions, never the same as the nominative. The only exceptions are रवाँ *rawā̆*, 'your Honour;' का *ká*, 'what?' केउ *kĕú*, 'anyone,' 'some one;' and कुछो *kuchchhŏ*, 'anything,' 'some thing.' In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun takes the oblique form without any post-position.

The genitive form of pronouns ending in र *r* is also to be noticed. The genitive forms in र *r* and रे *rĕ* are direct genitives, while those in रा *rá* are oblique. I have noted also in poetry a rare feminine genitive in रि: thus मोरि बिनती *mori bin'ti*, 'my petition.' As these feminine forms are very rare, I have not given them in the paradigms.

Pronouns have the same form, whether referring to masculine or feminine nouns. With the exception of the pronouns of the second person, they all want the vocative case.

§ 23. Pronouns of the First Person and of the Second Person Non-Honorific.

These pronouns have each two forms, a shorter and a longer.

हम *ham*, 'I.'

Singular.

	Shorter form.	*Longer form.*
Nom.	मैं *mẽ.*	हम *ham.*[1]
Acc.	मोरा[2] *morá* or मोरा के *morá ke.*	हमऱ्रा[2] *ham'rá* or हमऱ्रा के *ham'rá ke.*
Instr.	मोरा सैं *morá sẽ.*	हमऱ्रा सैं *ham'rá sẽ.*
Dat.	मोरा ला *morá lá.*	हमऱ्रा ला *ham'rá lá.*
Abl.	मोरा सैं *morá sẽ.*	हमऱ्रा सैं *ham'rá sẽ.*
Gen.	मोर or मोरे; मोरा[3], *mor* or *morĕ*; *morá.*[3]	हमार or हमऱ्रे; हमऱ्रा[3], *hamár* or *ham'rĕ*; *ham'rá.*[3]
Loc.	मोरा मैं *morá mẽ.*	हमऱ्रा मैं *ham'rá mẽ.*
Voc.	*Wanting.*	*Wanting.*

[1] In Sáran also हमे *hame.* In Western Bhojpúrí (see Introduction) the nominative is म *mãi* or मोँ *mŏ*; हम *ham* or हमेँ *hamẽ.*

[2] The oblique base singular has a form मोरे *more*, हमऱ्रे *ham're*, meaning 'even me;" and another form मोरो *moro*, हमऱ्रो *ham'ro*, meaning 'me also.'

There is an old oblique base singular, मोहि *mŏhi*, or (contracted) मो, which I have met in poetry. It is not, however, so far as I am aware, used nowadays in conversation. In Western Bhojpúrí the oblique bases are मो *mo*, मोँ *mõ*, मोरा *morá* or मोरे *more*, and हमऱ्रा *ham'rá* or हमऱ्रे *ham're.*

[3] मोर *mor* and मोरे *morĕ*, हमार *ham'ár* and हमऱ्रे *ham'rĕ*, are direct genitives; मोरा *morá* and हमऱ्रा *ham'rá* are oblique genitives. In Western Bhojpúrí the oblique genitives are मोरे *more*, हमऱ्रे *ham're.*

Plural.

	Shorter form.	*Longer form.*
Nom.	हमनीका[1] *hamaniká.*	हमऱ्रन[2] *ham'ran.*
Acc.	हमनी (के) *hamani* (*ke*).	हमऱ्रन (के) *ham'ran* (*ke*).
Instr.	हमनी सैं *hamani sẽ.*	हमऱ्रन सैं *ham'ran sẽ.*
Dat.	हमनी ला *hamani lá.*	हमऱ्रन ला *ham'ran lá.*
Abl.	हमनी सैं *hamani sẽ.*	हमऱ्रन सैं *ham'ran sẽ.*

[1] Or हमन *haman*, हमन्ह *hamanh*, हमऱ्रिन्ह *ham'ninh*, हमऱ्रुन (-न्ह) *hamaïn* (*-nh*), or हम लोग *ham log*, which forms can all be used throughout the plural. In Western Bhojpúrí the forms are हम्मन *hamman*, हमऱ्रन *ham'han*, or हमने *hamane.*

[2] Or हमऱ्रन्ह *ham'ranh*, or (in North Muzaffarpúr) हमऱ्रिन (-न्ह) *hamar'hin* (*-nh*), all of which can be used throughout the plural.

Gen.	हमनी के ; का,[1] *hamaní ké ; ká.*[1]	हमन्रन के ; का,[1] *ham'ran ké ; ká.*
Loc.	हमनी मँ *hamaní mẽ.*	हमन्रन मँ *ham'ran mẽ.*
Voc.	*Wanting.*	*Wanting.*

[1] के *ké* direct ; का *ká* oblique.

तोँ *tõ* or तूँ *tũ*, 'thou.'

Singular.

	Shorter form.	*Longer form.*
Nom.	तूँ or तँ[1] *tũ* or *tẽ.*[1]	तूँ or तँ[1] *tũ* or *tẽ.*[1]
Acc.	तोरा,[2] तोरा के *torá*[2] or *torá ke.*	तोह्न्रा[2] or तोह्न्रा के *töh'rá*[2] or *töh'rá ke.*
Instr.	तोरा सँ *torá sẽ.*	तोह्न्रा सँ *töh'rá sẽ.*
Dat.	तोरा ला *torá lá.*	तोह्न्रा ला *töh'ra lá.*
Abl.	तोरा सँ *torá sẽ.*	तोह्न्रा सँ *töh'rá sẽ.*
Gen.	तोर or तोरे ; तोरा[3] *tor* or *toré* ; *torá.*[3]	तोहार *or* तोह्न्रे ; तोह्न्रा[3] *töhár* or *töh'ré ; töh'rá.*[3]
Loc.	तोरा मँ *torá mẽ.*	तोह्न्रा मँ *töh'rá mẽ.*
Voc.	हे तूँ *he tũ* or हे तँ *he tẽ.*	हे तोँ *he tõ* or हे तूँ *he tũ.*

[1] In Western Bhojpúrí the nominative is तँ *tã̃* or तुँह *tũh.*

[2] The oblique base singular has a form तोरे *tore*, तोह्न्रे *töh're*, meaning 'even thee,' and another form तोरो *toro*, तोह्न्रो *töh'ro*, meaning 'thee also.'

There is an old oblique base singular तोहि *töhi*, or (contracted) तो *to*, which I have met in poetry. It is not, however, so far as I am aware, used nowadays in conversation. In Western Bhojpúrí the oblique bases are तूँ *tũh*, तो *to*, तोरा *torá* or तोरे *tore* and तुह्न्रा *tuh'rá*, तुह्न्रे *tuh're.*

[3] तोर *tor* and तोरे *toré*, तोहार *töhár* and तोह्न्रे *töh'ré*, are direct genitives. तोरा *torá* and तोह्न्रा *töh'rá* are oblique genitives. In Western Bhojpúrí the oblique genitives are तोरे *tore* and तुह्न्रे *tuh're.*

Plural.

	Shorter form.	*Longer form.*
Nom.	तोहनीका[1] *töhaniká.*	तोह्न्रन[2] *töh'ran.*
Acc.	तोहनी (के) *töhaní (ke).*	तोह्न्रन (के) *töh'ran (ke).*

[1] Or तुन्हन *tunhan*, तुन्हन्ह *tunhanh*, तोह्न्निन (-न्ह) *töh'nin (-nh).* or नँ लोग *tũ log*, which forms can all be used throughout the plural. In Western Bhojpúrí the forms are तूँहन *tũhan* or तुहने *tuhane.*

[2] Or तोह्न्रन्ह *töha'ranh*, तोरन (-न्ह) *toran (-nh)*, or (in North Muzaffarpúr) तोह्न्रन्हिन (-न्ह) *töhar'hin (-nh)*, all of which can be used throughout the plural. In Western Bhojpúrí the form is तुह्न्रन *tuh'ran.*

Instr.	तोहनी सँ *tŏhani sē.*	तोहरन सँ *tŏhran sē.*
Dat.	तोहनी ला *tŏhani lá.*	तोहरन ला *tŏh'ran lá.*
Abl.	तोहनी सँ *tŏhani sē.*	तोहरन सँ *tŏh'ran sē.*
Gen.	तोहनी के; का,[1] *tŏhani kĕ; ká.*[1]	तोहरन के; का,[1] *tŏh'ran kĕ; ká.*[1]
Loc.	तोहनी मँ *tŏhani mē.*	तोहरनी मँ *tŏh'rani mē.*
Voc.	हे तूँ लोग *he tũ log.*	हे तूँ लोग *he tũ log.*

[1] के *kĕ* direct; का *ká* oblique.

§ 24. Pronoun of the Second Person Honorific.

रौवाँ *rauwā̃* or रवाँ *rawā̃*, or रौरा *raurá* or रउरा *raürá*, or अपन्ने *ap'nĕ* or अपन्नि *ap'ni*.

This pronoun is declined quite regularly according to the rules for the declension of nouns, except in the genitive singular, which is रौवाँ के, का, *rauwā̃ kĕ, ká*, or रावर *ráur*; also रौरे *raurĕ*; (obl.) -रा -*rá*; *or* रउरे *raürĕ*; (obl.) -रा -*rá*; also अपन्ने के, *ap'nĕ kĕ &c.* In Western Bhojpúrí the oblique genitive is रौरे *raure*. A direct fem., रउरि *raüri* is met in poetry.

The nominative plural is रौवन (-न्ह) *rauwan* (-*nh*) *or* रौरन (-न्ह) *rauran* (-*nh*). The vocative singular is ए रावाँ *raõ*.

Reflexive Pronoun.

अपन्ने *ap'nĕ*, 'self.'

Nom. sing. अपन्ने *ap'nĕ.*
Obl. sing. अपन्ना *ap'ná.*
Gen. sing. आपन *ápan*, अप्पन *appan*, or अपन्ने *ap'nĕ*; (obl.)-ना -*ná.*
Nom. plur. अपन्नन (-न्ह) *ap'nan* (-*nh*).

The rest is quite regular.

In North Muzaffarpúr there is found a genitive plural आपुस के (का), *ápus kĕ* (*ká*). In Western Bhojpúrí the nominative is आप *áp*, आपु *ápu*, अपुए *apue*, अपन्ना *ap'ná*, or अपन्ने *ap'nĕ*, and the oblique form आपन *ápan*, अपन्ना *ap'ná*, or अपन्ने *ap'ne*.

§ 25. Demonstrative Pronouns.

These are (1) the proximate demonstrative ई *í*, 'this,' and (2) the remote demonstrative ऊ *ú*, 'that.'

These pronouns have each two declensions—a *non-honorific*, when special respect is not intended; and an *honorific*, when special respect is intended. The honorific declension is really an old plural.

Like the personal pronouns, they have each two forms for each declension, a shorter and a longer.

ई *í*, 'this.'

NON-HONORIFIC.

Singular.

	Shorter form.	*Longer form.*
Nom.	ई *i*, or emphatic ईहे *ihĕ*.	ई *i*,[1] or emphatic ईहे *ihĕ*.
Acc.	एह[1] (के) *ĕh*[1] (*ke*).	एकरा (के) *ĕk'rá* (*ke*).
Instr.	एह सँ *ĕh sē*.	एकरा सँ *ĕk'rá sē*.
Dat.	एह ला *ĕh lá*.	एकरा ला *ĕk'rá lá*.
Abl.	एह सँ *ĕh sē*.	एकरा सँ *ĕk'rá sē*.
Gen.	एह के; का, *&c.*, *ĕh kĕ ; ká, &c.*	एकर *ekar*, एकरे ; -रा, *ĕk'rĕ ; -rá*.
Loc.	एह मेँ, *ĕh mē*.	एकरा मेँ *ĕk'rá mē*.

[1] Or एहि *ĕhi* or ए *e*, and so throughout the singular.

Plural.

Nom.	इन्ह सभका or इन्हका *inh*[1] *sabh'ká* or *inh'ká*.	एकरन *ĕk'ran*.[2]
Acc.	इन्ह (के) *inh* (*ke*).	एकरन (के) *ĕk'ran* (*ke*).
Instr.	इन्ह सँ *inh sē*.	एकरन सँ *ĕk'ran sē*.
Dat.	इन्ह ला *inh lá*.	एकरन ला *ĕk'ran lá*.
Abl.	इन्ह सँ *inh sē*.	एकरन सँ *ĕk'ran sē*.
Gen.	इन्ह के; का, *&c.*, *inh kĕ ; ká, &c.*	एकरन के; का, *&c.*, *ĕk'ran kĕ ; ká, &c.*
Loc.	इन्ह मेँ *inh mē*.	एकरन मेँ, *ĕk'ran mē*.

[1] Or इन्हन (न्ह) *inhan* (*nh*) or इन्हनी *inh'ní*, and so throughout the plural.

[2] Or एकरनी *ĕk'ní*, and so throughout the plural.

HONORIFIC.

Singular.

	Shorter form.	*Longer form.*
Nom.	इहाँ *ihã̄.*	इहाँ *ihã̄.*
Acc.	इहाँ[1] (के) *ihã̄*[1] (*ke*).	इन्हका (के) *inh'ká* (*ke*).
Instr.	इहाँ सँ *ihã̄ sẽ.*	इन्हका सँ *inh'ká sẽ.*
Dat.	इहाँ ला *ihã̄ lá.*	इन्हका ला *inh'ká lá.*
Abl.	इहाँ सँ *ihã̄ sẽ.*	इन्हका सँ *inh'ká sẽ.*
Gen.	इहाँ के ; का, *&c.*, *ihã̄ kĕ ; ká, &c.*	इन्हकर (-करे ; -करा), *inh'kar*, (*-karĕ ; -karáa.*)
Loc.	इहाँ मँ *ihã̄ mẽ.*	इन्हका मँ *inh'ká mẽ.*

[1] Or इन (-न्ह) *in* (*-nh*), and so throughout the singular in the oblique cases.

Plural.

Nom.	इहाँ[1] सभ-का or इहाँका *ihã̄*[1] *sabh'ká* or *ihãka.*	*Wanting.*
Acc.	इहाँ सभ (के) *ihã̄ sabh* (*ke*).	
Instr.	इहाँ सभ सँ *ihã̄ sabh sẽ.*	
Dat.	इहाँ सभ ला *ihã̄ sabh lá.*	
Abl.	इहाँ सभ सँ *ihã̄ sabh sẽ.*	
Gen.	इहाँ सभ के ; का *ihã̄ sabh kĕ ; ká.*	
Loc.	इहाँ सभ मँ *ihã̄ sabh mẽ.*	

[1] Or इहन *ihan*, and so throughout the plural.

The word एथी *ĕthi* is used to signify 'this' when the name of a thing cannot be readily remembered,—something like the English 'what do you call it.'

In Sáran and Western Bhojpúrí the words एह *ĕh*, एकरा *ĕk'rá*, and एकर *ekar*, are often spelt ह *he*, हेकरा *hĕk'rá*, and हेकर *hekar* respectively. The nominative singular is frequently written हई *haí*.

In North Muzaffarpúr a variation of the oblique plural of the longer form non-honorific is एकरन्हिन *ĕkar'hin*.

The syllable का *ká* can be added to any form of the nominative plural.

In Western Bhojpúrí oblique forms ending in रा *rá* are written with रे *re:* thus एकरे *ĕk're* इन्हकरे *inh'kare*, instead of एकरा *ĕk'rá*, इन्हकरा *inh'kará*. Instead of इन्ह *inh*, इन्हका *inh'ká*, *&c.*, it often has हिन्ह *hinh*, हिन्हका *hinh'ká*, *&c.* It also has a non-honorific form इत्थू *itthú* or इथुआ *ithuá*, which is declined regularly like a substantive,—plural, इथुअन *ithuan*. This form refers only to things, and not to persons, and is sometimes spelt with an initial ह *h:* thus हित्थू *hitthú*, हिथुआ *hithuá*, हिथुअन *hithuan*.

ऊ *u*, 'that.'

The close analogy between the declension of this pronoun and that of ई *í*, 'this,' will be manifest from the following paradigm:—

NON-HONORIFIC.

Singular.

	Shorter form.	*Longer form.*
Nom.	ऊ or ओ *ú* or *o*.	ऊ or ओ *ú* or *o*.
Acc.	ओह[1] (के) *ŏh*[1] (*ke*).	ओकरा (के) *ŏk'rá* (*ke*).
Instr.	ओह सँ *ŏh sẽ*.	ओकरा सँ *ŏk'rá sẽ*.
Dat.	ओह ला *ŏh lá*.	ओकरा ला *ŏk'rá lá*.
Abl.	ओह सँ *ŏh sẽ*.	ओकरा सँ *ŏk'rá sẽ*.
Gen.	ओह के; का, *&c.*, *ŏh kĕ*; *ká*, *&c.*	ओकर *okar*, ओकरे; - रा, *ŏk'rĕ*; *-rá*.
Loc.	ओह में *ŏh mẽ*.	ओकरा में *ŏk'rá mẽ*.

[1] Or ओहि *ŏhi* or ओ *o*, and so throughout the singular.

Plural.

Nom.	उन्ह[1] सभ का or उन्ह का *unh*[1] *sabh ká* or *unh'ká*.	ओकरन *ŏk'ran*.[2]
Acc.	उन्ह (के) *unh* (*ke*).	ओकरन (के) *ŏk'ran* (*ke*).
Instr.	उन्ह सँ *unh sẽ*.	ओकरन सँ *ŏk'ran sẽ*.

[1] Or उन्हन (-न्ह) *unhan* (*-nh*) or उन्हनी *unh'ní*, and so throughout the plural.
[2] Or ओकरनी *ŏk'ní*, and so throughout the plural.

Dat.	उन्ह ला *unh lá.*	ओकन्रन ला *ŏk'ran lá.*
Abl.	उन्ह सँ *unh sẽ.*	ओकन्रन सँ *ŏk'ran sẽ.*
Gen.	उन्ह के; का, *&c., unh kĕ; ká, &c.*	ओकन्रन के; का *ŏk'ran kĕ; ká.*
Loc.	उन्ह म *unh mẽ.*	ओकन्रन मँ *ŏk'ran mẽ.*

HONORIFIC.

Singular.

	Shorter form.	*Longer form.*
Nom.	उहाँ *uhã.*	उन्हाँ *uhã.*
Acc.	उहाँ[1] (के) *uhã*[1] (*ke*).	उन्हन्का (के) *unh'ká* (*ke*).
Instr.	उहाँ सँ *uhã sẽ.*	उन्हन्का सँ *unh'ká sẽ.*
Dat.	उहाँ ला *uhã lá.*	उन्हन्का ला *unh'ká lá.*
Abl.	उहाँ सँ *uhã sẽ.*	उन्हन्का सँ *unh'ká sẽ.*
Gen.	उहाँ के; का, *uhã kĕ; ká.*	उन्हन्कर (-करे; -करा) *unh'kar* (*-karĕ; -kará*).
Loc.	उहाँ मँ *uhã mẽ.*	उन्हन्का मँ *unh'ká mẽ.*

[1] Or उन (-न्ह) *un* (*-nh*), and so throughout the singular in the oblique cases.

Plural.

Nom.	उहाँ[1] सभन्का or उहाँका *uhã sabh'ká* or *uhãká.*	*Wanting.*
Acc.	उहाँ सभ (के) *uhã sabh* (*kĕ*).	
Instr.	उहाँ सभ सँ *uhã sabh sẽ.*	
Dat.	उहाँ सभ ला *uhã sabh lá.*	
Abl.	उहाँ सभ सँ *uhã sabh sẽ.*	
Gen.	उहाँ सभ के; का, *uhã sabh kĕ; ká.*	
Loc.	उहाँ सभ मँ *uhã sabh mẽ.*	

[1] Or उहन *uhan*, and so throughout the plural.

Other forms of the nominative singular current in Sáran are हऊ *haú*, हेऊ *hĕú*, हउए *haüe*, हेउहे *hĕuhe*, and ऊहे *úhe*.

In Western Bhojpúrí the words ओह *ŏh*, ओकन्रा *ŏk'rá*, and ओकर *okar*, are often spelt हो *ho*, होकन्रे *hŏk're*, and होकर *hokar*. The nominative singular is frequently written हऊ *haú*.

In North Muzaffarpúr a variation of the oblique plural of the longer form non-honorific is ओकरन्हिन *ŏkar'hin.* The syllable का *ká* can be added to any form of the nominative plural.

In Western Bhojpúrí oblique forms ending in रा *rá* are written with रे *re:* thus ओकरे *ŏk're,* उन्हकरे *unh'kare,* instead of ओकरा *ŏk'rá,* उन्हकरा *unh'kará.* Instead of उन्ह *unh,* उन्हका *unh'ká, &c.,* it often has ऊन्ह *hunh,* ऊन्हका *hunh'ká, &c.* It also has a non-honorific form ओठू *ŏtthú* or ओथुआ *ŏthúá,* which is declined regularly like a substantive,—plural ओथुअन *ŏthuan.* This form refers only to things, and not to persons, and is sometimes spelt with an initial ह *h:* thus होठू *hŏtthú,* होथुआ *hŏthuá,* होथुअन *hŏthuan.*

NOTE.—In the above two demonstrative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective.

§ 26. Correlative Pronouns.

These are (1) the relative pronoun जे *je,* 'who;' (2) the correlative pronoun से *se,* 'that;' and (3) the interrogative pronoun के *ke,* 'who?'

The close analogy between their forms will best be shown by printing them in proximity to each other. Like the personal and demonstrative pronouns, they have each a non-honorific and an honorific declension, each of which has a shorter and a longer form.

It is not necessary to give their declension in full, as, with the exception noted below, it is exactly on the same lines as that of the demonstrative pronouns. I shall therefore give only the nominative, genitive, and general oblique forms of the non-honorific declension for each number. They have no honorific short form corresponding to इहाँ *ihã* or उहाँ *uhã.* Taking जे *je* as an example, its honorific nominative singular is जिन्ह *jinh* or जिन *jin,* its oblique shorter form is जिन्ह *jinh* or जिन *jin,* and its oblique longer form जिन्हका *jinh'ká.* The honorific forms of the other correlative pronouns are formed exactly similarly; and as, like the honorific forms of ई *i* and ऊ *ú,*

they are based on the shorter forms of the non-honorific plural, and can easily be formed by analogy therefrom, I shall not give them here, but shall confine myself to the non-honorific forms.

In Western Bhojpúrí, as usual, oblique forms ending in रा *rá* are spelt with रे *re*: thus जेकरे *jĕk're*, तेकरे *tĕk're*, केकरे *kĕk're*, &c., instead of जेकरा *jĕk'rá*, तेकरा *tĕk'rá*, केकरा *kĕk'rá*, &c. In the shorter forms singular it has an optional neuter oblique form जाहे *jáhĕ*, ताहे *táhĕ*, or काहे *káhĕ*, used for things only; and in the longer form it has also an oblique form जौने *jaune*, instead of जौना *jauná*, with a plural जौनन *jaunan*, जौन्हन *jaunhan*, जौनन्ने *jaŭn'ne*, or जौन्हन्ने *jaŭnh'ne*. Corresponding to इत्थू *itthú*, ओत्थू *ŏtthú*, &c., there are neuter forms जित्थू *jitthú* or जिथुआ *jithuá*,—plural जिथुअन *jithuan*; तित्थू *titthú* or सित्थू *sitthú*, or तिथुआ *tithuá* or सिथुआ *sithuá*,—plural तिथुअन *tithuan* or सिथुअन *sithuan*; and कित्थू *kitthú* or किथुआ *kithuá*,—plural किथुअन *kithuan*, all of which refer to things only, and not to persons.

The Non-Honorific Correlative Pronouns.

Relative.

जे *je*, 'who.'

Singular.

	Shorter form.	*Longer form.*
Nom.	जे *je.*	जवन *jawan* or जौन *jaun.*
Gen.	जेह[1] के; का, *&c., jĕh*[1] *kĕ; ká, &c.*	जेकर *jekar* or जेकरे; -रा,[1] *jĕk'rĕ; -rá.*
Obl.	जेह, *jĕh.*	जेकरा *jĕk'rá* or जौना *jauná.*

[1] Or जेहि *jĕhi* or जे *je*, and so throughout the singular.

Plural.

Nom.	जे[1] *je.*[1]	जवन[2] *jawan*[2] or जौन *jaun.*
Gen.	जिन्ह[1] के; का, *&c., jinh*[1] *kĕ; ká, &c.*	जेकरन[2] के; का, *jĕk'ran*[2] *kĕ; ká.*
Obl.	जिन्ह[1] *jinh.*[1]	जेकरन[2] *jĕk'ran.*[2]

[1] Or जिन्हन (-न्ह) *jinhan* (*-nh*) or जिन्हनी *jinh'ní*, and so throughout the plural.

[2] Or जेकरनी *jĕk'ní* or जिन्हकरा (का) *jinh'kará* (*ká*), and so throughout all the cases of the plural, का *ká* being omitted in the oblique cases. In North Muzaffarpúr there is a variation, जौनन (-न्ह) *jaunan* (*-nh*) or जेकरन्हिन *jĕkar'hin*, in the oblique plural.

Correlative.

से *se*, 'that.'

Singular.

	Shorter form.	*Longer form.*
Nom.	से *se* or ते *te.*	तवन *tawan* or तौन *taun.*
Gen.	तेह[1] के; का, *&c., tĕh*[1] *kĕ; ká, &c.*	तेकर *tekar*, तेकरे; -रा, *tĕk'rĕ; -rá.*
Obl.	तेह *tĕh.*	तेकरा *tĕk'rá* or तौना *tauná.*

[1] Or तेहि *tĕhi* or ते *te*, and so throughout the singular.

Plural.

	Shorter form.	*Longer form.*
Nom.	से[1] *se.*	तवन[2] *tawan* [2] or तौन *taun.*
Gen.	तिन्ह[1] के; का, *&c., tinh*[1] *kĕ; ká, &c.*	तेकर्‌न[2] के; का, *těk'ran kĕ; ká.*
Obl.	तिन्ह[1] *tinh.*[1]	तेकर्‌न[2] *těk'ran.*[2]

[1] Or तिन्हन (-ह) *tinhan* (-*nh*) or तिन्ह्‌नी *tinh'ní*, and so throughout the plural.

[2] Or तेकन्नी *těk'ní* or तिन्ह्‌कर (का) *tinh'kará* (*ká*), and so throughout all the cases of the plural, का *ká* being omitted in the oblique cases. In North Muzaffarpúr there is a variation, तौनन(-ह) *taunan* (-*nh*) or तेकर्‌न्हिन *těkar'hin*, in the oblique plural.

Interrogative.

के *ke*, 'who?'

Singular.

	Shorter form.	*Longer form.*
Nom.	के *ke.*	कवन *kawan* or कौन *kaun.*
Gen.	केह[1] के; का, *kĕh*[1] *kĕ; ká.*	केकर *kekar*, केकरे; -रा, *kĕk'rĕ; -rá.*
Obl.	केह *kĕh.*	केकरा *kĕk'rá* or कौना *kauná.*

[1] Or केहि *kĕhi* or के *ke*, and so throughout the singular.

Plural.

Nom.	के[1] *ke.*[1]	कवन[2] *kawan*[2] or कौन *kaun.*
Gen.	किन्ह[1] के; का *&c., kinh*[1] *kĕ; ká, &c.*	केकर्‌न[2] के; का, *kĕk'ran*[2] *kĕ; ká.*
Obl.	किन्ह[1] *kinh.*[1]	केकर्‌न[2] *kĕk'ran.*[2]

[1] Or किन्हन (-ह) *kinhan* (-*nh*) or किन्ह्‌नी *kinh'ní*, and so throughout the plural.

[2] Or केकन्नी *kĕk'ní* or किन्ह्‌कर (का) *kinh'kará* (*ká*), and so throughout all cases of the plural, का *ká* being omitted in the oblique cases. In North Muzaffarpúr there is a variation, कौनन (-ह) *kaunan* (-*nh*) or केकर्‌न्हिन *kĕkar'hin*, in the oblique plural.

Note.—In the above correlative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as substantive, and never as an adjective. The shorter forms जेह *jĕh*, तेह *tĕh*, and केह *kĕh*, are often written in poetry जाहि *jáhi*, ताहि *táhi*, and काहि *káhi* respectively. It should be noted that although the *á* in these three words is written long, it is invariably scanned as if it were short in poetry.

The syllable का *ká* can be added to any form of the nominative plural.

§ 27. Interrogative Pronoun.

SUBSTANTIVAL.

का *ká*, 'what?'

This pronoun is really a neuter form of के *ke*, and can only refer to inanimate things. It can only be used as a substantive. Its plural is the same as that of के *ke*.

Singular.

Nom. का *ká*. Also in Western Bhojpúrí कित्थू *kitthú* or किथुआ *kithuá*.

Obl. का *ká*, काहे *káhě*, or केथी *kěthí*. Also in Western Bhojpúrí कित्थू *kitthú* or किथुआ *kithuá*.

Gen. का के, का, *ká kě*, *ká*, काहे के, का, *káhě kě*, *ká*, or केथी के, का, *kěthí kě*, *ká*, &c. It has a common form of the instrumental केथिएँ *kěthiĕ*, meaning, 'why?' 'how?' A North Muzaffarpúr variety of the oblique form is कथी *kathí*.

§ 28. Indefinite Pronoun.

केउ *kĕú*, 'anyone,' 'some one.'

When used as an adjective, this pronoun takes also the form कौनो *kauno*. It has a variety of forms, viz.—

Direct: केउ *kĕú*, केउ *keú*, केहू *kĕhú*, or कौनो *kauno*.

Oblique: केउ *kĕú*, केहू *kĕhú*, कौनो *kauno*, केकर्‌रो *kĕk'rŏ*, केथियो *kĕthiyŏ*, or कथियो *kathiyŏ*.

It is regularly declined in the singular except in the genitive, which is केकर्‌रो *kĕk'rŏ* (dir. and obl.)

It is not used in the plural.

§ 29. The indefinite pronoun कछु *kachhu*, कुच्छो *kuchchhŏ*, or कुछुवो *kuchhuwŏ*, or कुछुओ *kuchhuŏ*, or (in Sáran) किछु *kichhu*, 'anything,' 'something,' is declined regularly like a substantive: thus कुच्छो के *kuchchhŏ ke*, कुच्छो सँ *kuchchhŏ sĕ*, &c.

A North Muzaffarpúr variety is किछिओ *kichhiŏ*. A Western Bhojpúrí variety is किछ *kichh* or किछउ *kichhaú*.

§ 30. The indefinite pronoun सभ *sabh* or सब *sab*, 'all,' 'every one,' is declined regularly like a substantive. It is usually written सभ *sabh*. When plurality is to be emphasised, it has an oblique plural form सभन *sabhan*: thus सभ के *sabh kĕ*, 'of all,' *taken as a whole*; but सभन के *sabhan kĕ*, 'of all,' *taken severally*.

§ 31. The indefinite pronouns जेकेहू *jekĕhú*, 'whoever,' and जेकुच्छो *jekuchchhŏ*, 'whatever,' are compounds, and are declined regularly like their component parts: thus acc. sing. जेह केकर्‌रो के *jĕh kĕk'rŏ ke*, जेह कुच्छो के *jĕh kuchchhŏ kĕ*; instr. जेह केकर्‌रो सँ *jĕh kĕk'rŏ sē*, *&c.*

The indefinite pronominal adjective कइक *kaïk* means 'many,' 'several.' It is also used as an interrogative, meaning 'how many?'

§ 32. Derivative Pronominal Forms.

The following table gives the more usual pronominal adjectives and adverbs in a succinct form.

	Pronoun.	Manner.	
		Pron. Adj.	Pron. Adv.
Demonstrative ... Proximate ...	ई *i*, 'this' ...	अइसन *aïsan*, 'of this kind.'	अइसँ *aïsĕ*, 'thus.'
Demonstrative ... Remote ...	ऊ *ú*, 'that' ...	वइसन *waïsan*, 'of that kind.'	वइसँ *waïsĕ*, 'in that way.'
Relative	जे *je*, 'who' ...	जइसन *jaïsan*, 'of what kind.'	जइस *jaïsĕ*, 'how.'
Correlative	से *se*, 'that' ...	तइसन *taïsan*, 'of that kind.'	तइसँ *taïsĕ*, 'so.'
Interrogative	के *ke*, 'who?'...	कइसन *kaïsan*, 'of what kind?'	कइसँ *kaïsĕ*, 'how.'

Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
अतेक *atĕk*, हतेक *hatĕk*, अतन्हत *at'hat*, हतन्हत *hat'hat*, अतिनाँ *atinã̆*, or हतिनाँ *hatinã̆*, 'this much.'	ए्हन्बेरा *ĕh'bĕrá*, or ए्हन्जून *ĕh'jún*, 'now.'	ईंहन्वाँ *ih'wã̆*, ए्हिजा *ĕhijá*, or एठेन *eṭhĕn*, 'here.' *Also Sáran* हियाँ *hiyã̆*.	एने *enĕ*, हेने *henĕ*, or एहर *ehar*, 'hither.'
ओतेक *ŏtĕk*, होतेक *hŏtĕk*, ओतन्हत *ŏt'hat*, होतन्हत *hŏt'hat*, ओतिनाँ *ŏtinã̆*, or होतिनाँ *hŏtinã̆*, 'that much.'	ओहन्बेरा *ŏh'bĕrá*, ओहन्जून *ŏh'jún*, 'then.'	उँहन्वाँ *ũh'wã̆*, ओहिजा *ŏhijá*, or ओठेन *oṭhĕn*, 'there.' *Also Sáran* उवाँ *huã̆*.	ओने *onĕ*, होने *honĕ*, or ओहर *ohar*, 'thither.'
जतेक *jatĕk*, जतन्हत *jat'hat*, or जतिनाँ *jatinã̆*, 'how much.'	जेहन्बेरा *jĕh'bĕrá*, or जेहन्जून *jĕh'jún*, 'when.'	जँहन्वाँ *jãh'wã̆*, जेहिजा *jĕhijá*, or जेठेन *jeṭhĕn* 'where.'	जेने *jenĕ* or जेहर *jehar*, 'whither.'
ततेक *tatĕk*, ततन्हत *tat'hat*, or ततिनाँ *tatinã̆*, 'so much.'	तेहन्बेरा *tĕh'bĕrá*, or तेहन्जून *tĕh'jún*, 'then.'	तँहन्वाँ *tãh'wã̆*, तेहिजा *tĕhijá*, or तेठेन *teṭhĕn*, 'there.'	तेने *tenĕ* or तेहर *tehar*, 'thither.'
कतेक *katĕk*, कतन्हत *kat'hat*, or कतिनाँ *katinã̆*, 'how much?'	केहन्बेरा *kĕh'bĕrá*, or केहन्जून *kĕh'jún*, 'when?'	कँहन्वाँ *kãh'wã̆*, केहिजा *kĕhijá*, or केठेन *keṭhĕn*, 'where?	केने *kenĕ* or केहर *kehar*, 'whither?'

§ 33. Adjectival Pronouns.

The following sentences are designed to show the use of the various pronouns, both adjectivally and substantivally. Note that the forms जौन *jaun*, तौन *taun*, and कौन *kaun* are only used as adjectives. This includes their variations in spelling, such as जवन *jawan*, *&c.*, and their oblique forms जौना *jauná*, *&c.*

(1) जे आइल रहे, से गइल, *je áil rahe, se gaïl:* 'he who had come, went.'

(2) जे जन आइल रहे, से जन गइल, *je jan áil rahe, se jan gaïl:* 'the man who had come, went.'

(3) जेकर खेत, तेकर धान, *jekar khet, tekar dhán:* 'he who owns the field, owns the paddy.'

(4) जे जन के खेत, ते जन के धान, *je jan kĕ khet, te jan kĕ dhán:* 'the man who owns the field, owns the paddy.'

(5) के रहे *ke rahe ?* 'who was it ?'

(6) ऊ कौन जात हउ *ú kaun ját ha ?* 'what caste is he ?'

(7) केकर घोड़ा हउ *kekar ghoṛá ha ?* 'whose is the horse ?'

(8) कौना जन के घोड़ा हउ *kauná jan kĕ ghoṛá ha ?* 'to what man does the horse belong ?'

(9) का हउ, *ká ha ?* 'what is it ?'

(10) कौन फेड़ (or पेड़) हउ *kaun pheṛ* (or *peṛ*) *ha ?* 'what tree is it ?'

(11) केथी मँ पानी ले अइलऽ हउ *kĕthí mẽ páni le aïla ha ?* 'in what have you brought the water ?'

(12) कौना लोटा मँ पानी ले अइलऽ हउ *kauná loṭá mẽ páni le aïla ha ?* 'in what *loṭa* have you brought the water ?'

(13) केहू नाहीं आइल *kĕhú náhí áïl,* 'no one came.'

(14) कौनो लड़िका नाहीं आइल *kauno laṛiká náhí áïl,* 'no boy came.'

(15) ओ गाँव मँ केकरो कुछुवो नइखे *o gẽw mẽ kĕk'rŏ kuchhuwŏ naïkhe,* 'in that village no one has anything.'

(16) ओ गाँव का कौनो बनियाँ सें कुछुवो नाँ मिली *o gâw ka[illegible] kuchhuwŏ nâ mili*, 'in that village nothing wi[illegible] any shopkeeper.'

(17) उ बीरो के केथियो में धरे के * होई *ú biro ke kĕthiyŏ mẽ[illegible]* 'it will be (necessary) to put that medicine into[illegible]

(18) कइक आदिमी अइलन *kaïk adimi aïlan*, 'several men ca[illegible]

§ 34. The Pronominal Oblique Genitive.

The following are examples of pronominal genitives which en[illegible] or न *n*, and which have an oblique form ending in रा *rá* or ना *ná*. oblique forms occur for all pronominal genitives ending in र *r*, and ar[illegible] with nouns in any form except that of the nominative singular or plura[illegible]

Direct Genitive.	Meaning.	Oblique form.
मोर *mor.*	'My.'	मोरा *morá.*
हमार *hamár.*	'My.'	हमन्रा *ham'rá.*
तोर *tor.*	'Thy.'	तोरा *torá.*
तोहार *tohár.*	'Thy.'	तोहन्रा *tŏh'rá.*
आपन *ápan.*	'Own.'	आपन्ना *ap'ná.*
एकर *ekar.*	'Of this.'	एकन्रा *ĕk'rá.*
ओकर *okar.*	'Of that,' 'his.'	ओकन्रा *ŏk'rá.*
जेकर *jekar.*	'Whose.'	जेकन्रा *jĕk'rá.*
तेकर *tekar.*	'His.'	तेकन्रा *tĕk'rá.*
केकर *kekar.*	'Whose?'	केकन्रा *kĕk'rá.*

* Dative of the verbal noun.

Bhojpúrí all the above oblique forms end in ए *e*; thus मोर *...e*, &c., with a feminine in ई *í*: thus मोरी *morí*, हमरी *ham'rí*.

...ing examples will show the use of the genitive in—(*a*) its ... its oblique form.

...ENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM,

i.e. DIRECT GENITIVES.

...ोकर मेहर सुन्दर बा *okar mehar sundar bá*, 'his wife is beautiful.'

केकर बेटा हउ *kekar beṭá ha ?* 'whose son is he ?'

हमार काम बिगड़ी *hamár kám big'ṛí*, 'my profession will be ruined.'

ओकर रोअल सुन के *okar roal sun kĕ*, 'on hearing her lamentations.'

ओकर अकरार लिखउ *okar ak'rár likha*, 'write a bond to that effect (*lit.* of that).

आपन रुपैया पइसा उड़ा के, भिखार हो गइले *ápan rupaiyá païsá uṛá kĕ bhikhár ho gaïle*, 'having wasted his substance he became poor.'

The following is Western Bhojpúrí:—ई घर मोर बा *í ghar mor bá*, 'this ...use is mine.'

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM,

i.e. OBLIQUE GENITIVES.

उ ओकरा फुलवारी में आइल *ú ŏk'rá phul'wárí mẽ áil*, 'he came into *his* (some one else's) garden.'

हमरा सिरकी में *ham'rá sir'kí mẽ*, 'in my hovel.'

तोहरा घर में *tŏh'rá ghar mẽ*, 'in your house.'

तोहरा हाथ से *tŏh'rá háth sẽ*, 'from thy hand.'

हमार दुआर ओकरा दुआर से बाँस भर पर बा *hamár duár ŏk'rá duár sẽ bãs bhar par bá*, 'my doorway is a rod distance from his.'

गिरहस्त आपना मन में कहलस *gir'hast ap'ná man mẽ kah'las*, 'the husbandman said in his heart.'

The following is Western Bhojpúrí :—

मोरे घर कै भीत *more ghar kaĭ bhit*, 'the wall of my house.'

मोरी बेटिया कै बिआह *morí bĕṭiyá kaĭ biáh*, 'the wedding of my little daughter.'

Sometimes, by the vulgar, the direct form is used instead of the oblique, but the oblique form is never used instead of the direct. Idiomatically these oblique forms are used to signify possession: thus, मोरा (*i.e.* मोरा पास) घोड़ा छौ? छौं, मोरा (*i e.* मोरा पास) बा *morá* (i.e. *morá pás*) *ghoṛá hau? hă, morá* (i.e. *morá pás*) *bá*, 'have I a horse?—Yes, I have;' or, literally, 'is there a horse to me?—Yes, there is to me.'

DIVISION II.

CONJUGATION.

CHAPTER IV.

VERBS.

§ 35. It must be noted with respect to the following paradigms that colloquially the plural is commonly used in the place of the singular: thus तोँ बाटऽ *tō báṭa,* 'thou art,' is commonly used instead of तेँ बाटस *tē báṭas,* which is the more correct form.

NOTE also that there is great laxity colloquially in regard to gender. The forms given for the feminine are only those which are specially confined to that gender; but instead of these, the masculine forms are often used colloquially. In the following paradigms when the masculine and feminine forms coincide, the latter are not given.

§ 36. To form a non-honorific plural the word सऽ *sa* is attached to the ordinary plural. In one tense, the present conjunctive, it may be attached to the singular with the the same effect.

Besides the personal forms given, each tense has a special honorific form common to the second and third person in both numbers, which will in each instance be noted.

With regard to the shortening of antepenultimate vowels, see General Introduction, § 36.

§ 37. Conjugational System.

The conjugation of the verb √ देख *dekh*, 'see,' being given in full, it is not necessary to give here the details of conjugation at length.

§ 38. There are three moods—the Indicative, Conjunctive, and Imperative. These may again be divided into *simple tenses*—formed from the root direct, and *periphrastic tenses*—formed with the aid of auxiliary verbs added to the present or past participle, or to the conjugated preterite indicative.

§ 39. The *simple tenses* are as follows :—

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
Present.	Present.	Present.
Preterite.	Preterite.	
Future.		

Of these, the present imperative is always the same as the present conjunctive.

§ 40. The *periphrastic tenses* are as follows :—

a) From the present participle, direct form—

Indicative—

Definite present	with auxiliary	present.
Imperfect	,,	preterite.
Durative future	,,	future.

Conjunctive—

Future	with auxiliary	present conjunctive.
Durative present	,,	preterite ,,

b) From the past participle: direct form in the neuter verb, oblique form in the active verb—

Indicative—

Future exact with auxiliary future.

Conjunctive—

Future with auxiliary present conjunctive.
Preterite „ preterite.

c) From the preterite indicative—

Indicative—

Perfect with auxiliary present.
Pluperfec „ preterite.

Concerning the use of the auxiliary in tenses formed from the past participle, see General Introduction, p. 13, cl. (4).

§ 41. The Simple Tenses.

The personal terminations are nearly the same for all tenses. They are added to a tense-stem, the formation of which will be described afterwards. They are exactly the same for the present conjunctive, the preterite indicative, and the preterite conjunctive.

The terminations of these three tenses are given in the following table. It will be observed that there are sometimes two or more forms of terminations for each person. They are all used with nearly equal frequency. They should be carefully committed to memory.

It must be noted that the termination अह *ah* or अ *a* of the 2nd plural masculine is pronounced with a peculiar drawl, something like the English word 'awe.' Thus, देखठ *dekh*'awe.' So also is pronounced the penultimate अ *a* of the present indicative: thus देखलोँ *dekhalõ*, 'I see,' pronounced *dekh*'awe'*lõ*; देखलठ *dekhala*, 'you see,' pronounced *dekh*'awe'*l*'awe.' Similarly is pronounced the √ हव *haw*, 'be.'

Table showing the Personal Terminations of the Present Conjunctive, the Preterite Indicative, and the Preterite Conjunctive.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ओं *õ.**	यूँ *yũ.**	ईं *ĩ.*	यूँ *yũ.**
2nd	ए *e.*	ई *í.* ‡	अह *ah*, अ *a.*	ज *ú.*
	अस *as*, एस *ĕs.*†	इस *is.*		
3rd	ए *e.*		अन *an*, एन *ĕn.*†	इन *in.*
	अस *as.*	असि *asi.*	एँ *ãĩ.* ‡	

* These terminations are rarely used at the present day, the plural masculine being used instead. They are, however, met with in poetry.

† These terminations एस *ĕs* and एन *ĕn* are peculiar to Sáran.

‡ This termination is peculiar to Western Bhojpúrí.

§ 42. These terminations are added to various tense-stems, and it is by these tense-stems that the tenses are distinguished. The formation of each tense-stem will be given separately under the heading of each tense, and the conjugation of each tense will now be described in the order in which they will subsequently be given in the conjugation of the model verb √देख *dekh*, 'see.'

§ 43 (a). The Present Indicative.

This tense is peculiar to Bhojpúrí, and its conjugation is formed by adding the following terminations to the root.

Terminations of the Present Indicative.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	अलोँ *alō.**†	अल्यूँ *alyū́.**	ईला *ílá*‡ or इले *íle.*	अल्यूँ *alyū́.**
2nd	अले *ale.*	अलिसि *alisi.*	अलह *alah* or अलठ *ala,*	अलू *alú.*
			प्रलह *ĕlah* or प्रलठ *ĕla.*	
3rd	अला *alá.*	अलि *ali.*	अले *ale* or अलन *alan,*	
	प्रला *ĕlá.*		प्रले *ĕle* or प्रनल *ĕlan.*‡	अली *alí,* अलिन *alin.*

* These terminations are rarely used at the present day, the plural masculine being used instead. They are, however, met with in poetry.

† Throughout, in Western Bhojpúrí, the terminations may be ऐलोँ *ăĭlō,* ऐले *ăĭle,* ऐला *ăĭlá, &c.,* instead of अलोँ *alō,* अले *ale,* अला *alá, &c.*

‡ In Western Bhojpúrí also ईलाँ *ílā́* or ऐलैँ *ăĭlā̃ĭ* respectively.

Concerning the pronunciation of these terminations, see § 41.

§ 43 (b). The Preterite Indicative.

The stem of this tense is formed by adding अल *al* to the root. To this the terminations in § 41 are added. Thus √ देख *dekh,* 'see,' preterite stem देखल *dekhal,* to which the terminations are added: thus देख॰लोँ *dĕkh'lī́,* 'I saw.' This tense has this peculiarity in the third person that neuter verbs may, and usually do—

(1) Drop the termination in the 3rd sing. masc.
(2) Take इ *i* in the 3rd sing fem.
(3) Take ई *í* in the 3rd plur fem.

Examples.

(1) गिरल *giral,* as well as गिर॰लस *gir'las,* 'he fell.'
(2) गिर॰लि *gir'li,* as well as गिर॰लसि *gir'lasi,* 'she fell.'
(3) गिर॰ली *gir'lí,* as well as गिर॰लिन *gir'lin,* 'they (*fem.*) fell.'

In Sáran the following terminations may optionally be added to the root to form a preterite. They have not been noted by the author in the first person singular, nor in the feminine gender singular.

Terminations of the Preterite Indicative peculiar to Sáran.

Person.	Singular.	Plural.	
	Masculine.	Masculine.	Feminine.
1st	*Wanting.*	उईं *uí.*	*Wanting.*
2nd	उए *ue.*	उअह *uah*, उअ *ua.*	उअ *uú.*
3rd	उए *ue.*	उअन *uan.*	उइन *uin.*

These terminations are added to the root direct: thus देखुईं *dĕkhuí*, *&c.*

§ 44. The Future Indicative.

This tense has two stems—one for the first and second persons, and the other for the third person. The first stem is formed by adding अब *ab* to the root; the second is the root itself.

The following are the terminations of this tense. All the following should be added to the root direct.

After certain vowels, *e.g.* ओ *o*, the stem terminations may be इब *ib* instead of अब *ab*.

Terminations of the Future.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ब्वोँ *'bõ.**	ब्यूँ *'byű.**	अब *ab*, ब्वो *'bi.*†	इब *ib*, or ब्वो *'bi.*
	ब्वउ *'baü.*			
2nd	ब्वे *'be.*	ब्विस *'bis.*‡	ब्वह *'bah*, ब्वठ *'ba.*	ब्यू *'bú.*
3rd	ई *í.*	ई *i.*	इहँ *ihẽ*, इहेन *ihĕn*§.	इहँ *ihẽ*, इहेन *ihĕn.*

* These terminations are rarely used at the present day, the plural masculine being used instead. They are, however, met with in poetry.

† In Western Bhojpúrí also ब्वैं *'bãi.*

‡ In Western Bhojpúrí also ब्वी *'bí*

§ In Western Bhojpúrí also इहैं *ihãi.*

§ 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus देखीं *dekhî*, 'let me see.' As already stated, the terminations are those given in § 41. Besides these, this tense may, in the second person singular masculine, either drop the termination altogether or take the following terminations:—

2nd sing. masc. असि *asi*, उए *ue*. Of these उए *ue* is confined to Sáran. In Western Bhojpúrí the termination is altogether dropped in this person.

In the third person singular masculine it may either drop the termination altogether, or take the following in addition to those given in § 41:—

3rd sing. masc. अ *a*, ओ *o*, असु *asu*, असि *asi*, उए *ue*, ऐ *ai*. Of these उए *ue* and ऐ *ai* are peculiar to Sáran.

§ 46. The Preterite Conjunctive.

In this tense अत *at* or इत *it* is added to the root to form the stem. The personal terminations in § 41 are then added: thus देखःतीं *dĕkh'tî*, '(if) I had seen.'

This tense, whether in the case of active or of neuter verbs, follows the preterite of neuter verbs, in that in the third person it may—

(1) Drop the termination in the 3rd sing. masc.
(2) Take ए *i* in the 3rd sing. fem.
(3) Take ऐ *i* in the 3rd plur. fem.

CHAPTER V.

AUXILIARY VERBS.

§ 47. There are five auxiliary verbs in use:—(1) the *defective auxiliary verb,* (2) the *weak complete auxiliary verb,* (3) the *strong complete auxiliary verb,* (4) the *defective negative auxiliary verb,* and (5) the *defective emphatic auxiliary verb.*

§ 48. The *defective auxiliary verb* uses up four roots in its conjugation, viz. the √ बाट *bāṭ,* 'be;' the √ ह्व *haw,** 'be;' √ रह *rah,* 'remain;' and √ अछ *achh,* 'be.'

The *defective negative auxiliary verb* is formed from the √ नहिँख *nahīkh* or नइख *naïkh.* The form नहिँख *nahīkh* is more used in the North-Western Provinces, while the form नइख *naïkh* is usual in the districts to which this Grammar mainly refers.

The *defective emphatic auxiliary verb* is really a perfect of the defective auxiliary verb; but as it has acquired a distinct meaning of its own, it will be treated of separately.

§ 49. The *weak complete auxiliary verb* is formed from the √ हो *ho,* 'become,' and is conjugated regularly throughout, except that its preterite is irregular. Its preterite is never used as an auxiliary, but only as a verb substantive.

The *strong complete auxiliary verb* is formed from the root होख *hokh,* 'become,' and is conjugated regularly throughout.

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* In other dialects this root appears under the form अह्व *ahw.*

§ 50. Defective Auxiliary Verb.

√ बाट *bát*, √ हव *haw*, √ अछ *achh*, 'be,' √ रह *rah*, 'remain.'

There are only two tenses—the present and the preterite. There is also a present participle; the rest is borrowed from the complete verb √ हो *ho*, 'become.'

The present has two forms—one based on the √ बाट *bát*, and the other based on the √ हव *haw*.

The preterite is formed from the √ रह *rah*, 'to remain,' and has two forms.

The present participle, formed from the √ अछ *achh*, अछइत *achhaït*, is used only in an absolute sense, as in the phrase तोहन्रा अछइत *töh'rá achhaït*, 'while you exist,' *i.e.* 'in your presence.'

§ 51 (*a*). Present: (FIRST FORM) '*I am*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बाटोँ *báṭō.**	बाट्यूँ *báṭyū́.**	बाटीँ *báṭī́* or बानीँ *bánī́.*	बाट्यूँ *báṭyū́.**
2nd	बाटे *báṭe*, बाटस *báṭas.*	बाटी *báṭi.*‡	बाटह *báṭah*, बाटठ *báṭa.*	बाटू *báṭú.*
	बाट *báṭ*, बटसि *baṭasi.*	बाटिस *báṭis.*		
	बटुए, बाटेस, *baṭue*,† *báṭĕs.*†			
3rd	बा *bá*, बाय *báy.*‡			
	बाटे *báṭe*, बाटस *báṭas.*		बाटन *báṭan*,	बाटिन *báṭin.*
	बाटठ *báṭa*, बाटो *báṭo.*	बटसि *baṭasi.*	बाटेन *báṭĕn.*†	
	बटसु, बटसि, *baṭasu*, *baṭasi.*			
	बटुए बाटै *baṭue*,† *báṭai.*†		बाटैँ *báṭãi.*‡	

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† These forms are peculiar to Sáran.

‡ These forms are Western Bhojpúrí.

NOTE.—ड़ *ṛ* or र *r* may be substituted for ट *ṭ* throughout: thus बाड़ीं *báṛí* or बारीं *bárí*, *&c.* This is usually done in Sháhábád and Champáran.

The honorific form for the second and third persons is बानी *báni*, बानीं *bánín*, बाटी *bátí*, or बाटीं *bátín*.

North Muzaffarpúr variations are—

1st masc. sing. बाड़ूँ *báṛú*. 3rd ditto बाड़ैक *báṛaik* or बाड़ौक *bárauk*.

3rd masc. plur. बाड़थ *báṛath*.

In the plural masculine the following Maithilí forms are also used:—

(1) छी *chhí*; (2) छ *chha*; (3) छथ *chhath*.

§ 51 (*b*). Present: (SECOND FORM) '*I am*,' *&c.*

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हवौं *hawõ*.*	हव्यूँ *hawyú*.*	हवीं *hawí*. हईं *haí*, हैं *hãi*.†	हव्यूँ *hawyá*.*
2nd	हवे *hawe*, *&c.*	हौइ *haui*.‡		
	हवस *hawas*, *&c.*	हविस *hawis*. हइस *haïs*.	हवह *hawah*, हवठ *hawa*.	हज *haú*.
3rd	हवे *hawe*, *&c.*			
	हवस *hawas*, *&c.*	हवसि *hawasi*.	हवन *hawan*, *&c.*	हविन *hawin*.
	हठ *ha*, है *hai*,† हौ [*hau*.‡		हौएँ *hauãi*.‡	हौइँ *haui*,‡ हइ *haí*.‡
	हैक *haik*.§			

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Peculiar to North Muzaffarpúr.

‡ These forms are Western Bhojpúrí.

§ Only met in poetry.

NOTE —There are many optional forms, which may be formed after the analogy of the first form.

The honorific form for the second and third persons is हवीँ *hawí* or हवी *hawí*.

The pronunciation of this √ हव *haw* is very peculiar. It is pronounced with a long drawl, something like the English word 'awe:' thus हवीँ *hawí* is pronounced something like *h'* awe *'wí*. Natives have no means of representing this sound, which occurs also in all second persons plural and in the present indicative (see § 41). Sometimes (especially in Western Bhojpúrí) they represent it by औ *au*. Thus they occasionally write the √हव *haw* as हौ *hau*, and conjugate the present as follows:— हौओँ *hauô*, हौए *haue*, हौअस *hauäs*, हौए *haue*, &c., substituting everywhere हौ *hau* for हव *haw*.

§ 52. (*a*) **Preterite:** (FIRST FORM) '*I was*,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	रहन्लोँ* *rah'lõ.**	रहन्ल्यूँ *rah'lyū́.**	रहन्लीँ *rah'lí.* रहुईँ *rahuí.*†	रहन्ल्यूँ *rah'lyū́.**
2nd	रहन्ले *rah'le*, रहन्लस *rah'las.* रहन्लेस *rah'lĕs.*† रहुए *rahue.*†	रहन्ली *rah'li.* ‡ रहन्लिस *rah'lis.*	रहन्लह *rah'lah*, रहन्लठ *rah'la.* रहुअह *rahuah*,† रहुअ, *rahua.*†	रहन्लू *rah'lú.* रहुऊ *rahuú.*†
3rd	रहल *rahal*, रहन्ले *rah'le.* रहन्लस, *rah'las.* रहुए *rahue.*†	रहन्लि *rah'li.* रहन्लसि *rah'lasi.*	रहन्लन *rah'lan.* रहन्लैँ *rah'lãĩ.*‡ रहन्लेन *rah'lĕn.*† रहुअन *rahuan.*†	रहन्ली *rah'li.* रहन्लिन *rah'lin.* रहुइन *rahuin.*†

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† These forms are peculiar to Sáran.

‡ These forms are Western Bhojpúrí.

(*b*) The second form is formed from the first by omitting the letter ल *l* : thus, रहीं *rahí*, रहे *rahe*, रहस *rahas*, रहिस *rahis*, *&c.*

North Muzaffarpúr varieties are—

Form 1—

1st plur. fem. रहनलिऐक *rah'liaík.* 2nd ditto रहन्लुक *rah'luk.*
3rd plur. masc. रहन्लाह *rah'láh.*

Similarly form 2.

§ 53.—The Weak Complete Auxiliary Verb.

√ हो *ho*, '*be*,' '*become*.'

INDICATIVE MOOD.

(*a*)—Preterite: '*I became.*'

NOTE.—This tense is never used as an auxiliary, रहल्हीं *rah'lí* or रहीं *rahí* (see above) being used instead.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	भइलीं *bhaïlō.**	भइल्यूँ *bhaïlyú.**	भइलीं *bhaïlí.*†	भइल्यूँ *bhaïlyú.**
2nd	भइले *bhaïle.*	भइली *bhaïlí.*§		
	भइलस, भइलेस,‡ *bhaïlas, bhaïlës.*‡	भइलिस *bhaïlis.*	भइलह or भइलऽ, *bhaïlah* or *bhaïla.*	भइलू *bhaïlú.*
3rd	भइल, भइले, *bhaïl, bhaïle.*	भइलि *bhaïli.*		भइली *bhaïlí.*
	भइलस *bhaïlas.*	भइलसि *bhaïlasi.*	भइलन, भइलेन,‡ भइलैं,§ *bhaïlan, bhaïlën,*‡ *bhaïlaĩ.*§	भइलिन *bhaïlin.*

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Or भैलीं *bhaïlí*, and so on throughout.

‡ Peculiar to Sáran.

§ These forms are Western Bhojpúrí.

North Muzaffarpúr variations are—

The stem form is भेल *bhel* or भैल *bhaïl* throughout.

1st plur. fem. भेलिऐक *bhëliaik.* 2nd ditto भेलऊक *bhëlahuk.*

3rd plur. masc. भेलाह *bheláh.*

Honorific form for second and third persons: भइलीं *bhaïlí* or भइली *bhaïlí.*

§ 54. (*b*)—Future : '*I shall be*,' '*I shall become*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होइबों* *hoïbõ.* होइबऽ* *hŏïbaü.**	होइब्यूँ **hoïbyũ.*	होइब *hoïb*† or होइबो *hoïbí.*	होइब्यूँ * *hoïbyũ.*
2nd	होइबे *hoïbe.*	होइबी *hoïbí.*‡ होइबिस *hoïbis.*	होइबह *hoïbah* or होइबऽ *hoïba.*	होइबू *hoïbú.*
3rd	होई *hoï.*		होइह *hoïhẽ* or होइहेन *hoïhĕn.* होइहैं *hoïhãĩ.*‡	

* These terminations are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Or होब *hob*, and so on throughout. In Chumpáran the word is spelt होएब *hoĕb* throughout.

‡ These forms are Western Bhojpúrí.

North Muzaffarpúr variations, borrowed from Maithilí, are—

3rd sing. masc. होअत *hoat* or होअतैन *hŏatain.*

1st plur. masc. होइबैन *hŏïbain*, होइबैक *hŏïbaik.* 3rd ditto होअताह *hoatáh.*

Honorific form for second and third persons : होइब *hoïb* or होइबो *hoïbí.*

CONJUNCTIVE MOOD.

§ 55. (*c*)—Present : '(*If*) *I be*,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होओँ *hoô.**	होयूँ *hoyú.**	होईं *hoí.*†	होयूँ *hoyú.**
2nd	हो, होए, *ho, hoe.*	होई *hoí.* ‡	होअह, होअ, *hoah, hoa.*	होअ *hoú.*
	होअस, होअसि, *hoas, hoasi.*	होइस *hoïs.*		
3rd	होअ, होए, होओ, *hoa, hoe, hoö.*			
	होअस, होअहु, होअसि, *hoas, hoasu, hoasi.*	होअसि *hoasi.*	होअन *hoan*, होएँ *hoaĩ.* ‡	होइन *hoïn.*

* These forms are rarely used, the plural masculine being used instead. They, however, occur in poetry.

† Or होवीं *howí*, and so on throughout.

‡ These forms are Western Bhojpúrí.

Honorific forms for first and second persons : होईं *hoí* and होई *hoí*.

§ 56. (*d*)—Preterite : '(*If*) *I had been*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होइतीं* *hoïtõ.*	होइत्यूँ* *hoïtyú.*	होइनीं† *hoïtí.*	होइत्यूँ* *hoïtyú.*
2nd	होइत *hoïte.*	होइती *hoïtí.* ‡		
	होइतस *hoïtas.*	होइतिस *hoïtis.*	होइतह or होइतऽ, *hoïtah* or *hoïta.*	होइतू *hoïtú.*
3rd	होइत, होइते, *hoït*, *hoïte.*	होइति *hoïti.*		होइती *hoïtí.*
	होइतस *hoïtas.*	होइतसि *hoïtasi.*	होइतन, होइतें, *hoïtan*, *hoïtã.* ‡	होइतिन *hoïtin.*

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Or होतीं *hotí*, and so on throughout.

‡ These forms are Western Bhojpúrí.

Honorific form for first and second persons : होइतीं *hoïtí* or होइती *hoïtí.*

IMPERATIVE MOOD.

§ 57. (*f*)—**Present Tense.**—Same as the Present Conjunctive.

The periphrastic tenses are quite regular, and need not be given.

§ 58a.—Present Participle, '*being.*'

Singular and Plural.

Masc.	Fem.
होत* *hot.*	होति *hoti.*

Past Participle, '*been.*'

भइल *bhaïl.* भइलि *bhaïli.*

Infinitive, '*to be.*'

होखब *hoab* or होइब *hoib.* Western Bhojpúrí obl. होबे *hobăi* or भैबे *bhaibăi.*

§ 58b.—The Strong Complete Auxiliary Verb.

√ होख *hokh,* 'be,' 'become.'

This verb is conjugated regularly throughout exactly like the verb √ देख *dekh,* except that, being intransitive, its third person singular preterite is होखल *hokhal* or होखलस *hŏkh'las,* fem. होखलि *hŏkh'li* or होखलसि *hŏkh'lasi.* Its conjugation is therefore not given here.

§ 58c.—The Defective Negative Auxiliary Verb.

√ नइख *naïkh* or नहिँख *nahĭkh,* 'be not.'

This verb exists only in the present tense of the three moods.

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* होइत *hoit* or होअत *hoat* may be written for होत *hot* throughout.

INDICATIVE MOOD.

(*a*) Present: '*I am not*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	नइखोँ *naïkhõ.**	नइखूँ *naïkhyũ.**	नइखीँ *naïkhí.*†	नइखूँ * *naïkhú.**
2nd	नइख, नइखे, नइखुए, *naïkh, naïkhe, naïkhue.*	नइखी *naïkhí.*§	नइखह, नइखठ, *naïkhah, naïkha.*	नइखु *naïkhú.*
	नइखस, नइखसि, *naïkhas, naïkhasi.*	नइखिस *naïkhis.*		
3rd	नइख, नइखे, नइखुए,‡ *naïkh, naïkhe, naïkhue,* नइखो, *naïkho.*			
	नइखस, नइखसि, *naïkhas, naïkhasi.* नइखसु, *naïkhasu.*	नइखसि *naïkhasi.*	नइखन, नइखैं, *naïkhan, naïkhãi.*§	नइखिन *naïkhin.*

* These forms are rarely used at the present day, the plural masculine being used instead. They, however, occur in poetry.

† Or नेखीँ *naïkhí* or नहिँखीँ *nahīkhí*, and so throughout.

‡ Peculiar to Sáran.

§ These forms are Western Bhojpúrì.

A North Muzaffarpúr variation of the stem is नहिख *nahikh.*

(*b*)—**Present Conjunctive and Imperative.**—Like the Present Indicative.

Honorific form for second and third persons: नइखीँ *naïkhí* or नइखी *naïkhi.*

§ 58d. The Defective Emphatic Auxiliary Verb.

This verb only exists in the present of the three moods.

It is not here conjugated with all its optional forms, as these can be obtained by comparison with the conjugation of बाटीँ *báṭī́*.

(*a*)—Present : '*I am indeed,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बड़ऱ्ले बाटोँ,* *baṛ'lĕ báṭō.*	बड़ऱ्ले बाट्यूँ,* *baṛ'lĕ báṭyū́.*	बड़ऱ्ले बाटीँ,† *baṛ'lĕ báṭī́.*	बड़ऱ्ले बाट्यूँ,* *baṛ'lĕ báṭyū́.*
2nd	बड़ऱ्ले बाटे, *baṛ'lĕ báṭe.*	बड़ऱ्ले बाटिस, *baṛ'lĕ bátis.*	बड़ऱ्ले बाटठ, *baṛ'lĕ báṭa.*	बड़ऱ्ले बाटू, *baṛ'lĕ báṭú.*
3rd	बड़ऱ्ले बाटस, *baṛ'lĕ bátas.*	बड़ऱ्ले बटसि, *baṛ'lĕ baṭasi.*	बड़ऱ्ले बाटन, *baṛ'lĕ báṭan.*	बड़ऱ्ले बाटिन, *baṛ'lĕ bátin.*

* These forms are rare.

† Or बाड़ीँ *báṛī́* or बारी *bárí, &c.*

(*b*)—Present Conjunctive and Imperative.—Like the present indicative.

CHAPTER VI.

THE REGULAR ACTIVE VERB.

§ 59. There is only one conjugation of active verbs, if we except a few irregular verbs to be noted further on. The conjugation of neuter verbs differs from that of active verbs only in the past tenses of the indicative mood, and these will be treated of in a future page. Verbs whose roots end in vowels also exhibit slight variations, which will be explained at the proper place. For the sake of uniformity the tenses are given in the same order, and under the same names, as those in Dr. Hœrnle's Grammar.

Throughout the verb it must be remembered that the first person singular (masculine and feminine) and the first person plural feminine are rarely used, the plural masculine being used instead. They, however, occur in poetry, and are therefore given, but are enclosed in brackets, so that the learner may be warned against their use.

§ 60. √देख *dekh*, 'see.'

INFINITIVE: देखब *dekhab.*

PRESENT PARTICIPLE: देखित *dekhit* or देखत *dekhat.*

PAST PARTICIPLE: देखल *dekhal.*

COMPLETE PAST PARTICIPLE: देखल भइल *dekhal bhaïl.*

(A)—Simple Tenses.

Indicative Mood.

§ 61a. (*a*)—Present: '*I see*,' '*I shall see*,' &c.

Note.—This tense is frequently used with future signification.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखलोँ *dekhalō.*)*	(देखल्यूँ *dekhalyū́.*)	देखीला or देखीले, *dekhílá.* or *dekhíle.*	(देखल्यूँ *dekhalyū́.*)
2nd	देखले or देखॆले, *dekhale* or *dekhĕle.*	देखलिसि *dekhalisi,*	देखलह or देखलठ, *dekhalah* or *dekhala.*	देखलू *dekhalú.*
			देखॆलह or देखॆलठ, *dekhĕlah* or *dekhĕla.*	
3rd	देखला or देखॆला, *dekhalá* or *dekhĕlá.*	देखलि *dekhali.*	देखले or देखलन, *dekhale* or *dekhalan.*	देखली *dekhalí.*
			देखॆले or देखॆलन, *dekhĕle* or *dekhĕlan.*	देखलिन *dekhalin.*

* Or Western Bhojpúrí देखैलोँ *dekhaĭlō,* and so throughout. The first plural masculine is, however, देखीलाँ *dekhílā́,* and the third plural देखैलैँ *dekhaĭlā̃.*

Note.—In this tense the vowel of the root always remains long, and is never shortened when antepenultimate.

Throughout the plural may be used for the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The forms देखीला *dekhílá* and देखीले *dekhíle* are used in the second and third persons in an honorific sense.

To form a non-honorific plural in the second and third persons, the word सठ *sa* may be suffixed to any plural form: thus देखलठ सठ *dekhala sa,* 'you see,' देखले सठ, *dekhale sa,* 'they see.'

Concerning the pronunciation of this tense, see § 41.

§ 61b. (*b*)—Preterite: '*I saw*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखन्लीं *dĕkh'lõ.*)	(देखन्ल्यूँ) (*dĕkh'lyũ.*)	देखन्लीं *dĕkh'lĩ.*	(देखन्ल्यूँ *dĕkh'lyũ.*)
			देखुईं *dĕkhuĩ.**	
2nd	देखन्ले, देखन्लस, *dĕkh'le, dĕkh'las.*	देखन्ली *dĕkh'lĩ.*†	देखन्लह, देखन्लऽ *dĕkh'lah, dĕkh'la.*	देखन्लू, *dĕkh'lũ.*
	देखन्लेस, देखुए, *dĕkh'lĕs,* dĕkhue.*	देखन्लिस *dĕkh'lis.*	देखुअह, देखुअ, *dĕkhuah,* dĕkhua.*	
3rd	देखन्ले *dĕkh'le.*		देखन्लन, *dĕkh'lan.* देखन्लैं *dĕkh'lãĩ.*†	देखलिन, *dĕkhalin.*
	देखन्लस *dĕkh'las.* देखुए *dĕkhue.**	देखन्लसि *dĕkh'lasi.*	देखन्लेन, देखुअन, *dĕkh'lĕn,* dĕkhuan.*	

* Forms peculiar to Sáran.

† Forms peculiar to Western Bhojpúrí.

Note.—Throughout the plural may be used for the singular in an honorific sense. This is always the case with the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form देखन्लीं *dĕkh'lĩ* or देखन्ली *dĕkh'lĩ* is used in the second and third persons in an honorific sense.

To form a non-honorific plural the word सऽ *sa* may be suffixed to any plural forms: thus देखन्लऽ सऽ *dĕkh'la sa*, 'you saw;' देखन्लन सऽ *dĕkh'lan sa*, 'they saw.'

Sáran has some peculiar forms in the first and second persons plural of this tense which must be noted here.

1st person: हम देखऽलियइन *ham dĕkh'liyaïn.*—Only used when the object of the verb is in the third person and special respect is shown to the object: as हम राजा के देखऽलियइन *ham rájá ke dĕkh'liyaïn,* 'I saw his Majesty the King.'

हम देखऽलियवऽ *ham dĕkh'liyawa.*—Only used when the object of the verb is in the second person and special respect is shown to the object: as हम रउरा के देखऽलियवऽ *ham raürá ke dĕkh'liyawa,* 'I saw your Honour.'

2nd person: तूँ देखऽलऽस *tú dĕkh'lahus.*—Only used when contempt is shown to the object in the third person: as तूँ मलिया के देखऽलऽस *tú maliyá ke dĕkh'lahus,* 'you saw the gardener,' where the gardener is spoken of contemptuously.

तूँ देखऽलऽन *tú dĕkh'lahun.*—Only used when respect is shown to the object in the third person: as तूँ राजा के देखऽलऽन *tú rájá ke dĕkh'lahun,* 'you saw his Majesty.'

The following forms, adopted from Maithilí, obtain in North Muzaffarpúr:—

1st sing. masc.	देखल	*dekhal.*
3rd do. do.	देखऽलक	*dĕkh'lak.*
1st plur. fem.	देखऽलिऐक	*dĕkh'liaik.*
2nd do. do.	देखऽलऽक	*dĕkh'lahak.*
3rd do. masc.	देखलऽथिन	*dĕkhal'thin.*

§ 62. (*c*)—Future: '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखब्वोँ *dĕkh'bō̃.*) (देखबउ *dĕkh'baü.*)	(देखब्यु) (*dĕkh'byū́.*)	देखब, देखबौ, *dekhab, dĕkh'bí.* देखबैं *dĕkh'bãĩ.*†	देखिब, देखबी, *dekhib, dĕkh'bi.*
2nd	देखबे *dĕkh'be.*	देखबी *dĕkh'bí.*† देखबिस *dĕkh'bis.*	देखबह, देखबऽ, *dĕkh'bah, dĕkh'ba.*	देखबू *dĕkh'bú.*
3rd	देखी *dekhí.* देखीत *dekhít.**		देखिहैं, देखिहेन, *dĕkhihẽ, dĕkhi'hĕn.* देखिहैँ *dĕkhihãĩ.*†	

* Peculiar to Champáran.
† Peculiar to Western Bhojpúrí.

NOTE.—Throughout the plural may be used instead of the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form देखब *dekhab* or देखबौ *dĕkh'bí* is used in the second and third persons in an honorific sense.

To form a non-honorific plural, the word सऽ *sa* may be suffixed to any plural form: thus देखबह सऽ *dĕkh'ba sa*, 'you will see;' देखिहैं सऽ *dĕkhihẽ sa*, 'they will see.'

The following forms, borrowed from Maithilí, are in use in North Muzaffarpúr:—

3rd sing. masc. देखत *dekhat*, देखबैन *dĕkh'tain.*

1st pl do. देखबैक *dĕkh'baik*, देखबैन *dĕkh'bain.*

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 63. (*d*)– Present : '(*If*) *I see* ;' rarely '*I see*,' or '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखौं *dekhō.*)	(देखूँ *dekhyũ.*)	देखौं *dekhí.*	(देखूँ *dekhyũ.*)
2nd	देखे, देख, *dekhe, dekh.*	देखी *dekhi.*†	देखह, देखऽ, *dekhah, dekha.*	देखु *dekhú.*
	देखस, देखसि, *dekhas, dekhasi.*	देखिस *dekhis.*		
	देखुए,* देखेस,* *dekhue,* dekhes.*			
3rd	देखे, देखइ, *dekhe, dekhas.*	देखसि *dekhasi.*	देखन *dekhan.*	देखिन *dekhin.*
	देखऽ, देखो, *dekha, dekho.*			
	देखसु, देखसि, *dekhasu, dekhasi.*			
	देखुए,* देखे,*† *dekhue,* dekhai.*†		देखेन *dekhen.** देखैं *dekhãi.*†	

* These forms are peculiar to Sáran.

† These forms are peculiar to Western Bhojpúrí.

NOTE.—Throughout the plural may be used instead of the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form देखौं *dekhí* or देखी *dekhi* is used in the second and third persons in an honorific sense.

To form a non-honorific plural, the word सऽ *sa* may be suffixed to a plural form, or sometimes even to a singular one : thus देखे सऽ *dekhe sa* or देखन सऽ *dekhan sa*, '(if) they see.'

The following forms, borrowed from the Maithilí, are in use in North Muzaffarpúr :—

1st sing. masc. देखूँ *dekhṹ.*
3rd do. do. देखइक *dĕkhaïk*, देखउक *dĕkhaük.*
3rd pl. do देखथ *dekhath.*

§ 64. (*e*)—**Preterite : '(*If*) *I had seen*,' &c.**

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखन्तौं *dĕkh'tõ.*)	(देखन्त्यूँ *dĕkh'tyṹ.*)	देखन्तौं* *dĕkh'tí.**	(देखन्त्यूँ *dĕkh'tyṹ.*)
2nd	देखन्ते *dĕkh'te.*	देखन्ती *dĕkh'ti.*‡	देखन्तह, देखन्तऽ, *dĕkh'tah, dĕkh'ta.*	देखन्तू *dĕkh'tú.*
	देखन्तस *dĕkh'tas.*	देखन्तिस *dĕkh'tis.*		
	देखन्तेस *dĕkh'tĕs.*†			
			देखन्तन *dĕkh'tan.*	देखन्तिन *dĕkh'tin.*
3rd	देखत, देखन्ते *dekhat, dĕkh'te.*	देखन्ति *dĕkh'ti.*		देखन्ती *dĕkh'ti.*
	देखन्तस *dĕkh'tas.*	देखन्तसि *dĕkh'tasi.*	देखन्तेन *dĕkh'tĕn.*† देखन्तँ *dĕkh'tãn.*‡	

* Or देखितौं *dĕkhitĩ́*, and so throughout.
† These forms are peculiar to Sáran.
‡ These forms are peculiar to Western Bhojpúrí.

Note.—Throughout the plural may be used for the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form देखन्तौं *dĕkh'tí* (देखितौं *dĕkhití*) or देखन्ती *dĕkh'tí* (देखिती *dĕkhiti*) is used in the second and third persons in an honorific sense.

To form a non-honorific plural the word सउ *sa* may be suffixed to any plural form : thus देखन्तउ सउ *dĕkh'ta sa*, '(if) you had seen ;' देखन्तन सउ *dĕkh'tan sa*, '(if) they had seen.'

The following forms, borrowed from Maithilí, are in use in North Muzaffarpúr :—

3rd sing. masc. देखइत *dĕkhaït* or देखेत *dĕkhait*.

3rd pl. do. देखितथ *dĕkhitath*.

IMPERATIVE MOOD.

§ 65. (*f.*)—Present.—Same as Present Conjunctive.

Precative Forms.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	*Wanting.*	*Wanting.*	*Wanting.*	*Wanting.*
2nd	देखिहे, देखु, देखन्बे, *dĕkhihe, dekhú, dĕkh'be.*	*Wanting.*	देखिहउ, देखिहौ, देखौं, *dĕkhiha, dĕkhihau, dekhí, or* देखन्बउ *dĕkh'ba.*	*Wanting.*
3rd	*Wanting.*	*Wanting.*	*Wanting.*	*Wanting.*

The form देखिहउ *dĕkhiha* is also used as a future indicative, meaning 'you will see.'

(B)—Periphrastic Tenses.

§ 66. In the following paradigms the optional and dialectic forms of the auxiliary verb will not all be given, as taking up too much valuable space.

The footnote, too, regarding the 1st person singular, which has been added to each of the radical and participial tenses, will be omitted to save space.

INDICATIVE MOOD.

§ 67. (*g*)—Definite Present: '*I am seeing*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत बाटीं) (*dekhat báṭŏ.*)	(देखत बाचूँ) (*dekhat bátyú.*)	देखत* बानीं† *dekhat bánī.*	(देखत बाचूँ) (*dekhat bátyú.*)
2nd	देखत बाटस, *dekhat báṭas.*	देखत बाटिस *dekhat báṭis.*	देखत बाटअ *dekhat báṭa.*	देखत बाटू *dekhat báṭú.*
3rd	देखत बाटे or बा, *dekhat báṭe* or *bá.*	देखत बटसि *dekhat baṭasi.*	देखत बाटन *dekhat báṭan.*	देखत बाटिन, *dekhat báṭin.*

* Or देखदूत *dĕkhaït*, and so throughout. This form is most used north of the Ganges; North Muzaffarpúr uses देखदूत *dĕkhaït* or देखैत *dĕkhait.*

† Or बाटीं *báṭī*, बाड़ीं *báṛī*, *&c.*, especially in Champáran. Also हवीं *hawí*, and so throughout: thus देखत हवीं *dekhat hawí.*

NOTE.—North Muzaffarpúr in the plural also has for auxiliary छी *chhí*, छअ *chha*, छथ *chhath*. See paradigm of auxiliary verb. e

§ 68 (*h*). Frequently the initial ब *b* of बाट *bát* or बाड़ *báṛ* [redacted] which gives rise to the following variety of this tense :—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्तारौं *dĕkh'tárō.*)	(देखन्ताखूँ) (*dĕkh'táryũ.*)	देखन्तानौं or देखन्तारौं, *dĕkh'tání* or *dĕkh'tárí.*	(देखन्ताखूँ *dĕkh'táryũ.*)
2nd	देखन्तारस *dĕkh'táras.*	देखन्तारिस *dĕkh'táris.*	देखन्तारऽ *dĕk'tára.*	देखन्तारू *dĕkh'tárú.*
3rd	देखन्तारे or देखन्ता, *dĕkh'táre* or *dĕkh'tá.*	देखन्तारसि,* *dĕkh'tárasi.*	देखन्तारन *dĕkh'táran.*	देखन्तारिन *dĕkh'tárin.*

* Sáran here also uses a form देखतिया *dĕkhatiyá.*

§ 69 (*i*)—Imperfect : '*I was seeing,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत रहन्लौं) (*dekhat rah'lõ.*)	(देखत रहन्लूँ) (*dekhat rah'lyũ.*)	देखत रहन्लौं* (हँ) *dekhat rah'lí* (*hã.*)	(देखत रहन्यूँ) (*dekhat rah'lyũ.*)
2nd	देखत रहन्लस (हऽ) *dekhat rah'las* (*ha.*)	देखत रहन्लिस (हऽ) *dekhat rah'lis* (*ha.*)	देखत रहन्लऽ (हऽ) *dekhat rah'la* (*ha.*)	देखत रहन्लू (हऽ) *dakhat rah'lú* (*hu.*)
3rd	देखत रहल (हऽ) *dekhat rahal* (*ha.*)	देखत रहन्लि (हऽ) *dekhat rah'li* (*ha.*)	देखत रहन्लन (हँ) *dekhat rah'lan* (*hã.*)	देखत रहन्लिन (हँ) *dekhat rahalin* (*hã.*)

* Or रहीं *rahĩ*, and so throughout.

In Sáran [illegible] हठ *ha* can be inserted optionally, as indicated in parenthesis. In North Muzaffarpur the participle is written देखइत *dĕkhaït* or देखैत *dĕkhait.*

§ 70. (*j*)—**Durative Future:** '*I shall be reading,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत होबोँ) (*dekhat hobõ.*)	(देखत होब्यूँ) (*dekhat hobyū́.*)	देखत होब* *dekhat hob.**	(देखत होब्यूँ) (*dekhat hobyū́.*)
2nd	देखत होबे *dekhat hobe.*	देखत होबिस *dekhat hobis.*	देखत होबठ *dekhat hoba.*	देखत होबू *dekhat hobú.*
3rd	देखत होई *dekhat hoí.*		देखत होइहेँ *dekhat hoïhẽ.*	

* Or होइब *hoib,* and so throughout the first and second persons.

In North Muzaffarpúr the participle is written देखइत *dĕkhaït* or देखैत *dĕkhait.*

§ 71. (*k*)—**Perfect:** '*I have seen,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखन्लोँ हा†) (*dĕkh'lõ há.*†)	(देखन्ल्यूँ हा†) (*dĕkh'lyū́ há.*†)	देखन्लीँ हाँ *dĕkh'lī́ hā́.**	(देखन्ल्यूँ हा *dĕkh'lyū́ [há.**)
2nd	देखन्ले हा† *dĕkh'le há.*† देखन्लस हा† *dĕkh'las há.*†	देखन्लिस हा† *dĕkh'lis há.*†	देखन्लठ हा *dĕkh'la há.*†	देखन्लू हा *dĕkh'lú há.*†
3rd	देखन्लस हा† *dĕkh'las há.*†	देखन्लसि हा† *dĕkh'lasi há.*†	देखन्लन हाँ *dĕkh'lan hā́.**	देखन्लिन हाँ *dĕkh'lin [hā́.**

* Or हँ *hā* or हैँ *hāĩ.*

† Or हठ *ha* or हवस *hawas.*

The various dialectic forms of the preterite are also used in is omitted.

In addition to the above, the following form also obtains in Champáran. It is also the form current in Western Bhojpúrí :—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखन्ले बाड़ोँ) (*dĕkh'lĕ báṛõ.*)	(देखन्ले बाड़्यूँ) (*dĕkh'lĕ báṛyū́.*)	देखन्ले बानीँ *dĕkh'lĕ bánī́.**	(देखन्ले बाड़्यूँ) (*dĕkh'lĕ báṛyū́.*)
2nd	देखन्ले बाड़स *dĕkh'lĕ báṛas.*	देखन्ले बाड़िस *dĕkh'lĕ báṛis.*	देखन्ले बाड़ऽ *dĕkh'lĕ báṛa.*	देखन्ले बाड़ू *dĕkh'lĕ báṛú.*
3rd	देखन्ले बा *dĕkh'lĕ bá.*	देखन्ले बड़सि *dĕkh'lĕ baṛasí.*	देखन्ले बाड़न *dĕkh'lĕ báṛan.*	देखन्ले बाड़िन *dĕkh'lĕ báṛin.*

* Or बाड़ीँ *báṛī́, &c.;* also हवीँ *hawī́*, and so throughout : thus देखले हवीँ *dĕkhalĕ hawī́.*

§ 72. (*l*)—Pluperfect : '*I had seen,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखन्ले रहन्लोँ) (*dĕkh'lĕ rah'lõ.*)	(देखन्ले रहन्ल्यूँ) (*dĕkh'lĕ rah'lyū́.*)	देखन्ले रहन्लीँ (हँ)* *dĕkh'lĕ rah'lī́ (hã.)**	(देखन्ले रहन्ल्यूँ) (*dĕkh'lĕ rah'lyū́.*)
2nd	देखन्ले रहन्लस (हऽ) *dĕkh'lĕ rah'las (ha.)*	देखन्ले रहन्लिस (हऽ) *dĕkh'lĕ rah'lis (ha.)*	देखन्ले रहन्लऽ (हऽ) *dĕkh'lĕ rah'la (ha.)*	देखन्ले रहन्लू (हऽ) *dĕkh'lĕ rah'lú (ha.)*
3rd	देखन्ले रहल (हऽ) *dekh'lĕ rahal (ha.)*	देखन्ले रहन्लि (हऽ) *dĕkh'lĕ rah'li (ha.)*	देखन्ले रहन्लन (हँ) *dĕkh'lĕ rah'lan (hã.)*	देखन्ले रहन्लिन (हँ) *dĕkh'lĕ rah'lin (hã.)*

* Or रहीँ *rahī́*, and so throughout.

In Sáran हँ *hã* or ह *ha* can be added optionally, as indicated in parenthesis. Also in Sáran there is a special optional form of the auxiliary verb. See the paradigm thereof.

§ 73. (*m*)—**Future Exact**: '*I shall have seen*,' '*I may have seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखन्ले होबाँ) (*dĕkh'lĕ hobŏ.*)	(देखन्ले होब्यूँ) (*dĕkh'lĕ hobyŭ.*)	देखन्ले होब *dĕkh'lĕ hob.**	(देखन्ले होब्यूँ) (*dĕkh'lĕ hobyŭ.*)
2nd	देखन्ले होबे *dĕkh'lĕ hobe.*	देखन्ले होबिस *dĕkh'lĕ hobis.*	देखन्ले होबऽ *dĕkh'lĕ hoba.*	देखन्ले होबू *dĕkh'lĕ hobú.*
3rd	देखन्ले होई *dĕkh'lĕ hoí.*		देखन्ले होइहँ *dĕkh'lĕ hoihē.*	

* होइब *hoïb* or any other form of the future of the complete auxiliary verb may be used instead throughout.

Conjunctive (Conditional) Mood.

§ 74. (*n*.)—**Future Conditional**: '(*If*) *I be seeing*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत होखाँ) (*dekhat hoō.*)	(देखत होखूँ) (*dekhat hoyŭ.*)	देखत होईं *dekhat hoí.**	(देखत होयूँ) (*dekhat hoyŭ.*)
2nd	देखत होखस *dekhat hoäs.*	देखत होइस *dekhat hoïs.*	देखत होख *dekhat hoä.*	देखत होऊ *dekhat hoú.*
3rd	देखत होखस *dekhat hoäs.*	देखत होखसि *dekhat hoäsi.*	देखत होखन *dekhat hoän.*	देखत होइन *dekhat hoïn.*

* होखीं *hokhí*, and so throughout.

§ 75. (*o*)—**Durative Present Conditional:** '(*If*) *I were seeing*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखत होतौं) (*dekhat hotõ.*)	(देखत होत्यूँ) (*dekhat hotyű.*)	देखत होतौं *dekhat hoti.*	देखत होत्यूँ *dekhat hotyű.*
2nd	देखत होतस *dekhat hotas.*	देखत होतिस *dekhat hotis.*	देखत होतऽ *dekhat hota.*	देखत होतू *dekhat hotú.*
3rd	देखत होतस *dekhat hotas.*	देखत होतसि *dekhat hŏtasi.*	देखत होतन *dekhat hotan.*	देखत होतिन *dekhat hotin.*

§ 76. (*p*)—**Future Exact Conditional:** '(*If*) *I have seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखन्ले होखौं) (*dĕkh'lĕ hoõ.*)	(देखन्ले होथूँ) (*dĕkh'lĕ hoyű.*)	देखन्ले होरँ *dĕkh'lĕ hoi.**	(देखन्ले होयूँ) (*dĕkh'lĕ hoyű.*)
2nd	देखन्ले होखस *dĕkh'lĕ hoäs.*	देखन्ले होइस *dĕkh'lĕ hoïs.*	देखन्ले होख *dĕkh'lĕ hoa.*	देखन्ले होज *dĕkh'lĕ hoú.*
3rd	देखन्ले होखस *dĕkh'lĕ hoäs.*	देखन्ले होखसि *dĕkh'lĕ hoäsi.*	देखन्ले होखन *dĕkh'lĕ hoän.*	देखले होइन *dĕkh'lĕ hoïn.*

* Or होखीं, *hokhi*, and so throughout.

§ 77. (*q*)—Preterite Conditional: '*(If) I had seen,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(देखन्ले होतौं) (*dĕkh'lĕ hotō.*)	(देखन्ले होत्यूं) (*dĕkh'lĕ hotyū́.*)	देखन्ले होतीं *dĕkh'lĕ hotí.*	(देखन्ले होत्यूं) (*dĕkh'lĕ hotyū́.*)
2nd	देखन्ले होतस *dĕkh'lĕ hotas.*	देखन्ले होतिस *dĕkh'lĕ hotis.*	देखन्ले होतऽ *dĕkh'lĕ hota.*	देखन्ले होतू *dĕkh'lĕ hotú.*
3rd	देखन्ले होतस *dĕkh'lĕ hotas.*	देखन्ले होतसि *dĕkh'lĕ hŏtasi.*	देखन्ले होतन *dĕkh'lĕ hotan.*	देखन्ले होतिन *dĕkh'lĕ hotin.*

§ 78. Participles.

Adjectival.

	Masculine.	Feminine.	Oblique.
Present, 'seeing'	देखत *dekhat.*	देखन्ति *dĕkh'ti,*	देखन्ते *dĕkh'tĕ.*
	देखित *dekhit.*	देखिति *dĕkhiti.*	देखिते *dĕkhitĕ.*
	देखइत *dĕkhaït.**	देखइति *dĕkhaïti.*	देखइते *dĕkhaïtĕ.*

* This last form is most used north of the Ganges.

Past, 'seen'	*a)* देखल *dekhal.*	देखन्लि *dĕkh'li.*	देखन्ले *dĕkh'lĕ.*
	b) देखल भेल *dekhal bhel.*	देखल भेलि *dekhal bheli.*	

Conjunctive.

'Having seen' . . . . . देख के *dekh kĕ* or (in poetry) देखि के *dekhi kĕ.*

§ 79. Infinitives or Verbal Nouns; '*to see*,' '*the act of seeing*.'

Nominative.	Oblique.
देख * *dekh.**	देखे *dekhĕ*. (W. Bh. देखै *dekhaĭ*.)
देखल *dekhal*.	देखन्ला *dĕkh'lá*. (W. Bh. देखन्ले *dĕkh'le*.)
देखब *dekhab*.	*Wanting*.†

* This form of the verbal noun is always the same as the root. In poetry it sometimes takes the form देखि *dekhi*.

† In Western Bhojpúrí there is an oblique form देखन्बै *dĕkh'baĭ*.

§ 80. Noun of Agency, '*one who sees*.'

देखन्वैया *dĕkh'waiyá*.

देखन्नहारा *dĕkh'nahárá* or देखनिहारा *dĕkh'nihárá*.

CHAPTER VII.

THE REGULAR NEUTER VERB.

§ 81. This verb differs from the active verb only in the formation of the third person of certain of its past tenses [see § 43 (*b*)]. The three more usual past tenses are here given; the conjugation of the rest of the verb can be learnt from the conjugation of the √ देख *dekh*.

NOTE that in Champáran throughout the periphrastic tenses of the neuter verb, in which the past participle occurs, the past participle takes the direct form गिरल *giral*, not the oblique form गिरल्ले *gir'lĕ*, which might be expected: thus हम गिरल होब *ham giral hob*, 'I shall have fallen,' and not हम गिरल्ले होब *ham gir'lĕ hob*, 'I shall have fallen,' which would be the form elsewhere.

§ 82. √ गिर *gir*, 'fall.'

PAST PARTICIPLE: Masc. गिरल *giral*. Fem. गिरलि *gir'li*, '*fallen*.' Obl. गिरल्ले *gir'lĕ*.

INDICATIVE MOOD.

§ 83. (*b*)—Preterite '*I fell*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(गिरल्लौं *gir'lō.*)	(गिरल्यूं) (*gir'lyú.*)	गिरल्लौं, गिरइँ,* *gir'lí, giruí.**	(गिरल्यूं *gir'lyú.*)
2nd	गिरल्ले, गिरए,* *gir'le, girue.**	गिरल्लीgir'li.†	गिरल्लह or गिरल्लऽ, *gir'lah* or *gir'la.*	
	गिरल्लस, गिरल्लेस,* *gir'las, gir'lēs.**	गिरल्लिस *gir'lis.*	गिरअह,* गिरअ,* *giruah,* girua.**	गिरल्लू, गिरअ,* *gir'lú, giruú.**
3rd	गिरल *giral.*			
	गिरल्ले, गिरए,* *gir'lĕ, girue.**	गिरल्लि *gir'li.*		गिरल्ली *gir'lí.*
	गिरल्लस *gir'las.*	गिरल्लसि *gir'lasi.*	गिरल्लन, गिरल्लेन,* *gir'lan, gir'lĕn,** गिरअन, *giruan.** गिरल्लैं *gir'lāi.*†	गिरल्लिन, गिरइन,* *gir'lin, giruïn.**

* Forms peculiar to Sáran.

† Forms peculiar to Western Bhojpúrí.

NOTE.—Throughout the plural may be used for the singular in an honorific sense. This is always the case in the first person. In addition to the special feminine forms given above, masculine forms may be used in a feminine sense.

The form गिरल्लौं *gir'lí* or गिरल्ली *gir'lí* is used in the second and third persons in an honorific sense.

To form a non-honorific plural the word सऽ *sa* may be suffixed to any plural form: thus गिरल्लऽ सऽ *gir'la sa*, 'you fell;' गिरल्लन सऽ *gir'lan sa*, 'they fell.'

The following forms, borrowed from Maithilí, are used in North Muzaffarpúr :—

1st plur. fem. गिरल्लिऐक *gir'liaik.*
2nd do. do. गिरल्लुक *gir'luk.*
3rd plur. masc. गिरल्लाह *gir'láh.*

§ 84. (*j*)—Perfect: '*I have fallen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(गिरऽलोँ हा) (*gir'lõ há.*)	(गिरऽल्यूँ हा) (*gir'lyū́ há.*)	गिरऽलीँ हाँ *gir'lī́ hā́.**	(गिरऽल्यूँ हा *gir'lyū́ há.*)
2nd	गिरऽले हा *gir'le há.*†		गिरऽलठ हा *gir'la há.*†	गिरऽलू हा *gir'lú há.*†
	गिरऽलस हा † *girl'as há.*†	गिरऽलिस हा † *gir'lis há.*†		
3rd	गिरल हा *giral há.*†	गिरऽलि हा † *gir'li há.*†	गिरऽले हाँ *gir'le hā́.**	गिरऽली हाँ *gir'lī hā́.**
			गिरऽलन हाँ *gir'lan hā́.**	गिरऽलिन हाँ *gir'lin hā́.*
	गिरऽलस हा † *gir'las há.*†	गिरऽलसि हा † *gir'lasi há.*†		

* Or हँ *hā* or हैँ *hā̃i.* † Or हऽ *ha* or हबे *hawe.*

Other dialectic varieties as in the preterite.

In addition to the above the following form also obtains in Champáran and Sháhábád. It differs from the above somewhat in signification, meaning 'I *am* fallen,' rather than 'I *have* fallen':—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(गिरल बाड़ोँ) (*giral báṛõ.*)	(गिरल बाड़्यूँ) (*giral báṛyū́.*)	गिरल बानीँ *giral bánī́.**	गिरल बाड़्यूँ *giral báṛyū́.*
2nd	गिरल बाड़स *giral báṛas.*	गिरल बाड़िस *giral báṛis.*	गिरल बाड़ठ *giral báṛa.*	गिरल बाड़ू *giral báṛú.*
3rd	गिरल बा *giral bá.*	गिरल बड़सि *giral baṛasi.*	गिरल बाड़न *giral báṛan.*	गिरल बाड़िन *giral báṛin.*

* Or बाड़ीँ *báṛī́* or बारी *bárí*, and so throughout; also हवीँ *hawī́*, and so throughout: thus गिरल हवीँ *giral hawī́.*

§ 85. (*k*)—Pluperfect: '*I had fallen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	(गिरल्ले रहल्लौं) (*gir'lĕ rah'lō.*)	(गिरल्ले रहल्यूँ) (*gir'lĕ rah'lyũ.*)	गिरल्ले* रहल्लौं† *gir'lĕ* rah'lĭ.†*	(गिरल्ले रहल्यूँ) (*gir'lĕ rah'lyũ.*)
2nd	गिरल्ले रहल्लस *gir'lĕ rah'las.*	गिरल्ले रहल्लिस *gir'lĕ rah'lis.*	गिरल्ले रहल्लठ *gir'lĕ rah'la.*	गिरल्ले रहल्लू *gir'lĕ rah'lú.*
3rd	गिरल्ले *gir'lĕ* { रहल *rahal.* / रहल्लस *rah'las.* }	गिरल्ले *gir'lĕ* { रहल्लि *rah'li.* / रहल्लसि *rah'lasi.* }	गिरल्ले *gir'lĕ* { रहल्ले *rah'le.* / रहल्लन *rah'lan.* }	गिरल्ले *gir'lĕ* { रहल्ली *rah'lí.* / रहल्लिन *rah'lin.* }

* In Champáran the form गिरल *giral* is used throughout instead of गिरल्ले *gir'lĕ*.
† Or रहीं *rahí*, and so throughout.

For dialectic varieties of the auxiliary verb, see its paradigm.

CHAPTER VIII.

VOCALIC ROOTS.

§ 86. Many verbs have roots ending in vowels, and the junction of the root with the termination frequently causes some slight apparent irregularity.

For this reason the following examples are given of the conjugation of verbs having roots ending in vowels. They are here conjugated in the masculine gender, and through the four more difficult radical and participial tenses. From these the periphrastic tenses can easily be formed. It has not been thought necessary to give the conjugation in full for each person, or to give the majority of the dialectic variations.

With regard to the shortening of the root vowel, see General Introduction, § 36.

§ 87. Example of a verb whose root ends in खा *á*:—

The conjugation of these verbs should be carefully studied, as a large class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel between the root and the ल *l* of the termination: thus ख* + इ + लौं *kha* + *i* + *lí*, 'I ate,' where इ *i* is the junction vowel; and प* + उ + लौं *pa* + *u* + *lí*, 'I got,' where उ *u* is the junction vowel. As will be subsequently seen, the some peculiarity exists in other tenses besides the preterite.

The following rules show when इ *i* and when उ *u* is the junction vowel:—

1) All active (including causal) verbs take उ *u*: thus पउलौं* *paúlí*, 'I got;' चढ़उलौं *chaṛhaúlí*, 'I caused to ascend.'

Exception.—The root √ खा *khá*,* 'eat,' always takes इ *i*: thus खइलौं *khaílí*, 'I ate.'

* With regard to the shortening of the root vowel, see General Introduction, § 36.

2) All neuter
अइलूँ *aïlü*

Exception.—T
gaülí, 'I

It is usual to add
in order to distinguish
√ पाव *páw*, √ गाव *gáu*
which take इ *i*.

All verbs which t
the past participle;
participle and in that
as the past participle.

§ 88. The follov
must be observed tha
junction vowel in th
preterite conditional.
also be noted that al
indicative.

verbs take इ *i*: thus अघइलीँ *aghaïlí*, 'I was satiated;'
, 'I came.'

he √ गा *gá*, 'sing,' always takes उ *u*: thus गउलीँ
sang.'

the letter व *w* to the end of all roots which take उ *u*
them from those which take the letter इ *i*: thus,
, &c., which take उ *u*; but √ अघा *aghá*, आ *á*, &c.,

ake a उ *u* in the preterite indicative insert a व *w* in
but all verbs which take इ *i*, insert an इ *i* in the past
form of the 3rd singular preterite which is the same

ing examples will make the above remarks clear. It
t the √ आ *á*, 'come,' irregularly takes उ *u* as its
e present indicative, the present participle, and the
In the other tenses it regularly takes इ *i*. It should
l verbs, without exception, take इ *i* in the future

Pres. Ind.		Present Participle.	1st Plur. Pret. Cont.
1st Plural.	2nd Plural (as model of other persons).		
पावेला *paúlá.*	पावेलठ *páwěla.*	पावत *páwat.*	पउतीं *paútí.*
बजावेला *bajáwěla.*	बजावेलठ *bajáwěla.*	बजावत *bajáwat.*	बजउतीं *bajaútí.*
चढ़ावेला *charháwěla.*	चढ़ावेलठ *charháwěla.*	चढ़ावत *charháwat.*	चढ़उतीं *charhaútí.*
गावेला *gáwěla.*	गावेलठ *gáwěla.*	गावत *gáwat.*	गउतीं *gaútí.*
खावेला *khaúlá.*	खालठ *khála.*	खाइत *kháit* or खात [*khát.*	खइतीं *kháiti* or खातीं [*khátí.*
अघावेला *aghaúlá.*	अघालठ *aghála.*	अघाइत *agháit* or अघात [*aghát.*	अघइतीं *aghaiti* or [अघातीं *aghátí.*
घबन्ड़ाइला *ghab'ṛáilá.*	घबन्ड़ालठ *ghab'ṛála.*	घबन्ड़ाइत *ghab'ṛáit* or घबन्ड़ात *ghab'ṛát.*	घबन्ड़इतीं *ghab'ṛaiti* or [घबन्ड़ातीं *ghab'ṛátí.*
हड़न्बड़ाइला *haṛ'baṛáilá.*	हड़न्बड़ालठ *haṛ'baṛála.*	हड़न्बड़ाइत *haṛ'baṛáit* or हड़न्बड़ात *haṛ'baṛát.*	हड़न्बड़इतीं *haṛ'baṛaiti* or हड़न्बड़ातीं *haṛ'baṛátí.*
आइला *áilá.*	आवेलठ *áwěla.*	आवत *áwat.*	अउतीं *aúti.*

...*khaiti*, पवेलीं *aghaiti*. See General Introduction, § 35.

The easiest way of remembering these changes is to note the form of the past participle of each verb; and then, as explained in General Introduction, § 37, the ग *wa* is weakened in certain cases to उ *u*.

Some people (especially in Sáran and Champáran) write ए *ĕ* instead of इ *i*: thus अएलीँ *aĕlī* instead of अइलीँ *aïlī*.

§ 89. √ पा *pá*, 'get.'

INFINITIVE (1ST FORM): पा *pá*; obl. पाए *páĕ*, पावे *páwĕ*.

(2ND FORM): पावल *páwal*; obl. पौला *paulá*.* (See General Introduction, § 37.)

(3RD FORM): पाअब *páab*, पाइब *páib*; obl. पाबै *pábaĭ*, पैबै *paibaĭ*, 'to get.'

PRES. PART. पाइत *páit*, पावित *páwit* or पावत *páwat*.†

* But from √ खा *khá*, खायल *kháyal*, obl. खैला *khailá*, and so also in other verbs whose junction vowel is ऽ *a*.

† But from √ खा *khá*, खाइत *kháit* or खात *khát*, and so also in other verbs whose junction vowel is इ *i*, except √ आ *á*, 'come,' which makes आवित *áwit* or आवत *áwat*.

INDICATIVE MOOD.

Person.	PRETERITE. (See remarks above.)		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(पउलीँ or पौलीँ) (*paulō*, *paulō*.)	पउलीँ or पौलीँ *paülī*, *paulī*.	(पइबोँ or पैबोँ) (*païbō* or *paibō*.)	पाइब or पायब* *páib* or *páyab*.
2nd	पउले or पौले, *paule*, *paule*.	पउलऽ or पौलऽ *paüla*, *paula*.	पइबे *païbe* or पैबे *paibe*.	पइबऽ or पैबऽ *païba*, *paiba*.
3rd	पउलस or पौलस *paulas* or *paulas*.	पउलन or पौलन *paülan*, *paulan*.	पाई *páí*.*	पइहेँ or पैहेँ *païhē* or *paihē*.

* In Champáran also पाएब *paĕb*, पाइत *páit*.

Pres. 2nd sing. पावेले *páwële*, but from √ खा *khá*, खाले *khále* or खाइले *kháile*.
3rd do. पावेला *páwélá* . . . . . खाला *khálá* or खाइला *kháilá*.
1st pl. पाईला *páilá* . . . . . खाईला *kháilá*.
2nd do. पावेलऽ *páwéla* . . . . . खालऽ *khála* or खाइलऽ *kháil ı*.
3rd do. पावेले *páwële* . . . . . खाले *khále* or खाइले *kháile*.

It will be seen that verbs which take इ *i* as the junction vowel drop the syllable वे *wĕ* in this tense. The only exception is the √ आ *á*, 'come,' which makes आवेले *áwële*, आवेला *áwélá*, &c.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	(पाओं *páõ.**)	पाईं *páí.*	(पउतीं *paütõ.*)	पउतीं *paütí.*†
2nd	पावे *páwe.*	पावऽ *páwa.*	पउते *paüte.*	पउतऽ *paüta.*
3rd	पावस *páwas.*	पावन *páwan.**	पाइत *päit* or पावत *páwat.*‡	पउतन *paütan.*

* North Muzaffarpúr पाऊँ *páũ*, पावथ *páwath.*

† पौत *paut*, 'पइत *päit*, पैत *pait*, or पवित *pawit*' may be substituted for पउत *paüt* throughout. But from √ खा *khá*, खइतीं *khaïtí* or खातीं *khátí*, and so on throughout for all verbs whose junction vowel is इ *i*, except the √ आ *á*, 'come.'

‡ North Muzaffarpúr पवेत *pawait.*

It will be seen that verbs whose junction vowel is इ *i* omit व *w* in the present indicative, the present participle, and the preterite conditional. In these forms also they optionally insert इ *i*. The only exception is the √ आ *á*, 'come,' which retains the व *w* in these cases, though it takes इ *i* and not उ *u* in the past participle and tenses formed therefrom. In short, the √ आ *á* is conjugated like a verb whose junction vowel is उ *u* in the present indicative, the present participle, and its derived forms, but like a verb whose junction vowel is इ *i* in the past participle and its derived forms.

§ 90. Example of a verb whose root ends in ई *i*:—

√ पी *pí*, 'drink.'

INFINITIVE: पीअल *pial*, 'to drink.'

PRES. PART. पीहित *pihit* or पीअत *piat*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(पीअलों *pialō*.)	पीअलीं *pialī*.	(पीअबों *piabō*.)	पीअब *piab*.
2nd	पीअले *piale*.	पीअलऽ *piala*.	पीअबे *piabe*.	पीअबऽ *piaba*.
3rd	पीअलस or पीलस *pialas*, *pilas*.	पीअलन or पीलन *pialan*, *pilan*.	पीही *pihi*.*	पीहँ *pihē*.

* In Champáran also पीहीत *pihit*.

Pres. 1st pl. पीइला *pilá*.
2nd sing. पीअले *piale*.

CONDITIONAL MOOD.

Person.	PRETERITE.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	(पीओं *pío*.*)	पीहीं, पीईं, पीं *pihī*, *pī́*, *pī*.	(पिहितों or पीअतों) (*pihitō* or *piatō*.)	पिहितीं or पीअतीं *pihitī́* or *piatī́*.
2nd	पीए or पी *pie* or *pi*.	पीअ or पीहऽ *pia* or *piha*.	पिहिते or पीअते *pihite* or *piate*.	पिहितऽ or पीअतऽ *pihita* or *piata*.
3rd	पीअस *pias*.	पीअन *pian*.*	पीहित or पीअत *pihit* or *piat*.*	पिहितन, पीअतन, पीतन *pihitan*, *piatan*, *pítan*.

* North Muzaffarpúr पीउँ *pīu*, पीअथ *piath*. † North Muzaffarpúr पिऐत *piait*.

§ 91. Example of a verb whose root ends in अ आ :—

√ चू *chú*, 'drip.'

INFINITIVE: चूअल *chúal*, 'to drip.'

PRES. PART. चूइत *chúit* or चूअत *chúat*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(चूलौँ *chúlõ*.)	चूलीँ *chúlí*.*	(चूबौँ *chúbõ*.)	चूअब *chúab*.
2nd	चूले *chúle*.	चूलऽ *chúla*.	चूबे *chúbe*.†	चूबऽ *chúba*.
3rd	चूअल *chúal*.	चूलन *chúlan*.	चूई *chúi*.‡	चूइहँ *chúihẽ*.

* Or चूअलीँ *chúalí*, and so throughout.
† Or चूअबे *chúabe*; so also in the plural.
‡ Or in Champáran चूइत *chúit*.

Pres. 1st pl. चूईला *chúilá*.
2nd sing. चूअले *chúale*.

CONDITIONAL MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(चूबौँ *chúõ*.)*	चूईँ *chúí*.	(चूअबौँ *chúatõ*.)	चूअबीँ *chúatí*.†
2nd	चूए *chúe* or चू *chú*.	चूअ *chúa*.	चूअबे *chúabe*, चूबे *chúbe*.	चूअबऽ *chúata*, चूबऽ *chúta*.
3rd	चूअस *chúas*.	चूअन *chúan*.*	चूइत *chúit*, चूअत *chúat*.	चूअतन *chúatan*.

* North Muzaffarpúr चूऊँ *chúú*, चूअथ *chúath*. † Or चूइतीँ *chúití*, and so on throughout.

§ 92. Example of a verb whose root ends in ओ *o*:—

√ रो *ro*, 'weep.'

INFINITIVE: रोअल *roal*, 'to weep.'

PRES. PART. रोइत *roït*, रोअत *roät*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(रोलौँ *rolõ*.)	रोलौँ *rolí*.*	(रोबौँ *robõ*.)	रोअब *roäb*.§
2nd	रोले *role*.	रोलऽ *rola*.	रोअबे *roabe*, रोबे *robe*.	रोअबऽ, रोबऽ, *roaba*, *roba*.
3rd	रोअल *roal*.†	रोलन *rolan*.	रोई *roí*.‡	रोइहँ *roïhẽ*.

* Or रोअलीँ *roalí* or रोवलीँ *rowalí*, and so throughout.

† North Muzaffarpúr रोएल *roël*.

‡ In Champáran also रोईत *roít*.

§ Or रोइब *roïb*, and so throughout.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	(रोओँ *roõ*.)*	रोईं *roí*.	रोइतौँ *roïtõ*.	रोइतौँ *roïtí*.†
2nd	रोवे *rowe*, रोए *roe*, रो *ro*.	रोअ *roa*, रोवऽ *rowa*.	रोइते *roïte*.	रोइतऽ *roïta*.
3rd	रोअस *roas*, रोवस *rowas*.	रोअन *roan*, रोवन *rowan*.*	रोइत *roït*.‡	रोइतन *roïtan*.

* North Muzaffarpúr रोऊँ *roũ*, रोअथ *roath*.

† Or रोअतीँ *roatí* or रोतीँ *rotí*, and so on throughout.

‡ North Muzaffarpúr रोऐत *rŏait*.

For further examples of verbs of this class, see conjugation of √ हो *ho*, § 53 & ff.

Pres. 1st pl. रोईला *roílá*.

2nd sing. रोअले *roale*.

CHAPTER IX.

IRREGULAR VERBS.

§ 93. The following verbs are irregular only in their preterite tense indicative:— √ कर *kar*, 'do;' √ धर *dhar*, 'seize' or 'place;' √ हो *ho*, 'become;' and √ जा *já*, 'go.' Their conjugation is therefore given in that tense only.

The conjugation of √ हो *ho* has been already given in § 53 and ff., and is not given here.

The verbs √ मर *mar*, 'die,' √ दे *de*, 'give,' and √ ले *le*, 'take,' are more or less irregular in all the tenses, especially the preterite indicative and present conditional. The verbs √ मर *mar* and √ दे *de* are therefore given conjugated throughout the radical and participial tenses. The verb √ ले *le* is conjugated precisely like the verb √ दे *de*.

Observe that the present indicative of all these verbs is quite regular: thus 1st pl. करीला *karílá*, 'I do,' जाईला *jáílá*, 'I go,' देईला *deílá*, 'I give,' &c. 3rd sing. करेला *karĕlá*, 'he does,' जाला *jálá*, 'he goes,' यावेला *áwĕlá*, 'he comes.' Two contracted forms are, however, of common occurrence, viz. देला *delá*, 'he gives,' लेला *lelá*, 'he takes.' Similarly 2nd sing. देले *dele*, लेले *lele*, and so on.

§ 94. √ कर *kar*, 'do.' √ धर *dhar*, 'place,' 'seize.'

Infinitive: करल *karal* or कइल *kaïl*, 'to do;' धरल *dharal* or धइल *dhaïl*, 'to place,' 'to seize.'

Indicative Mood.

Person.	√ कर *kar*, Preterite.		√ धर *dhar*, Preterite.	
	Singular.	Plural.	Singular.	Plural.
1st	(कइलों *kaïlō*.)	कइलीं *kaïlí*.*	(धइलों *dhaïlō*.)	धइलीं *dhaïlí*.*
2nd	कइले *kaïle*.	कइलऽ *kaïla*.	धइले *dhaïle*.	धइलऽ *dhaïla*.
3rd	कइलस *kaïlas*.	कइलन *kaïlan*.	धइलस *dhaïlas*.	धइलन *dhaïlan*.

* Or केलीं *kailí*, धेलीं *dhailí*, and so on throughout all forms.

1st pres. ind. करीला *karílá*, धरीला *dharílá*.

§ 95. √ मर *mar*, 'die.'

INFINITIVES: (1) मर *mar*; obl. मरे *marĕ*, मुए *muĕ*.
(2) मरल *maral*, मुअल *mual*; obl. मरन्ला *mar'lá*, मुअला *mualá*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(मुअलौं *mualõ*.)	मुअलौं *mualí*.	(मरबौं *mar'bõ*.)	मरब *marab*.
2nd	मुअले *muale*.	मुअलऽ *muala*.	मरबे *mar'be*.	मरबऽ *mar'ba*.
3rd	मुअल *mual*.	मुअलन *mualan*.	मरी *marí*.	मरिहँ *marihẽ*.

Pres. ind. मरीला *marílá*, &c.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	(मुअौं *muõ* or मरौं *marõ*.)	मुईं *muí* or मरीं *marí*.	(मुअतौं *muatõ* or मरन्तौं *mar'tõ*.)	मुअतौं *muatí** or मरन्तौं *mar'tí*.†
2nd	मू *mú*, मुए *mue*, or मरे *mare*.	मुअ *mua* or मरऽ *mara*.	मुइते *muite* or मरन्ते *mar'te*.	मुअतऽ *muata* or मरन्तऽ *mar'ta*.
3rd	मुअस *muas* or मरस *maras*.	मुअन *muan* or मरन *maran*.	मुअत *muat* or मरत *marat*.	मुअतन *muatan* or मरन्तस *mar'tan*.

* Or मुइतीं *muití*, and so throughout.
† Or मरितीं *maritĭ*, and so throughout.

§ 96. √ जा *já*, 'go.'

This root is conjugated like √ खा *khá* in all tenses but the preterite indicative, which is therefore here given. (See § 87 and ff.) With it is given the same tense of √ आ *á*, 'come,' for the sake of comparison. (Cf. § 89.)

INFINITIVE No. 1 ... आ *á* or आवि *áwi*. जा *já* or जाइ *jái*.

No. 2 ... जाइल *jáil*; obl. जैला *jailá* or जाला *jálá*. गाइल *gáil*; obl. गैला *gailá*.

No. 3 ... (√ जा *já*) जाइब *jáib*; Western Bhojpúrí obl. गैबै *gaibaĕ*.

PRES. PART. ... आवित *áwit* or आवत *áwat*. जाइत *jáit* or जात *ját*.

Person.	√ आ *á*, PRETERITE INDICATIVE.		√ जा *já*, PRETERITE INDICATIVE.	
	Singular.	Plural.	Singular.	Plural.
1st	(अइलौं *aïlô.*)	अइलीं *aïlí.**	(गइलौं *gaïlô.*)	गइलीं *gaïlí.*†
2nd	अइले *aïle.*	अइलऽ *aïla.*	गइले *gaïle.*	गइलऽ *gaïla.*
3rd	आइल *áïl.*	अइलन *aïlan.*	गइल *gaïl.*	गइलन *gaïlan.*

* Or ऐलीं *ailí*, and so on throughout, except in third singular, which makes only आइल *áïl.*

† Or गैलीं *gailí*, and so throughout. North Muzaffarpúr has गेलीं *gelí*, *&c.*

PRESENT INDICATIVE.

Person.	√ आ *á*. (See § 89.)		√ जा *já*.	
	Singular.	Plural.	Singular.	Plural.
1st	(आवेलौं *áwĕlô.*)	आईला *áílá.*	(जालौं *jálô.*)	जाईला *jáílá.*
2nd	आवेले *áwĕle.*	आवेलऽ *áwĕla.*	जाले *jále* or जाइले *jáile.*	जालऽ *jála.*
3rd	आवेला *áwĕlá.*	आवेले *áwĕle.*	जाला *jálá.*	जाले *jále.*

§ 97. √ दे *de*, 'give.

INFINITIVE: देल *del* (Western Bhojpúrí दीहल *dihal*), 'to give.'
OBL. FORM OF 1ST VARIETY OF INFINITIVE: देवै *dewaĭ* or देऐ *deaĭ*.

INDICATIVE MOOD.

Present: हम दे ही *ham de hí*, &c.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	(देलोँ *delõ.*)	देलीँ *delí.**	(देबोँ *debõ.*)	देब *deb*, देहब *dehab.*
2nd	देले *dele.*	देलऽ *dela.*	देबे *debe*, देहन्बे *dĕh'be.*	देबऽ *deba*, देहन्बऽ *dĕh'ba.*
3rd	देलस *delas.*	देलन *delan.*	दी *dí*, दीही *díhí.*	दीहेँ *díhẽ.*

* Or दिह्न्लीँ *dih'lí*, and so on throughout.

Pres. ind. 1st pl. देईला *deílá.*
2nd sing. देले *dele*, pl. देलऽ *dela.*
3rd sing. देला *delá*, pl. देले *dele.*

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	(देओँ *deõ.**)	दीँ *dí*, दिहीँ *dihí.*	(देतोँ *detõ.*)	देती *detí.* §
2nd	दे *de.*	दऽ *da.*	देते *dete.*	देतऽ *deta* or दीतऽ *díta.*
3rd	देओ *deo*, देस *des*, दे *de.*†	देन *den.*‡	देत *det* or दीत *dít.*	देतन *detan.*

* North Muzaffarpúr दिऊँ *diũ.*
† North Muzaffarpúr देइक *deik*, देउक *deuk.*
‡ North Muzaffarpúr देथ *deth.*
§ Or दिह्न्तीँ *dih'tí*, दिहितीँ *dihití*, or दितीँ *dití*, and so on throughout.

Similarly is conjugated the √ ले *le*, 'take,' the letter ल *l* being substituted for the letter द *d* throughout.

CHAPTER X.

THE PASSIVE VERB.

§ 98. The passive verb is formed by conjugating the verbal noun ending in ल *l* with the verb √ जा *já*, 'go:' thus देखल-जाइल *dekhal jáil*, 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb जाइल *jáil* being conjugated. Thus—

Indicative Present Masculine.

Singular.	Plural.
1. देखल जालौं *dekhal jálõ.*	1. देखल जाईला *dekhal jáilá.*
2. देखल जाइले *dekhal jáile.*	2. देखल जालऽ *dekhal jála.*
3. देखल जाला *dekhal jálá.*	3. देखल जाले *dekhal jále.*

§ 99. This verbal noun in ल *l* must be carefully distinguished from the past participle having the same termination. The former even in irregular verbs is sometimes quite regular, while the latter is in them almost always irregular. Thus we have verbal nouns such as करल *karal*, मरल *maral*, जाइल *jáil*, besides past participles like कइल *kaïl*, मुअल *mual*, and गइल *gaïl*. The only exceptions are देल *del* and लेल *lel*, for which see the conjugation of the former verb in § 97. At the same time it must be remembered that the verbal noun can always also take the form of the past participle as well as its proper form: so that we may have कइल *kaïl*, मुअल *mual*, verbal nouns, as well as करल *karal* and मरल *maral*. An example of an irregular passive verb is जाइल जाला *jáil jálá* (impersonal), 'it is gone'—*itum est*; but, used in the sense of a potential, 'it can go.' When neuter verbs are used in the passive voice, they are always used in an impersonal potential sense. Thus हमरा से चलल नाँ जाला *ham'rá se chalal nã jálá*, 'by me it cannot be gone,' I cannot go.' Compare below, § 101.

§ 100. Another common form of the passive is made by adding to the direct [redacted] the first variety of the verbal noun (which is the same in form as the root)

the verb पड़ल *paṛal*, 'to fall;' the whole then forms an intensive compound. (See § 114.) Examples of this form are—

किछु किछु जान पड़ेला *kichhu kichhu ján paṛĕlá*, 'a little is evident,' *i.e.* 'it is slightly apparent.'

एकन्रासँ ई बूझ पड़ेला *ĕk'rá sẽ í bújh paṛĕlá*, 'from this, this is understood.'

किछु उमड़ल ना देख पड़ेला *kichhu um'ṛal ná dekh paṛĕlá*, 'it is not seen to be at all increased in size.'

§ 101. The Potential Passive Voice.

This voice is formed by adding आ *á* to the root: thus √ देख *dekh*, potential passive देखा *dekhá*. देखा *dekhá* is then conjugated exactly like any intransitive verb in आ *á*, as explained in § 88. It thus differs from the causal verb (see § 103), which adds आव *áw* to the root. The potential passive is conjugated quite regularly, the following being its principal parts, with which the corresponding causal forms are given for the sake of comparison.

	Potential Passive.	Causal.
Root	देखा *dekhá*.	देखाव *dĕkháw*.
Infinitive, 2nd form ...	देखायल *dĕkháyal*; obl. देखैला *dĕkhailá*.	देखावल *dĕkháwal*; obl. देखौला *dĕkhaulá*.
Pres. part. ...	देखाइत *dĕkháït*.	देखावत *dĕkháwat*.
Past part. ...	देखाइल *dĕkháïl*.	देखावल *dĕkháwal*.
1st pl. pret. ind. ...	देखइलौं *dĕkhaïlí*.	देखउलौं *dĕkhaülí*.
2nd sing. pret. ind. ...	देखइले *dĕkhaïle*.	देखउले *dĕkhaüle*.
2nd pl. pret. ind. ...	देखइलत *dĕkhaïla*.	देखउलत *dĕkhaüla*.
3rd sing. pret. ind. ...	देखाइल *dĕkháïl*.	देखउलस *dĕkhaülas*.
3rd pl. pret. ind. ...	देखइलन *dĕkhaïlan*.	देखउलन *dĕkhaülan*.
2nd pl. pres. ind. ...	देखालत *dĕkhála*.	देखावेलत *dĕkháwĕla*.
3rd pl. pres. ind. ...	देखाले *dĕkhále*.	देखावेले *dĕkháwĕle*.

It will be observed that the potential passive verb shortens its antepenultimate, as occurs in the case of causals. (See § 104.)

There is a tendency, which amounts almost to a rule, to drop the junction vowel of all verbs which take इ *i* in the conjugation of the tenses not derived from the past participle of the potential passive. Thus we get the following forms:—

	Usual forms, dropping the junction vowel.	Regular forms, according to § 89.
Infinitive, 3rd form	देखाब *dĕkhâb.*	देखाइब *dĕkhâïb.*
1st pl. fut. ...	देखाब *dĕkhâb.*	देखाइब *dĕkhâïb.*
2nd pl. fut. ...	देखाबऽ *dĕkhâba.*	देखाइबऽ *dĕkhâïba.*
1st pl. pret. conj. ...	देखातीं *dĕkhâtî.*	देखाइतीं *dĕkhâïtî.*
3rd pret. conj. and pres. part.	देखात *dĕkhât.*	देखाइत *dĕkhâït.*

The potential passive has a peculiar force, intimating, not that a thing *is* done, but that it *can be* done. Thus ई पोथी पढ़ाला *i pothi paṛhálá,* 'this book *can be* read,' but ई पोथी पढ़ल जाला *i pothí paṛhal jálá,* 'this book is being read.'

§ 102. The Periphrastic Passive Voice.

A very common kind of passive voice is formed by placing the verb √ आ *á* after the first or shortest form of a verbal noun in the locative case: thus देखे में आइल *dekhĕ mê áil,* 'the coming into seeing,' *i.e.* 'to be seen.' The person by whom the action is done is put in the oblique genitive form of the noun or pronoun when there is one: thus तूँ हमरा देखे में ऐलऽ

tũ ham'rá dekhĕ mẽ aila, 'you came into my seeing,' 'you were seen by me.' The following example shows a verb in this voice conjugated in the present indicative masculine:—

Singular.	Plural.
1. (मैं देखे मैं आवेलौं *mẽ dekhĕ mẽ áwĕlõ,*) ('I am seen.')	1 हमनीका देखे मैं आईला *hamaníká dekhĕ mẽ áilá,* 'we are seen.'
2. तूं देखे कैं आवेले *tũ dekhĕ mẽ áwĕle,* 'thou art seen.'	2. तोहनीका देखे मैं आवेलऽ *tŏhaníká dekhĕ mẽ áwĕla,* 'you are seen.'
3. ऊ देखे मैं आवेला *ú dekhĕ mẽ áwĕlá,* 'he is seen.'	3. उहाँका देखे मैं आवेले *uhãká dekhĕ mẽ áwĕle,* 'they are seen.'

EXAMPLE.—हमनी का तोहन्रा देखे मैं आईला *hamaní ká tŏh'rá dekhĕ mẽ áilá,* 'we are seen by you,' 'you see us.' This form of the passive is especially used in the language of politeness.

CHAPTER XI.

CAUSAL VERBS.

§ 103. A causal verb is formed by adding आव *áw* to the root of the simple verb, and a double causal by adding वाव *wáw*. The stems thus formed are conjugated exactly like verbs whose roots end in आव *áw*. (See § 87.) The long vowel of आव *áw* and वाव *wáw* is, as usual, liable to be shortened in the antepenultimate of all tenses except the present indicative (see General Introduction, § 36); and if the व *wa* is followed by the neutral vowel, it becomes उ *u* (see General Introduction, § 37), which with a preceding अ *a* (see General Introduction, § 35) may be written औ *au*.

Thus, taking the simple verb √ उठ *uṭh*, 'rise,' the first plural present indicative of its causal would be regularly उठावीला *uṭháwílá*, and the first plural preterite उठवल्लीं *uṭhaw'lí*, which, as व *wa* is followed by the neutral vowel, becomes उठउल्लीं *uṭhaülí*, and finally उठौल्लीं *uṭhaulí*.

Similarly, for the double causal the forms would be उठव्वावीला *uṭh'wáwílá* and उठव्वउल्लीं *uṭh'waülí* or उठव्वौल्लीं *uṭh'waulí*.

The following are examples of the regular formation of causals and double causals:—

Simple Verb.	Causal.	Double Causal.
√ उठ *uṭh*, 'rise.'	उठाव *uṭháw*, 'raise.'	उठव्वाव *uṭh'wáw*, 'cause [to raise.'
√ कट *kaṭ*, 'be cut.'	कटाव *kaṭáw*, 'cut.'	कटव्वाव *kaṭ'wáw*, 'cause [to cut.'
√ छिप *chhip*, 'be hidden.'	छिपाव *chhipáw*, 'hide.'	छिपव्वाव *chhip'wáw*, 'cause [to hide.'
√ मिल *mil*, 'meet.'	मिलाव *miláw*, 'mix.'	मिलव्वाव *mil'wáw*, ['cause to mix.'
√ सुन *sun*, 'hear.'	सुनाव *sunáw*, 'tell.'	सुनव्वाव *sun'wáw*, 'cause [to tell.'

§ 104. If the simple root contains a long vowel it is shortened, viz. आ *á* to अ *a*, ई *í* to इ *i*, ऊ *ú* to उ *u*, ए *e* to ऍ *ĕ*, ओ *o* to ऑ *ŏ*, ऐ *ai* to ऍ *ăi*, and औ *au* to ऑ *ău*.

Similarly, if a root ends in a double consonant, it is made single : thus—

Simple Verb.	Causal.	Double Causal.
√ पाक *pák*, 'be cooked.'	पकाव *pakáw*, 'cook.'	पकन्वाव *pak'wáw*, 'cause [to cook.'
√ जाग *jág*, 'be awake.'	जगाव *jagáw*, 'awaken.'	जगन्वाव *jag'wáw*, 'cause [to awake.'
√ धाव *dháw*, 'run.'	धवाव *dhawáw* 'cause [to run.	
√ ढाँक * *ḍhắk*, 'cover.	ढँकाव *ḍhākáw* 'cause [to cover.'	
√ जीत *jít*, 'conquer.'	जिताव *jitáw*, 'cause to.' [conquer.'	जितन्वाव *jit'wáw*, 'cause [to cause to conquer.'
√ सीख *sikh*, 'learn.'	सिखाव *sikháw*, 'teach.'	सिखन्वाव *sikh'wáw*, 'cause [to teach.'
√ पी *pi*, 'drink.'	पियाव *piáw*, 'cause to [drink.'	पियवाव *piawáw*, 'cause [to cause to drink.'
√ भींग * *bhĩg*, 'be wet.'	भिँगाव *bhīgáw*, 'moisten.'	
√ घूम *ghúm*,' be turned.'	घुमाव *ghumáw*, 'turn.'	घुमन्वाव *ghum'wáw*, 'cause [to turn.'
√ सूत *sút*, 'sleep.'	सुताव *sutáw*, 'put to [sleep.'	सुतन्वाव *sut'wáw*, 'cause [to put to sleep.'
√ बूड़ *búṛ*, 'sink.'	बुड़ाव *buṛáw*, 'immerse.'	

* Regarding *anunásik*, see General Introduction, § 28.

Simple Verb.	Causal.	Double Causal.
√ डूब *ḍúb*, 'sink.'	डुबाव *ḍubáw*, 'immerse.'	
√ तोप *top*, 'be covered.'	तोपाव *tŏpáw*, 'cover.'	
√ देख *dekh*, 'see.'	देखाव *dĕkháw*, 'show.'	देखन्वाव *dĕkh'wáw*, 'cause [to show.'
√ बैस *bais*, 'sit.'	बैसाव *băisáw*, 'seat.'	बैसन्वाव *băis'wáw*, 'cause [to sit.'
√ पौंर *pāũr*, 'swim.'	पौंराव *pāũráw*, 'cause to [swim.'	
√ धौड़ *dhauṛ*, 'run.'	धौड़ाव *dhāũṛáw*, 'cause [to run.'	
√ लुक *lukk*, 'be hidden.'	लुकाव *lukáw*, 'hide.'	लुकन्वाव *luk'wáw*, 'cause [to hide.'

Note in connection with the above:—

Simple Verb.	Causal.
√ कह *kah*, 'say.'	कहन्लाव *kah'láw* or कहाव *kaháw*.
√ खा *khá*, 'eat.'	खिआव *khiáw* or खिलाव *khiláw*.

§ 105. Some primitive neuter verbs, having a monosyllabic root enclosing a short vowel, form the first causal by simply lengthening that vowel. The double causal is formed in the usual way, *e.g.*—

Simple Verb.	Causal.
√ कट *kaṭ*, 'be cut.'	काट *káṭ*, 'cut.'
√ बंध *bandh*, 'be tied.'	बाँध * *bā̃dh*, 'tie.'
√ लद् *lad*, 'be loaded.'	लाद् *lād*, 'load.'
√ घिंच *ghiṅch*, 'be dragged.'	घींच * *ghīch*, 'drag.'

§ 106. Sometimes a cognate diphthong is substituted for the long vowel, *e.g.*—

खुल *khul*, 'be open.'	खोल *khol*, 'open.'
घुल *ghul*. 'melt.' (*Neut.*)	घोल *ghol*, 'melt.' (*Act.*)

* When the vowel is lengthened, *anuswár* becomes *anundsik*. (See General Introduction, § 28.)

§ 107. The verb √ निकस *nikas*, 'come out,' makes its causal निकास *nikás*, 'take out,' on the analogy of the above. So also √ पसर *pasar*, 'be scattered,' makes पसार *pasár*, 'scatter,' 'extend;' √ ससर *sasar*, 'slip,' ससार *sasár*, 'cause to slip;' √ उपर *upar*, 'be rooted up,' उपार *upár*, 'root up;' and √ उखर *ukhar*, 'be rooted up,' उखार *ukhár*, 'root up.'

§ 108. (*e*) The following are irregular :—

Simple Verb.	Causal.	Double Causal.
√ अट *aṭ*, 'be stopped.'	आड़ *áṛ*, 'stop.'	अड़ाव *aṛáw*.
√ फट *phaṭ* or फाट *phát* ['be torn.'	फाड़ *pháṛ* or फार *phár* ['tear.'	फड़ाव *phaṛáw* or फड़वाव [*phaṛ'wáw*. फराव *pharáw* or फरवाव [*phar'wáw*.
√ छुट *chhuṭ*, 'be separated.'	छोड़ *chhoṛ* or छाड़ *chháṛ*, ['separate.'	छोड़ाव *chhŏṛáw*.
√ जुट *juṭ*, 'be joined.'	जोड़ *joṛ*, 'join.'	जोड़ाव *jŏṛáw*.
√ फूट *phúṭ*, 'be burst.'	फोड़ *phoṛ* or फोर *phor*, ['burst.'	फोड़ाव *phŏṛáw* or फोड़वाव [*phŏṛ'wáw*. फोराव *phoráw* or फोरवाव [*phŏr'wáw*.
√ टूट *ṭúṭ*, 'be broken.'	तूर *túr*, तूड़ *túṛ*, टूड़ *túṛ*, ['break.'	तुराव *turáw* or तुड़ाव [*tuṛáw*.
√ बिक *bikk*, 'be sold.'	बेंच *bēch* or बिकाव *bikáw*, ['sell,'	
√ रह *rah*, 'remain.'	राख *rákh* or रक्ख *rakkh* ['place.'	
√ मर *mar*, 'die.'	मार *már* or मुआव *muáw*, ['kill.'	

CHAPTER XII.

COMPOUND VERBS.

§ 109. Compound verbs are either intensives, potentials, completives, frequentatives, desideratives, continuatives, staticals, inceptives, permissives, or acquisitives.

§ 110. Compound verbs may be classed as—(1) those formed with the verbal noun, and (2) those formed with the participles.

(1) Those formed with the verbal noun are—

a) Intensives.	*e*) Desideratives.
b) Potentials.	*f*) Inceptives.
c) Completives.	*g*) Permissives.
d) Frequentatives.	*h*) Acquisitives.

(2) Those formed with the participles—

a) Continuatives. | *b*) Staticals.

Class I.—Compounds formed with the Verbal Noun.*

§ 111. There are three varieties of the verbal noun—

a) In ख *a* (silent), oblique form, ए *ĕ*; as देख *dekh*, obl. देखे *dokhĕ*.†

b) In ल *l*, oblique form, ला *lá*; as देखल *dekhal*, obl. देखला *dĕkh'lá*.†

c) In ब *b*, oblique form, wanting; as देखब *dekhab*, obl. wanting.†

The direct first form is always the same as the root.

Compound verbs are either formed with the direct form of the first or second variety of the verbal noun, or with the oblique form of the first variety.

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* Much of the succeeding matter is based on Kellogg's Hindí Grammar.

† Western Bhojpúrí oblique,—देखे *dekhăi*, देखले *dĕkh'le*, and देखबे *dĕkh'băi*, respectively.

§ 112. In pure Bhojpúrí *Intensives, Potentials,* and *Completives,* are always formed with the direct form of the first variety; *Frequentatives* are always formed with the direct form of the second variety; and *Desideratives* are generally so. *Inceptives, Permissives,* and *Acquisitives,* are always formed with the oblique form of the first variety. In Western Bhojpúrí, the practice is different.

113. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is annexed. Examples are—

फेँकल *phēkal,* 'to throw.'	फेँक देल *phēk del,* 'to throw away.'
तूरल *túral,* 'to break.'	तूर डालल *túr ḍálal,* 'to break in pieces.'
बनल *banal,* 'to be made.'	बन आइल *ban áil* or बन जाइल *ban jáil,* ['to be completed.'
खाइल *kháil,* 'to eat.'	खा जाइल *khá jáil,* 'to eat up.'
बोलल *bolal,* 'to speak.'	बोल उठल *bol uṭhal,* 'to speak suddenly.'
काटल *káṭal,* 'to cut.'	काट लेल *káṭ lel,* 'to cut for oneself.'
राखल *rákhal,* 'to place.'	राख लेल *rákh lel,* 'to lay by.'

§ 114. The auxiliary verbs usually employed to form intensives are—

देल *del,* 'to give,'	implying	*intensity.*
डालल *ḍálal,* 'to throw,'	„	*violence.*
आइल *áil,* 'to come,' / जाइल *jáil,* 'to go,'	„	*completion.*
पड़ल *paṛal* or परल *paral,* 'to fall,'	„	*chance.*
उठल *uṭhal,* 'to rise,'	„	*suddenness.*
लेल *lel,* 'to take,'	„	*reflexiveness.*

पड़ल *paṛal* is also used in intensive compounds to form passives of transitive verbs. (See § 100.)

§ 115. *Potentials* are formed by adding to the same form of the verbal noun of any verb the verb सकल *sakal*, 'to be able,' which may then be conjugated throughout. Examples are—

बोल सकल *bol sakal*, 'to be able to speak.'

ऊ धौड़ सकला *ú dhauṛ sakalá*, 'he can run.'

हम जा सकब (or सकीला) *ham já sakab* (or *sakílá*), 'I shall be able to go.'

उन्हनीका आ सकन्लन *unh'níká á sak'lan*, 'they were able to come.'

हम नाहीं जा सकीं *ham náhí já sakí*, 'I cannot go.'

§ 116. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकल *chukal*, 'to be finished,' which may then be conjugated throughout. This compound denotes the *completion* of the act denoted by the primary member of the compound. Examples are—

ऊ खा चुकल *ú khá chukal*, 'he has done eating.'

जब ऊ खा चुकी *jab ú kha chukí*, 'when he shall have eaten.'

ऊ तऽ जा चुकल *ú ta já chukal*, 'he is indeed already gone.'

§ 117. *Frequentatives* are formed by affixing to the direct form of the second variety of the verbal noun of any verb the verb करल *karal*, 'to do.' which may then be used in any tense. Examples are—

आइल करऽ *áil kara*, 'come often,' *lit.* 'do the act of coming.'

ऊ कहल करेला *ú kahal karélá*, 'he is in the habit of saying.'

हम सास्तर पढ़ल करीला *ham sás'tar paṛhal karílá*, 'I am in the habit of reading the shástras.'

तूँ हमार बात मानल करऽ *tú hamár bát mánal kara*, 'always obey my words.'

तूँ काहे ऐसन कइल करऽऽ *tú káhě aisan káil karala*, 'why do you always do so?'

ऊ जाइल करेला *ú jáil karélá*, 'he often goes.'

The Western Bhojpúrí idiom is illustrated by the phrases देखे करल *dekhaň karal*, देखल करल *dekhal karal*, or देखन्वे करल *dékh'baň karal*, 'to see frequently.'

§ 118. *Desideratives* are formed, like frequentatives, with the direct form of the verbal noun in ल *l*, substituting the verb चाहल *cháhal* for करल *karal* as the second or conjugated member. These denote primarily *desire* to do the action expressed of the principal member; secondarily, the *immediate futurity* of that action. Examples are—

ऊ बोलल चाहत बा *ú bolal cháhat bá*, 'he wishes to speak.'

घड़ी बाजल चाहत बाटे *ghaṛí bájal cháhat báṭe*, 'the clock is on the point of striking.'

Sometimes the principal verb is put in the oblique form of the first variety of the verbal noun with or without the dative postposition के *ke* or ला *lá*. Examples are—

घड़ी बाजे चाहत रहे *ghaṛí bájĕ cháhat rahe*, 'the clock was about to strike.'

ऊ बोले के चाहला *ú bolĕ ke cháhalá*, 'he wishes to speak.'

ऊ मुए (or मरे) चाहत्ता *ú muĕ* (or *marĕ*) *cháh'tá*, 'he is on the point of death.'

ऊ जाए के चाहत्ता *ú jáĕ ke cháh'tá*, 'he wishes to go.'

भेजे ला चाहीला *bhejĕ lá cháhílá*, 'I wish to send.'

Generally the form with के *ke* or ला *lá* expresses desire, and the form without these postpositions immediate futurity.

The desiderative compound in the precative form with चाही *cháhí* is idiomatically used to express obligation or duty. Examples are—

ई पोथी के पढ़ल चाही *í pothí ke paṛhal cháhí*, '(one) ought to read this book.' (*Lit.* 'be good enough to wish to read.')

तोहरा उहाँ जाए के चाही *töh'rá uhắ jáĕ ke cháhí*, 'it is right for you (*i.e.* you ought) to go there.'

The Western Bhojpúrí idiom is illustrated by the phrases देखे चाहल *dekhắ cháhal*, देखल चाहल *dekhal cháhal*, or देखन्वे चाहल *dĕkh'bắ cháhal*, 'to wish to see.'

§ 119. *Inceptives* are formed by using the inflected form of the first variety of the verbal noun in construction with the verb लागल *lágal*, 'to be joined to,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

कहे लागल *kahě lágal*, 'he began to say.'

मारे लागल *márě lágal*, 'he began to beat.'

बाघ खाए लागल *bágh kháě lágal*, 'the tiger began to eat.'

The Western Bhojpúrí idiom is illustrated by the phrases देखे लागल *dekhaě lágal* or देखन्बे लागल *dĕkh'baě lágal*, 'to begin to see.'

§ 120. *Permissives* are formed by combining the same form of the verbal noun with the verb देल *del*, 'to give,' and express *permission* to do the act denoted by the verbal noun. Examples are—

हमरा के जाए द *ham'rá ke jáě da*, 'let me go.'

हमरा के बोले दीहीं *ham'rá ke bolě díhí*, 'be good enough to let me speak.'

ऊ ओकरा के खाए देलस *ú ŏk'rá ke kháě delas*, 'he allowed him to eat.'

The Western Bhojpúrí idiom is illustrated by the phrases देखे देल *dekhaě del* or देखन्बे देल *dĕkh'baě del*, 'to allow to see.'

§ 121. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पावल *páwal*, 'to get,' for देल *del*. Examples are—

तूँ उहाँ जाए ना पइबऽ *tú uhaě jáě ná païba*, 'you will not obtain permission to go there.'

हम बैसे ना पौलीं *ham baisě ná paulí*, 'I was not allowed to sit.'

Class II.—Compounds formed with the Participles.

§ 122. *Continuatives* are formed by combining the present participle of any verb with the verbs जाइल *jáil*, 'to go,' or रहल *rahal*, 'to remain. The compound with जाइल *jáil* expresses *steady progression*, and with रहल *rahal* the *continuance* of a complete action. Examples—

ऊ लिखित जात बाटे *ú likhit ját báte*, 'he is going on writing.'

ऊ लरिकी पढ़त जात रहन्ली सठ *ú lariki paṛhat ját rah'ti sa,* } 'those girls were going on reading.'

पानी बहत जात बाट *pání bahat ját báṭe,* 'the water keeps flowing away.'

ऊ गावत रहल *ú gáwat rahale,* 'they continue singing.'

तोहनी काहे हसत रहलठ *tŏhaní káhĕ hãsat rahala,* 'why do you keep laughing?'

नदी के धार बहत रहेला *nadí kĕ dhár bahat rahĕlá,* 'the stream of the river keeps flowing on.'

The Western Bhojpúrí idiom is illustrated by the phrases देखै पावल *dekhaĭ páwal* or देखन्बै पावल *dĕkh'baĭ páwal,* 'to be allowed to see.'

Closely connected with the above is a common combination in which the past instead of the present participle takes the first place and a verb of motion the second place. Examples are—

एक बाघ पड़ल फिरत रह *ĕk bágh paṛal phirat rahe,* 'a tiger was prowling about.'

लौँड़ी चलल जात रहे *lãũṛí chalal ját rahe,* 'a girl was going away.'

§ 123. *Staticals* denote motion in a state of doing anything. They are formed by combining a verb of motion with a present participle. Examples are—

ऊ रोअत आवत बा *ú roat áwat bá,* 'he comes weeping.'

एगो मेहन्रारू गावत आवत रहे *ego mĕh'rárú gáwat áwat rahe,* 'a woman came singing.'

DIVISION III.

INDECLINABLES.

§ 124. See General Introduction.

APPENDIX I.

THE following selections are in the Bhojpúrí dialect of Sáran. They were translated for me by Bisesar Parśád of Dahiáw, in that district. A translation will be found in the General Introduction.

SELECTIONS FROM THE BHOJPÚRÍ DIALECT.

CONVERSATION BETWEEN TWO VILLAGERS.

१ प्रश्न कहत भाई, कहन्वाँ सैं आवेलऽ ?

उत्तर परोसे का गाँव सैं आवत बानी ।

२ प्र. ओहिजा सैं कब चलल रहौ ?

उ. सँवकेरे के चलल रहीं ।

३ प्र. काहे खातिर ओहाँ गइल रहन्लौं हाँ ?

उ. ओहन्वाँ हमार खेत बाटे, जहे देखे गइल रहन्लौं हाँ ।

४ प्र. ओह में का बोझल बा ?

उ. खाली रहर बोझल बाटे ।

५ प्र. कहत भाई, अऊको जजाद के कइसन रङ्ग बा ?

उ. एह फसिल के का हाल पुछन्ले बाड़ऽ ; बरन्वा बिना अन्हेर हो गइल ।

६ प्र. आज काल्ह रउरा भाई के नइखौं देखत ?

उ. हमार भाई आज काल्ह किला में नोकर बाड़; एमें का ओर बड़ऽत कम आवेले ।

७ प्र. आज काल्ह अपन्ने का बछ्न्की गाय के का हाल बबे ?

उ. ऊ आज काल्ह गाभिन बा, बाकी लेहन्ना नइखे मौलत, तेही* सैं दूबरि बाटे ।

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* Emphatic form of तेह सैं.

८ प्र. कत महीना सँ गाभिन बा ?

उ. आठ महीना तऽ भइल, बाकी ओकर पेट ऊँच नइखे बुझात *।

९ प्र. कौंहनरवतिया कि अबन्ही ना ?

उ. हँ, तनी तनी बुझात बा।

१० प्र. रे एकर कत बियान भइल ? केतना दूध करेले ?

उ. रे एकर अठएँ बियान चऽ। दू बढ़ार सेर दूध एक जून करेले।

११ प्र. हमन्रा एगो बकन्री कीने के बा ; रवाँ गाँवे मोली ?

उ. हमन्रा गाँवे बकन्री तऽ बाड़ी सऽ, बाकी हमे बड़ कड़ा बा।

११ प्र. अपन्ने के बकन्री का भइल ?

उ. हम चरे खातिर ओ के गाँवन्ही छिलन्ले * रहीले।

१३ प्र. किछु दूध करेले ?

उ. लड़िकन के पीए भर हो जाला।

१४ प्र. अबन्रिक अखि बोअले बाउऽ की ना ?

उ. अखि तऽ बोअले बानी, बाकि ओह में किछु जान नइखे।

१५ प्र. रवाँ हिआँ सँ बरन्हा मोटि मील सकेला ?

उ. काहे ना ? पटउनी भइला पर से लेब।

१६ प्र. रवाँ हिआँ कत गो मोटि चलेला ?

उ. तीन गो मोटि तऽ नधन्ले बानी।

१७ प्र. राउर आम के बगइचा किछु फरेला की ना ?

उ. एह बेरी तऽ बद्‌री सँ फेड़नि में मधुआ लागि गइल; बाकी तऽ बड़े फरत रहल बा।

१८ प्र. थोरिका आम हमन्रो के अचार खातिर पेठा देब ?

उ. जब रवाँ मन में आवे, तबे आ के तुरन्वा लीहीं।

१९ प्र. राउर लड़िका किछु पढ़ेले की ना ?

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* Potential passive pres. part. with negative auxiliary, forming the periphrastic present.

† From √ छील.

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उ. हँ गुरू कीहाँ जाले; अच्छर तऽ चिन्हन्ले बाड़े, बाकि आज काल्ह पहाड़ पढ़न्ताड़े।

१० प्र. इस्कोल मेँ काहे ना भेजीँ?

उ. किछु सीख लेसु, तऽ भेज देब।

११ प्र. हमन्हूँ अपन्ना लड़िका के इस्कोल मेँ भेजे के चाहन्ताड़ीँ?

उ. बेस; तऽ हमन्रा लड़िका का सङ्गे ओकन्रो के भेज दीँ।

FABLES.

पहिल बात।

मुरुगा आउर मोती के दाना।

एगो मुरुगा गोबर का ढेरी के चेँगुर सेँ उटन्केरत रहे। एके बेर एगो बड़ि चुक के मोती निकल आइल। मुरुगा कहन्लस, अहा, एकर सूरत सकल आउर जोत कैसन बा, परन्खिया एकन्रा के पाइत, खुसी सेँ फूल जाइत। बाकि हमार भूख एकन्रा सेँ ना जाई। हाए, एगो चाउर के दाना हमन्रा मीलित तऽ सैगो मोती सेँ बढ़ जाइत। साँच हऽ, जे अपन्ना काम मेँ ना आइल, से चूल्हा भनन्सार मेँ जाए॥

दोसर बात।

कँगाल के पूछल आउर अथीथ के जवाब दीहल।

एगो दुखिआ केहू सिध महातन्मा सेँ आ के पुछन्लस के, हम भूखेँ मरीँ, आउर हमार परोसिआ राज भोग सेँ दिन रात चैन करस; ओकन्रा मेँ कौन अइसन गुन बाटे, जे राम जी अतिना दिहन्लन आउर हमन्रा के दुखिआ बनौलन। ई बात सुन के, बाबा जी बोलन्ले, काहे बाबा, तूँ ई ना सुनन्लऽ हऽ, राम जी उपर हो के सभन्का के देखत रहेलन; जेकर अइसन कमाई होला, तेकन्रा के तइसन देलन॥

नौवर बात।

देस बिदेस फिरन्ला के लाभ।

केहू भल आदिमी कौनो बाबा जी सँ पुछन्लेन के, महाराज जी, रवाँ देस देस गाँवे गाँव फिरन्ला सँ का मीलेला। एक ठाईं बइस के राम राम काहे नाँ कहीं। कौनो मठिया में बइस के परमेसर के गुन काहे ना गाईं। बाबा जी कहन्लन, बाबा, ई साँच हउ, बाकि ई कहाउत नूँ नाँ सुनन्लउ हउ, बहत पानी साफ रहेला जमल पानी गमक जाला। साधू लोग के फिरन्ले चलल अच्छा हउ, जे में उन के दाग नाँ लागे॥

दसउ बात।

एक दीन आर का दीन में केहू बड़ा* आदिमी का घर में आगि लागल, उनकर सभ चीज बतुस जर के राख हो गइल। ज बहन्रा खड़ा हो के पछतावा करत रहस। एतना में एगो गरीब आदिमी, आर का मारे, थर थर काँपत, घर सँ निकस आइल, आउर हाथ के सेंके लागल। तब ज अमीर आदिमी बोलन्ले; बाह जि बाह, केहू के घर जरे केहू तापे॥

पचईं बात।

बान्हल लकन्ड़ी, आउर खुलल लकन्ड़ी।

एगो गिरन्हस के लड़िकन अपनन्ह में लरत झगरत रहस; बात सँ बहुत बुझउलस बाकि ज सभ ना मनन्ले। गिरन्हस अपना मन में कहन्लस के, जब ले हम ई लोग के आँखि सँ किछु ना देखाइब तब ले ना बुझिहँ। ज एक दीन अपना बेटन के बोलउलस, आउर कहन्लस के, थोरे लकन्ड़ी हमरा सामने ले आवउ। गिरन्हस ज लकन्ड़ी सभ के एक रसरी में कस के बान्हन्लस। तब ज सभ सँ कहन्लस के रसरी जन खोलउ आउर लकन्ड़ी सभ के टूड़ डालउ। ज सभ बहुत जोर कइलन, बाकि किछुओ ना भइल। फिनु गिरन्हस खोल के एक एक गो लकन्ड़ी इन के देलस, जेकरा के ज लोग तुरन्ले तूर देले। तब उनकर बाप कहन्लस के, ए बेटा नूँ लोग बान्हल लकन्ड़ी के नीयर अपनन्ह में मीलल रहबउ, तउ सभ मुदइ के दबउले रहबउ; आउर जब अलग अलग होइबउ तउ बूझउ के बिगर गइलउ। अलग अलग भइला सँ बिगरल।

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* Obl. of बड़.

छठईं बात।

ऊँड़ार आउर भेंड़ी के मेल।

एक दीन ऊँड़ार भेंड़ी सँ कह भेजल्स के, आवऽ, हम आउर तोहनीका अपनन्ह में मेल करीं; काहे अपनन्ह में लरीं, आउर आपन अपना जान के गाहक रहीं। ईहे पाजी कुत्ता लराई के जड़ हवे सऽ। असन्हीं सब जगे भूक भूक हमनी के लरावत फिरेले सऽ, आउर हमनरा तोहनरा सँ झगनरा करावेले सऽ। इनका के हमनरा इहन्वाँ भेज दऽ। फिनु झगनरा का बा। हमनरा आउर तोहनरा में सभ दीन सलाह आउर मेल रही। तऽ एको तोहर बार टेढ़ ना होई। गँवार भेंड़ी ऊ नटखट ऊँड़ार के बात मान लेलस, आउर कुत्ता सभ के ऊँड़ार का लगे भेज देलस। पहिले तऽ ऊँड़ार कुत्ता सभ के खा गइल, फिनु भेंड़ी का पीछे हाथ धो के परल, आउर थोरन्ही दीन में सभ भेंड़ी के खा गइल॥ साँच ह्व, दुसन्मन सभ दीन धोखा देला; ऊ बड़ गँवार ह्व जे दुसन्मन के साँच बुझेला॥

सतईं बात।

बाघ आउर ऊँड़ार आउर चीता।

एक दीन बाघ आउर ऊँड़ार आउर चीता अपनन में ई बात गोचर कइले के, हमनी का मील के सिकार करीं। फिनु अपनन्ह में बाँट लीं। ई बात ठहनरा के बन में कूदे फाने लगनले, आउर एगो बड़नका एक हरीन करिया मारन्लन सऽ। तब बाघ बोलल के आवऽ, एकनरा के बाँट लीं, आउर तुरन्तहीं ओकनरा के तीन टूका कर दिहन्ले सऽ, आउर गरज के बोलल के, पहिल टुकन्ड़ा तऽ हम लेब, काहे के हम बन के राजा हईं, दोसरो हमन्हीं लेब, काहे के एकनरा का मारे में बड़ि मेहन्नत कइलीं हँ; आउर तीसर टुकन्ड़ा ईहे धइल बा, देखीं तऽ केकर ढँगनरी परेला के हमनरा सामन्ने सँ उठा ले जाला। ई सुन के चीता आउर ऊँड़ार पोंछ दबा के भगन्ले, आउर बाघ अकेले हरीन के खा गइल। ई कहाउत साँच ह्व, जेकर लाठी ओकन्रे भइँस॥

आठईं बात।

माटी आउर पीयर का घइला के बातन्चीत।

एक मेर कहिँ नदी बहल रहे, बीच में एगो पीयर के घइला, आउर एगो माटी के घइल बहल जात रहे। पीयर के घइला माटी का घइला सँ कहन्लस के, हमनरा साथ लागल

चलऽ, तऽ हम तोहरा के बचा लेब। माटी के घड़ला बोलल, ई बात अपने बड़ुत अच्छा कहनीं, हम अपना के भला मानब आउर सदा गुन गाइब; बाकि सच पूछीं, तऽ हमरा ई डर बा, कतनहीं पानी का लहर का धक्का सँ अपने का पास ना आइहीं; काहे के अपना फरक रहनीं, तो ऐसेही हिलत भूलत कतनहूँ तीर पर जा पड़ँचब; बाकि जौं अपने सँ भेंट भइल, आउर कतनहूँ भूल सँ ठोकर लग गइल, तो हमार पेट फाट जाई। सच बा, बड़न सँ आस रखीं, बाकि लगे ना जाईं॥

नवईं बात।

एगो मुनन्सी बजार में बइसल चिट्ठी लीखत रहस। एगो परन्देसी अइले, आउर कहन्ले, मुनन्सी जी, का लीखत बानीं। मुनन्सी जी जवाब दिहन्ले के, भाई, चिट्ठी लीखतानीं। तब ऊ कहन्ले के, हमरो सलाम लीख दीहल जाई। मुनन्सी जी कहन्ले के नाहीं जी, अरजी लीखत बानीं, तब ऊ कहन्ले के, हमरो सही कर दीं। मुनन्सी जी अगुता के कहन्ले के, तमसुक लीखतानीं, तब ऊ कहन्ले के, हमार गोवाही लीख दीं। मुनन्सी जी, बिचार करतानि, ई तऽ केहू अजब ढङ्ग के अदिमी देखाइ देत बाड़। पुछन्ले के, अपने के नाम का हऽ। तब ऊ हँसन्ले, आउर कहन्ले के, हमार नाम ईहे हऽ, मान चाहे मत मान, हम तोहार मेहमान॥

दसईं बात।

एगो बड़ा अदिमी का घर में रात के आगि लागल, ऊ तऽ आपन बाल बच्चा समेत निकस के भगन्ले, आउर नोकर के हुकुम देले, कि चीज बतुस निकासऽ। एहि में आगि बड़ुत लहक गइल; सभ घर लहरे लागल। नोकर कहन्ले के, हम कौन कौन चीज निकासीं, तब ऊ बड़ अदिमी पहन्ता के कहन्ले, बाबा, मकान में आगि लागल बा, जे निकसे सेहीं लाभ॥

इगारहीं बात।

गँवार अहिरिन।

एगो गँवार अहिरिन माँथ पर दही के हँड़िया रखले चल जात रहे। चलत चलत ओकरा मन में ई उमङ्ग उठल के, ई दही के बेंचब, आउर ढेवुआ सँ आम कीनब; किछु आम हमरा पास बा, सभ मिला के तीन से सँ किछु बढ़ जाई। ए में किछु बढ़ जाई; बाकि हँ, अढ़ाई से तो बच जाई। आउर बीच में सँजे बच जाई ओकर अच्छा दाम मीली, तऽ

दिअरी में एगो हरिअर सारी कीनब। हँ, हँ, हरिअर सारी हमरा मुँह पर अच्छा सोभी। आउर बस हम तऽ हरिअरे सारी लेब; आउर ओकरा के पहिन के मेला जाइब; आउर खूब अइँठ के अपना कपड़ा गहना के सोभा आउर मुँह के चमक दमक देखाइब; आउर चाल में से से गो जोड़ खाइब। अइसन सोच बिचार में गँवार अहिरिन कुच्छो चमक के टेढ़ चलल, के दही के हँड़िआ ओकरा माँथ सँ गिर के चूर चूर हो गइल, आउर सभ घर बनल बनावल बिगड़ गइल॥

बारन्हौं बात।

चील्ह आउर कउआ।

एगो चील्ह का ठोर में घोँघा रहे। कितनन्ह धरती पर पटकन्लस, बाकि टूटल नाँ। तऽ एगो कउआ ओकरा के कहन्लस के, इह घोँघा के ठोर में ले के बऊत ऊँच उड़ जा, आउर उहन्वाँ सँ गिरा दऽ तऽ घोँघा टूट जाई। चील्ह कहन्लस के, ई बऊत अच्छा कहत बा, आउर घोँघा के ले के उड़ गइल, आउर बऊत ऊँच जा के गिरा दिहन्लस। जइसे घोँघा धरती पर गिरल, के टुकड़ा टुकड़ा हो गइल, आउर कउआ ओकर गूदा खा गइल। थोरा देर में चील्ह नीचे उतरल, तऽ खोइआ छाड़ के आउर किछुओ ना पउलस॥

तेरन्हौं बात।

खट्टा अँगूर।

एगो खिखिर कौनो फुलवारी में गइल; देखन्लस के अँगूर के अइसन घवद पाकल टाटी पर लटकल बा, के जेह में सँ रस चूअत बा, आउर केहू रखवारो ना रहे। ई देख के ओकरा बड़ लालच भइल। ज बऊत कूदल फानल बाकि अँगूर का घवद के भीरे ना पहुचल। जब कौनो तरह सँ दाव ना लागल, तऽ अइसन बरबरात उहन्वाँ सँ चलल, के खट्टा अँगूर के खाए जाउ॥

चउदन्हौं बात।

रसाइनी।

एगो रसाइनी केहू बड़ा अदिमी सँ कहन्लस, जौं तूँ किछु चाँदी हमरा इहन्वाँ ले आवऽ, तऽ हम एक अइसन जड़ी इह में गाड़ीं के तुरन्त ही ज चाँदी सोना हो जाए। ज सोझ अदिमी ओकरा दमन्पट्टी में आ गइल, आउर कहीं सँ दुख सुख सह के दू से रुपैया के चाँदी ज रसाइनी के आन दिहन्ले। रसाइनी ओही* रात के बिहउना उठा के कहीं चल

* Emphatic for ओह.

दिहन्लस। तब ऊ बिचारा गरीब दुख मेँ पर के, ओह नटन्खट रसाइनी के खोज म दउरल फिरल, बन बन छान डलन्लस बाकि कतन्हीँ रसाइनी केपता ना लागल। एकन्रा के एह तरह सेँ घबन्ड़ाइल देख के, एगो अदिमी कहन्लस के, तोहन्रा सेँ भूल भइल, के ओह नटन्खट अथीथ के फन्दा मेँ परन्लऽ, आउर अब पछतावताड़ऽ। ओकन्रा खोज मेँ दउर धूप कइला सेँ अभ किछुओ नइन्खे होखत। एह बात पर एक बात तोहन्रा के कहत बानी, जेकन्रा के सभ दिना इआद करिहऽ॥

पन्दरन्हीँ बात।

एगो चिरइँ केहू गिरन्हस का गाछी मेँ जा के कच्चा पाकल फल सभ के सभ काट के गिरा देत रहे, तऽ गिरन्हस सभ दिना ओकन्रा ताक मेँ रहे, एक दीन अँगूर का टाटी पर जाल लगा के ओकन्रा के धइलस, आउर मुआवे के चहन्लस। तऽ चिरइँ गिरन्हस सेँ कहन्लस के, जोँ तूँ हमन्रा के छाड़ दऽ, तऽ हम ई भलाई का बदन्ला मेँ तोहन्रा के बहुत बात बता देब, जेह मेँ तोहन्रा बड़ लाभ होई॥ गिरन्हस कहन्लस के, पहिले बता दऽन्तऽ तोहन्रा के छाड़ दीँ। चिरइँ तीन गो बात कहन्लस, एक तऽ ई बात जे, दुसन्मन अपन्ना अखन्तियार मेँ आ जाए, तऽ छाड़े के ना चाही, दोसर जे बात अपन्ना बुध मेँ ना आवे, तऽ ओकन्रा के ना माने के, तीसर बीतल बात के ना पछन्तावे के। आउर चउथ बात एगो आउर बा, के जब तूँ हमन्रा के छाड़ देबऽ तऽ कहब। गिरन्हस ई बात सुन के अइसन कहन्लस बइसन्ने कइलस, आउर ऊ चिरइँ के छाड़ दिहन्लस। चिरइँ भीत पर बइस के कहन्लस के, हमन्रा पेट मेँ मुरुगा का अण्डा सेँ ओ बड़न्हन एगो मोती बा, जोँ तूँ हमन्रा के ना छाड़ितऽ, आउर मार दिहितऽ, तऽ ऊ मोती तोहन्रा हाथ लागित। गिरन्हस पछन्ताए लागल। तऽ ऊ कहन्लस, ए गँवार, तेँ हमार तीनो बात अबन्हीँ भूल गइलस; काहे के हम तोहार दुसन्मन हइँ जब धइलऽ, तऽ छाड़े के नाँ चाहत रहे; आउर मुरुगा का अण्डा के बराबर तऽ हमन्हीँ नइखीँ, फिर ऊ मुरुगा का अण्डा सेँ बढ़ के हमन्रा पेट मेँ रहल, कब बुध मेँ आ सकेला। बाकि तूँ एह बात पर भरोसा कइलऽ, आउर जोँ अब तोहन्रा हाथ सेँ निकस गइलीँ, तऽ पछन्तउला सेँ का होला। एह सेँ ईहे फल निकन्सत बाटे, के पहिलहिँ सेँ सभ काम सोच बिचार के करे के चाही, आउर जे काम बिगर जाए, तऽ पछन्तावे के ना चाही॥

सोरन्हीं बात।

केहू धनी के दूगो लरिका रहन्ले। जब उन कर बाप मर गइले, तब दूनू भाई धन आपुस में बाँट लिहन्ले। बड़ भाई आपन रुपैया पइसा सुख चैन आउर खेल तमासा में उराये लगन्ले, आउर छोट भाई जतन सें बनिआई बैपार करे लगन्ले। एक दीन बड़ भाई छोटा भाई सें ओरहना दे के कहन्लस के, ए भाई, काहे दीन भर अनाज तउलत रहेलऽ; हमन्रा साथ रहऽ, खा पीअ, चैन करऽ। बहुत दीन का बाद, जब छोट भाई लेन देन के बहुत रुपैया बिटोरन्ले, तब उनन्कर बड़ भाई, जे राग रङ्ग खेल तमासा में आपन सभ धन उड़ा के भिखार हो गइले, उनन्का दुआर पर आ के कहे लगन्ले के, ए भाई, हम तोहन्रा के हन्सी में उड़ावत रहन्लीं। जों हमन्हूँ तोहन्रा लेखा बनिआई बैपार करन्तीं, आउर अनाज तउलन्तीं, तब आज पाव भर अनाज एने ओने सें माँग के ना खइतीं। साँच ह्उ; आसन्कत अइसन्ने कीड़ा ह्उ, के धन के धुर कर देला।

सतरन्हीं बात।

लालन्ची कुत्ता।

एक कुत्ता नदी का तीर पर हाड़ पउलस, आउर मुँह में ले लेलस। जइसेहीं परिकाहीं ओकर पानी में देखन्लस तइसेहीं समुझन्लस के दोसर हाड़ बाटे। मारे लालच के मुँह खोलन्लस, के ओकन्रो के पानी सें निकास लीं। तब ज हाड़ जे मुँह में रहे सेहू गिर गइल। साँच ह्उ, माँझी बइसल दूध पर, पाँख गइल लपन्टाए, हाथ मौंसे आउर माँथ पीटे, लालच बड़ि बलाए।

APPENDIX II.

BHOJPURÍ SONGS.

THE following songs have been collected in the Sháhábád district with the help of Munshí Rádhá Lál, Deputy Inspector of Schools.

In reading them it must be remembered that (as in all poetry) there are no silent final consonants, as there are in prose. Thus सुभ is pronounced in poetry *subha*, while in prose it is *subh*.

In poetry, also, there is no neutral vowel. Thus, while in prose for 'you saw' we should say देखनलस *dĕkh'las*, in poetry we should say देखलस *dekhalasa*.

Each line contains a certain number of instants, which is noted at the top of each song. A short syllable contains one instant, and a long syllable contains two. The rules for the quantity of syllables are nearly the same as in Latin. Sometimes a long syllable is read as a short one. Such cases I have marked with a perpendicular stroke over the long syllable. Thus चौका in the first line of the first song. In this word both syllables are naturally long, but they are read as if they were short to suit the metre.

Many of the following songs contain words like है, ना, हो राम, which are mere expletives, used to fill up the metre, and are not translated.

Several old oblique forms will be found noted in these songs, which are not given in the grammar.

The first three songs are specimens of those sung at marriages.

॥ १ ॥ मङ्गल ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

सुभ होऊ, सुभ होऊ, सुभ होऊ मङ्गल ।
सुभ होऊ सीता के बियाह हे ॥ ॥ १ ॥

सुभ होऊ, सुभ होऊ, सुभ होऊ परिछन ।
सुभ होऊ बर जनवास हे ॥ ॥ २ ॥

सुभ होऊ, सुभ होऊ, सुभ होऊ चुमवन ।
सुभ होऊ मण्डप आजु हे ॥ ॥ ३ ॥

सुभ होऊ, सुभ होऊ, सुभ होऊ बन्दन ।
सुभ होऊ बन्दनिहार हे ॥ ॥ ४ ॥

सुभ होऊ दुलहा ओ सुभ होऊ दुलहिन ।
सुभ होऊ धिया के सोहाग हे ॥ ॥ ५ ॥

सुभ होऊ समधि ओ सुभ होऊ समधिन ।
सुभ होऊ सकल समाज हे ॥ ॥ ६ ॥

सुभ होऊ ब्राह्मन ओ सुभ होऊ नउवा ।
सुभ होऊ नहकु नोहार हे ॥ ॥ ७ ॥

सुभ होऊ नैहर ओ सुभ होऊ सासुर ।
सुभ होऊ बर के बिलास हे ॥ ॥ ८ ॥

अम्बिका प्रसाद नित सुभहि मनावत ।
सुभ होऊ कन्या के सोहाग हे ॥ ॥ ९ ॥

A Blessing sung at Marriages.[1]

1. May the marriage of Sítá be thrice happy and auspicious.

2. Thrice happy be the *parichhan,*[2] and happy be the bridegroom and his party.[3]

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[1] Marriage songs are generally written as if intended for recital at the marriage of Rám and Sítá or of Mahádeb and Gaurí. In the present one the bride is called Sítá.

[2] *Parichhan* is the ceremony performed when the bridegroom leaves his own house for the bride's, and also when he arrives at the latter.

[3] जनवास is the place set apart for lodging the bridegroom's companions.

3. Thrice happy be the scattering of rice,[1] and happy be the marriage canopy[2] to-day.

4. Thrice happy be the offering of garments,[3] and happy be the offerer.

5. Happy be the bridegroom, and happy be the bride, and happy be the married life of the damsel.[4]

6. Happy be the father-in-law,[5] and happy be the mother-in-law, and happy be the whole assembly.

7. Happy be the bráhman, and happy be the barber.[6] Happy be the ceremony of the cutting of thy nails.

8. Happy be the house of the bridegroom's father, and happy be that of the father of the bride. Happy be the bridegroom's honey-moon.

9. Ambiká Prasád[7] prays continually in the morning[8] that the married life of the damsel may be happy.

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[1] चुमवन is a ceremony in which the bride and bridegroom are worshipped, while the female members of the household scatter rice over them.

[2] मण्डप is the thatch or canopy raised in the court-yard under which the marriage ceremony takes place.

[3] बच्छन is a ceremony in which the elder brother of the bridegroom offers ornaments and garments to the bride.

[4] धी means daughter: धिया is either the oblique form or the long form of the word.

[5] There is no word in English to express the relationship involved in the word समन्धी (*fem.* समन्धिन). When two persons are married, the father of one is *sam'dhí* to the father of the other.

[6] A barber cuts the nails of the bride and bridegroom just before the marriage. This ceremony is called *nah'chhu.*

[7] This is the name of the poet. Custom dictates that the last line of every poem, called the *bhanita,* should contain the name of the author.

[8] सुभहि is an old locative form. This old form in हि is common in poetry. Its use is not, however, confined to the locative.

॥ २ ॥ मङ्गल ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

पाँच सोहागिनि परिछन चलली ।
चौमुख दीया सम्हारि हे ॥ ॥ १ ॥
पाँच सोहागिनि घुमवन चलली ।
गौरि गनेस मनाइ हे ॥ ॥ २ ॥
पाँच सोहागिनि खीर खियावत ।
गावत मङ्गल गान हे ॥ ॥ ३ ॥
पाँच सोहागिनि उबटन करहीं ।
राम सिया बैठाइ हे ॥ ॥ ४ ॥
पाँच सोहागिनि मुखन पहनावत ।
राम स्वरूप निहारि हे ॥ ॥ ५ ॥
पाँच सोहागिनि करत ठठोली ।
कहऊ पिता जि के नाम हे ॥ ॥ ६ ॥
सिंदी बिहँसि कहत सखियन तें ।
कैसे कहब पितु नाम हे ॥ ॥ ७ ॥
खिड़कि रिखि आए खीर खियाए ।
तबहि भइलें चारौं भाइ हे ॥ ॥ ८ ॥
माता इन्ह के बड़ि रंङ्ग रसिया ।
पिता कवन परमान हे ॥ ॥ ९ ॥
बहिनी इन्ह के सुनि सङ्क रसली ।
तेहि से कहत लजान हे ॥ ॥ १० ॥
गाली सुनि सभ लखन बिहँसले ।
रौरे ऐसन मोरि माइ हे ॥ ॥ ११ ॥
बहिनि के लच्छन सभ रौरा जानेली ।
उन्ह कें ऐसन इ सुभाव हे ॥ ॥ १२ ॥
पिरिथवि से जे इहे सीता जनमलि ।
पिता जन कैसे नाम हे ॥ ॥ १३ ॥

पिता हमार विदित सब जानत ।
दसरथ हवे जे के नाम हे ॥ ॥ १३ ॥

अम्बिका कहत सखन सुनि लीजे ।
धन धन मातु तोहार हे ॥ ॥ १४ ॥

The Same.

1. Five matrons arranged the lamp with four wicks, and went to perform the *parichhan.*[1]

2. Five matrons invoked Gauri and Ganes and went to perform the *chumawan.*[1]

3. Five matrons fed the bridegroom with rice and milk as they sang auspicious songs.

4. Five matrons seat Rám and Sítá and apply odorous paste to their bodies.

5. Five matrons are apparelling him with ornaments while they gaze upon Rám's beauty.

6. Five matrons are jesting with him, saying "Tell[2] us the name of your father."

7. Siddhí[3] laughs and says to her comrades, "How can he tell the name of his father?

8. "Saint Sringi came and gave rice and milk (to the wives of Rám's father), and that is how the four brothers came to be born.

9. "His[4] mother was a great *rang rasiyá*[5] : what certainty is there as to his father?

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[1] See notes[2], page 110, and [1], page 111.

[2] कहइ is an old form of कहह.

[3] Siddhí was the wife of Sítá's brother.

[4] इन्ह के in this and the following verses is a dative of possession. See Grammar, § 34.

[5] A term for a woman of bad character.

10. "His sister went wrong with a saint, and consequently he is ashamed to mention her."[1]

11. When Lakhan[2] heard this abuse, he laughed, and said, "Yea, such was my mother.

12. "And you know the peculiarities of my sister; such indeed was her nature:

13. "But this Sítá here was born from the earth.[3] What name has her father got?

14. "Every one in the world knows my famous father: his name is Das'rath."

15. Ambiká says, "O Lakhan! pay attention:[4] blessed, blessed is your mother."

॥ १ ॥ कन्या निरिच्छन ॥

(Metre: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

धन घरि, धन दिन, धन हवे साइत !
हवे सीता देइ के भाग हे ॥ ॥ १ ॥

देव पितर रिखि किरिपा जे कइले ।
बन्दत सीता के लिलाट हे ॥ ॥ २ ॥

दधि अच्छत लेइ सीता के चढ़ावत ।
गौरि गनेस मनाइ हे ॥ ॥ ३ ॥

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[1] At marriages it is the privilege of the female relations of the bride to abuse the bridegroom. This is considered a great joke.

[2] Rám's brother. भोरि is a genitive feminine. See Grammar, § 22.

[3] Sítá was found in an egg which was ploughed up out of a field by king Janak.

[4] सुनि is an old form of सुन, the first verbal noun of √ सुन, 'hear.' लीजे is an old form of the precative imperative of √ जे, 'take.' The whole forms an intensive compound. (Grammar, § 113.)

सुखन बसन लेइ सिया के चढ़ावत ।
सखि सभ गावत गान है ॥ ॥ ४ ॥
बेद उचारत बंदिगन गावत ।
सकल करहिँ असिर्बाद है ॥ ॥ ५ ॥
अंबिका प्रसाद सिया राम बर पाए ।
जुग जुग बाढ़े अहिवात है ॥ ॥ ६ ॥

The Welcome[1] *of the Bride.*

1. Auspicious time, the day, the hour; auspicious is the lot of the lady Sítá.[2]

2. By the mercy of the gods, the heroes,[3] and the saints, we adore the brow of Sítá.

3. After adoring Gauri and Ganes we take curds and rice and apply them to Sítá's (forehead).

4. We also apparel her[4] in ornaments and garments, while all her bridesmaids sing marriage songs.

5. They are chaunting the Beds, while bards sing her praises and every one offers[5] her their benediction.

6. Ambiká Prasád (says) now that Sítá has obtained Rám for a husband, may her happiness increase through endless ages.

Next are a number of songs appropriate to certain seasons. The first two are poetic descriptions of the twelve months of the year—a class of poem very common throughout the whole of Northern India.

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[1] निरिछन is the welcome of the bride at the husband's house by the women of the family throwing rice on her.

[2] See note [1] to first song.

[3] *Literally,* 'deified progenitors.'

[4] *Siyá* is another form of Sítá.

[5] करहिँ is an old Bihárí form for करन.

॥ ४ ॥ बारह मासा ।

(Metre : 6 + 4 + 4, + 6 + 4 + 1, *twice* = 50 *instants.)*

चन्दन रगरौं सोहासित हो, गूँधौं फूल के हार ।
दूबुर मँगियाँ भरइतौं हो, सुभ के मास असाढ़ ॥ ॥ १ ॥
साँवन अति दुख पावन हो, दुख सहलो नहिं जाय ।
दूहो दुख परें ओहि कुबरी हो, जिन कंन्त रखलें लोभाय ॥ ॥ २ ॥
भादौं रैनि भयावन हो, गरजे मेंह घहराय ।
बिजलि चमक जियरा लखचें हो, केकरा सरन उठ जाय ॥ ॥ ३ ॥
कुँआर कुसल नहिं पाओं हो, ना केउ आवें नां जाय ।
पतियां में लिख लिख पठबौं हो, दीहे कन्त का हाथ ॥ ॥ ४ ॥
कातिक पूरन मासी हो, सभ सखि गङ्गा नहाय ।
गङ्गा नहांय लट झूखे हो, राधा मन पछताय ॥ ॥ ५ ॥
अगहन ठाढ़ि अँगनवा हो, पहिरौं आंगरा के चीर ।
दूहो चीर भेजें मोर बलमुआं हो, जीए लाख बरीस ॥ ॥ ६ ॥
पूसहि पाला पर गैल हो, आड़ा जोर बुझाय ।
नौ मन रुइयां भरइतौं हो, बिनु सैंयाँ जाड़ो न जाय ॥ ॥ ७ ॥
माघहि के शिव तेरस हो, शिव बर होएं तोहार ।
फिर फिर चितबौं मँदिरवा हो, बिनु पियां भवन उदास ॥ ॥ ८ ॥
फागुन पूरन मासी हो, सभ सखि खेलत फाग ।
राधा के हांथ पिचकारी हो, भर भर मारेलि गुलाल ॥ ॥ ९ ॥
चैत फूलें बन टेसू हो, जब के दुख हहराय ।
फूलत बेलां गुलबवा हो, पियां बिनु मोहि न सोहाय ॥ ॥ १० ॥
बैसांखहि बसवां कटइतौं हो, रच के बँगलां छँवाय ।
तांहि में सोइतें बलमुआं हो, करतौं अचरनवें आड़ ॥ ॥ ११ ॥
जेठ तबे सिरग हवा हो, बहे पवन हहाय ।
भरथरि गावें बारह मांसां हो, पूजे मन के आस ॥ ॥ १२ ॥

A Song of the Twelve Months.

1. Gladly would I rub sandal paste upon my body and weave a garland of flowers. The parting of my hair would I have rubbed with vermilion in the happy month of *Asáṛh*.

2. The month of *Sáwan* is a fire of exceeding sorrow, which cannot even be borne. May this sorrow be the lot of *Kub'rí*,[1] who has captivated my love.

3. In *Bhádáũ* the nights are fearful; the clouds thunder and roar and the lightning flashes: so my heart yearns for him. To whom can I go for refuge?

4. In *Kũár* (*Ásin*) I get no good news: no one comes or goes. Writing, writing on a letter will I send it. Give it, I pray, into my love's hand.

5. At the full moon of *Kátik* all my comrades bathe in the Ganges. After the bath their hair[2] hangs down (to dry), while (I) Rádhá alone lament.

6. In *Ag'han* I put on a cloth of Agra and stand in my court-yard. This cloth was sent me by my husband. May he live ten thousand years.

7. In *Pús* snow has fallen, and the cold makes its power known. Even if I filled my quilt with nine *mans* of cotton, the cold will not depart in the absence of my lord.

8. The thirteenth of *Mágh* is the feast of Siw: may the blessing of Siw be upon thee. Whene'er I turn and gaze upon my dwelling (I see that) without my love my home is full of gloom.

9. On the full moon of *Phágun* all my comrades sport in the *holí*, and Rádhá is casting about red water from her syringe.[3]

---

[1] The speaker likens herself to Rádhá, the beloved of Syám (or Krishna), and is tortured by jealous fears. Kub'rí was a hunchback girl whom Krishna also loved and whom he made straight. She lived in Mathurá, while Rádhá lived in Brindában. A similar reference is made to Kub'rí in verse 3 of the next song.

[2] चट means the long hair of the head.

[3] At the holí festival it is customary to throw about red powder, and to squirt red liquids on passers by, as in the carnival in Europe.

10. In *Chait* the *palás*-trees[1] are flowering in the forest and the barley crop[2] is whispering (in the wind); the jasmine and the rose are blooming, but without my love they please me not.

11. In *Baisákh* I would have cut bamboos and adorned and roofed a bungalow. My husband would have slept in it, while I fanned him with the end of my body-cloth.

12. In *Jeṭh*, and specially in (the asterism of) Mirag, there is a wind which howls. The hope of her soul is fulfilled, and Bhar'thari sings this song of the twelve months.

॥ ५ ॥ बारह मासा ।

(Metre: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

चैत मास मोहि मदन सँतावे ।
बैसाख दैव दुख दाई ॥ ॥ १ ॥
जेठ मास तन तपत धूप मैं ।
करे त्रिकभान दुखारी ॥ ॥ २ ॥

(Metre: 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants.)*

कौन उपाइ करौं मोरि आली ॥
स्याम भेल कुबरी बस जाई ॥ ॥ ३ ॥
चढ़त असाढ़ घन घेरि ऐलें बद्रा ।
साओन मास बहे पुरवाई ॥ ॥ ४ ॥
भादौं अगम डगरिया ना सूझे ।
जल सँ भरि गैलें ताल तलाई ॥ ॥ ५ ॥
आसिन मास सरद रितु आइल ।
कातिक मैं सखि लीन रजाई ॥ ॥ ६ ॥
अगहन अधिक कलेस स्याम बिनु ।
नैहर सँ हम सासुर जाई ॥ ॥ ७ ॥
पूस मास सखि परत तुखारी ।
माघ पिया बिनु जाड़ो न जाई ॥ ॥ ८ ॥
फागुन का सङ्ग रङ्ग हम खेलब ।
सूर सियाम बिनाँ जदुराई ॥ ॥ ९ ॥

---

[1] टेसू is the red flower of the palás-tree *(Butea frondosa)*.
[2] रुख is literally a tree or plant.

The Same.

1. "In the month of *Chait* love tortureth me, and will continue, O Heaven! to do so till the end of *Baisákh*.

2. "In *Jeṭh* my body is fevered in the sunshine," saith (Rádhá,) the beloved daughter of Brik'bhán.

3. "O my friend[1] what device shall I use, for Syám hath fallen under the influence of Kub'rí?[2]

4. "*Asáṛh* beginneth, the clouds thickly cover the sky, and the east wind bloweth in *Sáwn*.

5. "*Bhádáũ* approacheth, and the paths are no longer seen: the lakes and ponds are filled with water.

6. "With the month of *Asin* the autumn season came; in *Kátik*, O friend! I took to myself[3] a cotton coverlet.

7. "In *Aġ'han*, without Syám great are my troubles: let me go to my father-in-law's house from my parents'.

8. "In *Pús*, O friend! the dew falleth, and in *Mágh*[4] without my beloved the cold leaveth me not.

9. "In *Phágun* with whom shall I sport (at the *holi*,) without Syám Jadurái, O Sur Dás?"[5]

The following songs are sung in the month of Chait. Many of them refer to the well-known legends about Krishna's boyhood amongst the cowherds of the Doab, between the Ganges and the Jamuna. The first three are examples of this class of legendary songs.

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[1] आली means 'a female companion;' it is a feminine word: hence मोरि is feminine.

[2] See note [1], page 117.

[3] लीन is Braj for लेली.

[4] According to all native opinion *Mágh* is the coldest month in the year, both in Bihár and in Bangál.

[5] The name of the poet.

॥ ६ ॥ चैतार (घाँटो)

(Metre : 6 + 4 + 2, + 6 + 4 + 1, *twice* = 46 *instants.)*

रामा एहि पारें गङ्गा, ओहि पारें जमुना हों राम।
तेहि रे बीचें किस्न खेलले, फूल गेंदवा हों राम॥ ॥ १॥
रामा गेंदा जब गिरले, म्हाँ खरवा हो राम।
तेहि रे बीचें किस्न खिललें, रे पतालवा हों राम॥ ॥ २॥
रामा लट धुनें केसिया, जसोमति मइया हों राम।
एही रे दहें मानिक, हमरो हेरांइल हों राम॥ ॥ ३॥
रामा गोड़ तोहि लागों, केवट मल्हवा हों राम।
एही रे दहें डारऽ, रे महांजलवा हों राम॥ ॥ ४॥
रामा एक जाल बिगले, दोसर बिगलें हों राम।
बाभी गैल गैल घाँघवा, रे सेवरवा हों राम॥ ॥ ५॥
रामा पैठि पताला, नाग नाथल हों राम।
काली फन फन निरते, नाच कइलन हों राम॥ ॥ ६॥
रामा दास बुधिया सम, घाँटो गावल हों राम।
गांइ रे गाई बिरहिन, सखि समुझावल हो राम॥ ॥ ७॥

A Song sung in the month of Chait.[1]

1. O Rám! On this side is the Ganges and on that the Jamuná, and between Krishn plays with a ball of flowers.

2. O Rám! When the ball fell into the midst of the river,[2] into it dived Krishn down to Hades.

3. O Rám! His mother Jasŏmati beats her locks and hair, (crying) "In this whirlpool my jewel has been lost."

---

[1] This song narrates how Krishna leaped into a whirlpool of the Jamuná and destroyed the snake Kálí by crushing its heads under his feet as he danced on its hoods. In this song several antepenultimate syllables, which should have been shortened under General Introduction, § 36, have been allowed to remain long for the sake of metre.

[2] खरवा is long form of खार, 'a deep hole full of water.'

4. "O Rám! I clasp thy feet. O Kewaṭ sailor! Cast thy largest net into the whirlpool."

5. O Rám! He cast one net and then another, and it caught nothing but snails and water-weeds.

6. O Rám! (But Krishn, who) had dived as low as Hades, bored the nose of the serpent Kálí and danced ceaselessly on his expanded hood.

7. O Rám! Your servant, according to his knowledge, sang this song,[1] called a ghāṭo, and as he did so consoled the damsels deserted by Krishn.

॥ ७ ॥ चैतार ॥

(Metre: 6 + 4 + 4 + 2, + 6 + 4 + 4 + 4 = 34 *instants.)*

छोटि मोटि ग्वालिनी अति बड़ि नाजुक । हो रामा ।
चलि रे भैलि मथुरा नगर दहि बेँचन हो रामा ॥ ॥ १ ॥
एहि पार गङ्गा ओहि पार जमुना । हो रामा ।
तोहि रे बीचें काँधा मोरा धरला अँचरिया । हो रामा ॥ ॥ २ ॥
छाड़ छाड़ काँधा हमरि अँचरिया । हो रामा ।
परी रे जइहें दहियां के छिटकवा । हो रामा ॥ ॥ ३ ॥
मोरा लेखें ग्वालिनि दहि के छिटकवा । हो रामा ।
मोरा रे लेखें चन्दन अतर गुलबवा । हो रामा ॥ ॥ ४ ॥

The Same.

1. The young[2] milkmaid, so very delicate, started for Mathurá to sell curds.

2. On this side was the Ganges and on that the Jamuná, and between the two Krishn seizes hold of the border of my cloth.

3. "Let go, O Krishn! my cloth, or drops of curd will fall upon you."

4. "O milkmaid! You may consider them as drops of curds, but in my opinion they are spots of sandal, otto, and rose-water."

---

[1] This class of song is called indifferently a *chaitár* or a *ghāṭo*.

[2] मोटि is only a rhyming repetition of छोटि.

॥ ८ ॥ चैतार ॥

(Metre irregular.)

ए री बाजेला बसुरिया, हो रामा।
ए री मधुबनवाँ ॥ ॥ १ ॥
ए री सखियाँ बिरह के मातीं।
तजि दिहलीं भवनवाँ, हो रामा ॥ २ ॥ ॥

The Same.

1. (O Rám!) (Krishn) plays his flute in Madhuban.

2. (O Rám!) The damsels that bear him company, maddened by the separation from him, have left their homes.

The following are other examples of songs sung in the month of Chait:—

॥ ९ ॥ चैतार ॥

(Metre: 6 + 4 + 4 + 2, + 4 + 4 + 3 = 27 *instants.)*
(Refrain: 3 + 6.*)*

REFRAIN.— मोरे रामा हो ॥

पियरी माहीं पहनीं रामा।
मोरे चैत के बहार ॥ ॥ १ ॥
खासा पहनीं रे मखमलवा।
चोलि पहनीं बुटेदार ॥ ॥ २ ॥

The Same.

REFRAIN.—*O My Rám!*

1. I put not on, O Rám! my yellow (dress) in the happy month of Chait.

2. Muslin I put on, and velvet, and a variegated bodice.

॥ १० ॥ चैतार ॥

(Metre : 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants.)*

(Refrain : 6 + 4 + 4 + 2.*)*

REFRAIN.—चैता मासे फुलली बेलिया ॥

फुलवा खोंड़ि खोंड़ि भरलौं चँगेरिया । ॥ हो राम ॥
बाद गैल मलिया रखवरवा ॥ ॥ हो राम ॥ ॥ १ ॥
देबउ रे मलियां रे डांल भर सोनवाँ । ॥ हो राम ॥
सेयाँ आगे जनि लाइयां लइहउ ॥ ॥ हो राम ॥ ॥ २ ॥

The Same.

REFRAIN.—*The Jasmine flowers in the month of Chait.*

1. Gathering, gathering flowers I filled a basket, when up came the guardian *máli.*

2. I will give you, O *máli !* a full basket of gold, but do not lay a slander[1] (against me) before my husband.

॥ ११ ॥ चैतार ॥

(Metre irregular.)

REFRAIN.—ए री चलु सखि सखि मलिया घन बगिया, हों रामा ।

ए री फुलवां मैं खोरही खोरही ।
भरलौं चँगेरिया, हों रामा ॥ ॥ १ ॥
बाद गइलें हों बांबां के रखवरवा, हों रामा ॥ ॥ २ ॥
ए रे सुनु सुनु मलियां छोकरवा ।
हारें बारि रें बइसवां, हों रामा ॥ ॥ ३ ॥
अरे जब हम जइबौं ससुरवाँ ।
बरिया सपनवा, हो राम ॥ ॥ ४ ॥

---

[1] लइया is long form of लाई, 'slander.'

The Same.

REFRAIN.—*O friends! let us come to the dense orchard*[1] *of the gardener.*

1. Plucking, plucking flowers, I filled my basket.

2. The watchman of my father came up.

3. 'O gardener's son! hear me. I am small[2] and of tender age.

4. 'When I go to my husband's house, this garden[3] will be like a dream to me.

॥ १२ ॥ चैतार ॥

(Metre: 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants, with refrain* हो राम *which sometimes forms part of the metre and sometimes not.)*

नगदि अँगनवाँ चनन गाछ बिरवा। हो राम।
ताहि चढ़ि बोलें बन कगवाँ, हों रामा॥ ॥ १ ॥
"देबउ रे कगवाँ रे दूध भात कवरवाँ। हो राम।
मोरा पियाँ के सुधि बतांइ दें, हों रामा" ॥ ॥ २ ॥
"पियाँ पियाँ जनि कहू पयाँ के सोहागिनि। हो राम।
तोरो पियाँ लुभुधल बारि तमोरिनि, ॥ हो रामा" ॥ ३ ॥
"कैसन छइक रे देसवा मुलुकवा। हो राम।
कैसन छइक रे बारि तमोरिनि॥ हो राम"॥ ॥ ४ ॥
"अँगियाँ के पातर अरे सुख डुरडर। हो राम।
केसियन भौंरा गूँजरि गैल रामा"॥ ॥ ५ ॥
"घोरबौं सुअरवा अरे बिख खाइब। हो राम।
मोरा आगें उड़रि के कैल बड़इया॥ हो राम"॥ ॥ ६ ॥
दास बुलाकि समैयाँ धाँटो गावल। हो राम।
(गाइ रे गाइ।)
बिरहिन सखि समुझावल, हों रामा॥ ॥ ७ ॥

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[1] बगिया the long form of बाग 'a garden,' usually means 'an orchard.'

[2] छारा means 'small' (of a person).

[3] बरिया is long form of बारी, 'a garden.'

The Same.

REFRAIN.—*Ah Rám!*

1. In my sister-in-law's yard is there a sandal-tree,[1] and upon it sits and caws a forest crow.

2. "I will give thee, O crow! a morsel of milk and rice if thou wilt give me news about my love."

3. "Sweetheart of thy beloved! say not 'beloved, beloved,' for thy beloved also hath fallen captive to a young *tamorin*."[2]

4. "Alas! what is that country and that land like, and what the young *tamorin?*"

5. "Her body is delicate and her face is fair, and humble bees keep humming round her hair (so sweet is it)."

6. "Poison[3] will I pound, and venom will I eat, for he hath set that wanton before me."

7. Dás Buláki sang this ghâto at a fit season, singing it, singing it, and her friends consoled the deserted one.

॥ १२ ॥ चैतार ॥

(Metre: 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2, *with refrain* हो रामा.*)*

ननदि के अँगनां चनन घन गछिया। हो रामा।
नांहि चढ़ि बोलेला कगवां कुलच्छन॥ हो रामा॥ ॥ १ ॥
"देबउ रे कगवा, दूध भांत दोनिया। ॥ हो रामा।
खबरि नां ला दें बालम परदेसिया"॥ हो रामा॥ ॥ २ ॥

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[1] गाछ and बीरा (long form बिरवा) both mean 'tree.'

[2] A woman who sells betel-leaves.

[3] सुइर is 'poison.' ✓ घोर means 'pound.'

"पियां पौ जनि कहु, पियां के सोहागिनि"। हो रामा।
"तोर पियां अरुझल बारि बङ्गालिनि"॥ हो रामा॥ ॥ ३

"तोहि पूंछौं कागा अजगुत बतिया"। हो रामा।
"कौना रूपें सुन्दरि बारि बङ्गालिनि"॥ हो रामा॥ ॥ ४

"डँड़वां के पातर अरे मुख दुरडर"। हो रामा।
"केसियन मँ भँवरवा गुँजारल"॥ हो रामा॥ ॥ ५ ॥

कांहि रे कटरियां अपन जियां मारितौं। हो रामा।
उहरि के करेले अति सें बखनवा॥ हो रामा॥ ॥ ६ ॥

The Same.

REFRAIN.—*Ah Rám!*

1. In my sister-in-law's yard is there a thick sandal-tree and upon it sits and caws a crow with lucky marks.

2. "I will give thee, O crow! a leaf platter of milk and rice if thou wilt bring me news of my beloved in a foreign land."

3. "Sweetheart of thy beloved! say not 'beloved' or 'loved one:' thy beloved is entangled with a young Bangálin."

4. "I ask thee, O crow! a strange matter. In what feature is the young Bangálin beautiful?"

5. "Slender of loin is she, and beauteous is her face: bees hum about her hair."

6. "I would draw a dagger and take away my life, for thou dost praise exceedingly that wanton one."

The above two songs refer to a tradition about crows. Their "caw" is said by natives to be "ठाँय, ठाँय," meaning "place, place." Hence they are supposed to be able to answer any question as to the *place* where any person is, such as, "where (कोन ठाँय) is my beloved?"

॥ १४ ॥ चैतार, (विहागरा) ॥

(Metre irregular.)

मानल सैँयाँ रुसि गैलें बौरी।
कोइली हो तोरि बोलियन ॥ ॥ १ ॥
ए री अद्धि रात अगलि पहर रात पिछिलि।
कोइली हो तोरि बोलियन ॥ ॥ २ ॥

The Same.

1. O cuckoo![1] at thy notes my husband, who loved me, has gone mad and has become displeased with me.

At thy notes, O cuckoo! when the first half of night had passed and the first quarter of the second half had commenced.

॥ १५ ॥ चैतार ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

(Refrain : 4 + 4 + 4 = 12 *instants.)*

Refrain.—ननदि सैँयाँ नहिँ आवे ॥

अँबवा मँजरि गैलें, लगलें टिकोरवा।
डाल पता झुकि मतवलवा ॥ ॥ १ ॥
चोलिया सें जोबना बढ़ भैलि ननदि।
कैसे करि के छिपाओं ॥ ॥ २ ॥

The Same.

Refrain.—*O sister-in-law! my lord comes not.*

1. The mango-trees are in blossom, and the young mangoes are forming: the branches and leaves hang down as if they were intoxicated.

2. (The fullness of) my youth cannot be contained within my bodice: how can I conceal it?

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[1] The note of the cuckoo is supposed generally to be a great incentive to love. Here the wife complains that it has had a contrary effect.

॥ १६ ॥ चैतार ॥

(Metre: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

भावे नाहीं मोहि[1] भवनवाँ।
हो रामा, बिदेस गवनवाँ ॥ ॥ १ ॥
जौं एह मास निरास मिलन भए[2]।
सुन्दर प्रान गवनवाँ ॥ ॥ २ ॥
केसो दास गावें निरगुनवाँ।
ठाढ़ि गौरि करें गुनबनवाँ[3] ॥ ॥ ३ ॥

The Same.

1. Ah Rám! on (my husband's) going abroad, my home did not please me.

2. If this month I become hopeless of meeting him again, my beautiful life will depart.

3. Keso Dás, the unworthy, says, "The fair one stands as she utters his praises."[3]

॥ १७ ॥ चैतार ॥

(Metre: 6 + 4 + 4 + 2 × 2 = 32 *instants.)*

नइ रें नवेलि अलबेलि बौराही।
उधकत उधकत चललि अँगनवाँ ॥ ॥ १ ॥
खन अँगन खन बाहर ठाढ़ि रे।
जोंहे लागें जोंहे लागें सैयाँ के अवनवाँ ॥ ॥ २ ॥
जिन्हि मोरा कहें रामा सैयाँ के अवनवाँ।
ननदि हों तिन्हि देबों कंचन कँगनवाँ ॥ ॥ ३ ॥

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[1] Lengthened from मोहि for sake of metre.

[2] Old form of होए.

[3] गुनबन is said to mean 'praises,' 'a telling of virtues.' It is a corruption of गनन, lit. 'a counting,' 'an appraisement.'

The Same.

1. A fresh, young, and coquettish maiden, yet mad with love, walking at random,[1] went into the court-yard.

2. Sometimes she stands in the court and sometimes outside, and begins to watch, to watch, for the coming of her lord.

3. "O sister-in-law! to him who tells me (Ah Rám!) of the coming of my lord, will I give a golden bracelet."

॥ १८ ॥ चैतार ॥

(Metre: 6 + 4 + 4 + 2 + 6 × 2 = 44 *instants.)*

देवरा चौरां रे लुटलऽ जोबनवा, हो रामा ॥
गरमि कां कसमांस सुतलौं अँगनवा, हो रामा ॥ ॥ १ ॥
नान्ही से मैं पोसलौं देवरवा, हो रामा ।
दुधवां पियउलौं से ओ देवरवा, हो रामा ॥ ॥ २ ॥
लुलुहां कटइतौं फँसियां दिअइतौं, हो रामा ।
जोहूँ घरवां रे रहितें बलमुआ, हो रामा ॥ ॥ ३ ॥

The Same.

REFRAIN.—*Ah Rám!*

1. Thou thief, my husband's younger brother,[2] thou hast plundered my youth[3] (when) I slept in the court-yard on account of the excessive[4] heat.

2. O brother-in-law! From your childhood have I cherished you and given you milk to drink.

3. Had my husband been at home, I would have had you maimed and got you hanged.

---

[1] उधकल is literally 'to jump.'

[2] A wife may speak to, and joke with, her husband's younger brothers, but not to his elder ones.

[3] जोबना, literally 'youth,' commonly means the fulness of a young woman's bosom. Cf. song 15, line 2, and song 22, line 2.

[4] कसमास is literally 'tightness,' as of clothes: hence, when applied to heat, 'excess.'

The following is a specimen of the songs sung in the rainy season:—

॥ १९ ॥ बरन्हाती गीत ॥

(Metre irregular.)

मोरे टोपिवाला बारे भीँजत होइयाँ ।
ओहि गुलबदनि का साथ ॥ ॥ १ ॥
आठहि काठ के हिंडोरवा हे रे लागि डोर ।
झुलति मैं अपना रे बालम सङ्ग ।
अब दुख सहलो न जाय ॥ ॥ २ ॥

A Song of the Rains.

(A wife expresses her fear that her husband, who has deserted her for another, is out in a rain-storm.)

1. My young husband[1] may even now be wet through and through with that rose-bodied one.

2. (Had he been here) I would have now been swinging in the company of my beloved, after affixing strings to a cradle of eight pieces of wood. Now my woes are not even endurable.

The following four songs are examples of those sung by women when sitting at the hand-mill. They are always sung to a very plaintive melody:—

॥ २० ॥ जतसार ॥

(Metre: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

(Refrain: 4 + 4 + 4 = 12 *instants. Chorus:* हो रामा.*)*

REFRAIN.—ससुरा कैसे जाइब ॥ हो रामा ॥

नइहरा मैं ककु डंङ नहिँ सिखलौं ।
पियवा के नइयाँ भुलाइल ॥ हो रामा ॥ ॥ १ ॥
सङ्ग के सहेलिया सेहो भैले सुदई ।
अपने ना ककुवो बझाइल ॥ हो रामा ॥ ॥ २ ॥

[1] *Literally* 'hat-wearer,' a term of affection.

बड़ जेठा के कहना नां कइलौं ।
जोबना के मद बड़राइल ॥ हो रामा ॥ ॥ ३ ॥
अंबिका कहत गौरि चेत करह अब ।
गवना के दिन नियराइल ॥ हो रामा ॥ ॥ ४ ॥

A Song of the Hand-Mill.

(A pathetic song sung while women are grinding corn.)

REFRAIN.—*How can I go to my father-in-law's house ?*

1. I learned no method in my father's[1] house. I forgot even thy name of husband. (Ah Rámá !)

2. Even the companion of my fellowship has become my enemy, and I myself was not understood.[2] (Ah Rámá !)

3. I acted not according to the advice of my elders, and I raved in the intoxication of my youth. (Ah Rámá !)

4. Ambiká saith, O fair one ! take thought now. The day of thy departure (to thy husband's house) is at hand.

॥ २१ ॥ जतसार ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 3, + 2 = 29 *instants.)*

REFRAIN.—बेरि बेरि जांलें सैयाँ पुरुबि बनिजियाँ । कैसे कटें दिन रात हो ॥

गाड़ि जे अटकेलां चहल पहल मैं ।
बैलां अटकें गुँजरात हो ॥ ॥ १ ॥
दूइ दुनु नैन बनारस अटके ।
सैयाँ अहानाबद हो ॥ ॥ २ ॥
तलवां मैं चमकेलां चल्हवां मछरिया ।
रनवां चमकें तरुवार हो ॥ ॥ ३ ॥
सभवां मैं चमकेलां सैयाँ के पगरिया ।
सेजियां पैं टिकुलि हमार हो ॥ ॥ ४ ॥

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[1] नइहरा is oblique of नइहर, 'the house of a bride's father.'

[2] Potential passive.

The Same.

REFRAIN.—*O my lord! often goest thou to the East to trade: how can the days and nights be passed?*

1. The cart gets stopped in the muddy plain, and the bullocks in Gujrát.

2. My two eyes (*i.e.* myself) stopped in Banáras, while my husband was in Jahánábád.

3. As the Chalh'wá fish shines in the lake, and as the sword shines in the battle,

4. So shines the turban of my lord in the assembly and the spangle (of my forehead) on the bed.

॥ २२ ॥ जनसार ॥

(Metre : (6 + 4 + 2) × 4, + 4 + 4 + 4 = 60 *instants.)*

(Refrain : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

REFRAIN.—पियां बटिया जोहत दिन गैलो[1] । तोरि खबरियां नउ पाईलो[1] ॥

कैसियां अपने गुँधाईला । मँगियें सेँदुर भराईला ।
पियां के सुरतियां लाईला । जियरा हमर हुँधेला[2] ।
नैनन निरयां ढर गैलो[1] ॥ ॥ १ ॥
बाह्मन के बेंदा बोलाईला । पोथियां खोकर खोलाईला ।
साँचें सगुन सुनावेला[2] । पीवा नैखें आईला ।
जोबन हमर बड़ भैलो[1] ॥ ॥ २ ॥
नौआं के हौँड़ा बोलाईला । पूरब देंसां पठाईला ।
उत्तर भै के आवेला[2] । दखिन सुरत लगाईला ।
पच्छिम घरें घरें हुँढ़लौं । ॥ ३ ॥
गुरू तुकुन मनाईला । साजन घरवां आईला ।
खुब खुब भोज बनाईला । साजन के जेँवाईला ।
राम मदारि गाईला । लोगन के सुनाईला[3] ।
दुसमन सार जर गैलो[1] ॥ ॥ ४ ॥

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[1] गैलो, पाईलो, and भैलो, are altered from गैल, पाईला, and भैल respectively for the sake of rhyme.

[2] In हुँधेला, सुनावेला, and आवेला the penultimate has been lengthened for the sake of metre.

[3] In सूनाईला the first syllable has been lengthened for the sake of metre.

The Same.

REFRAIN.—*My beloved, watching for thee,*[1] *the day has sped, nor I get news of thee.*

1. (Daily) do I tie up my hair and lay vermilion on its parting. I bring thee to my memory, but my soul is disappointed, and tears flowed from my eyes.

2. I call[2] a bráhman and make him open his books. He tells me some good (*lit.* true) omen, but my beloved comes not, while my youthful form[3] is growing.

3. I called the barber's son and sent him to the East country. He comes home by the north, while I seek through[4] the south and search in every house in the west.

4. I invoke Tukun, my preceptor. My good man comes home. Excellent food am I preparing that I may feed him withal. Rám Madári sang this, and told it to the people, while her enemy's soul is burnt up (with envy).

॥ २३ ॥ ॥ जतसार ॥

(Metre : founded on 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants, but very irregular.)*

"सभ कें नगरिया (चुरिला)[5] बँसियां बजांवें रांम ।
"हमरां नगरिया कांहे नां बजावहु (रे की)" ॥ ॥ १ ॥
"कैसें बजाइँ (रानी) रौरि नगरियां रें ।
"कुकुरवां भूँकेला पहरू जांगेला (रे की)" ॥ ॥ २ ॥

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[1] Literally, 'watching the way,' a common idiom. बटिया is long form of बाट (*fem.*), 'a road.'

[2] *Lit.* 'I call the holy books (Vedas) of the bráhman.'

[3] *Lit.*, 'youth.' The word is usually applied, as here, to a young girl becoming *apta viro*. Cf. song 18, line 1.

[4] *Lit.*, 'apply my memory.'

[5] Words enclosed thus, in brackets, do not form part of the metre.

"कुकुरा कें देबाँ (चुरिला) दूध भात खोरिया रें।
"पहरू कें मद में मतइबाँ रे की" ॥ ॥ ३ ॥

आधि रात अगिलि (ए रामा) पहर रात पिछलि रें।
दुआरा पैं चुरिला रसिया ठाढ़े (रे की) ॥ ॥ ४ ॥

"खोलूं खोलूं खोलूं रानी संङ्करि केवरिया रे।
"आद गैलें चुरिला रसिया रे की" ॥ ॥ ५ ॥

"कैसें मैं खोलौं रे (चुरिला) संङ्करि केवरिया रें।
अँचरा पैं सूते राजा कूँवर (रे की)" ॥ ॥ ६ ॥

"नोहरा जें पांस रानी सुबरन छुरिया रें।
"अँचरा कलपि चलि आवऊ रे की" ॥ ॥ ७ ॥

"अँचरा कलपत (चुरिला) बड़ निक लागें रामा।
"मुँहवाँ देखत छतिया फाटेला (रे की)" ॥ ॥ ८ ॥

"एक कोस अइलौं (चुरिला) दुइ कोस आइलौं रें।
"चलत चलत पैंचाँ मोर थाकल (रे की)" ॥ ॥ ९ ॥

"चलहू चलहू (हे रानी) थोर केत रतिया रें
"उहत जें लोके मोर धवरेहर (रे की)" ॥ ॥ १० ॥

"सूरज जें उगले (चुरिला) मुख चटपटवा रें।
"गोड़वा चलत चलबऊर रे की ॥ ॥ ११ ॥

"बाट बटोहिया रें तुऊँ मोर भैया हवऽ।
देखऽऽ कतऊँ तूँ चरिला धवरेहर (रे की)" ॥ ॥ १२ ॥

"नहिं हम देखलौं (हे बहिनि) कि नहिं हम सुनलौं हों।
"कहवाँ तूँ सुनलू चुरिला धवरेहर (रे की) ॥ ॥ १३ ॥

"देखलौं में देखलौं (ए बहिनि) हांजीपुर डिहवा रे।
"चुरिला के मैया सुअरि चरावेला (रे की)" ॥ ॥ १४ ॥

"जों हम जानितों (चुरिला) जांत के दुसधवा रें।
बांधा के नगरिया फँसिया दिअइतों (रे की) ॥ ॥ १५ ॥

"लट पट पगिया (चुरिला) लाँमीं लाँमीं केसियां रें ।
गौरि सुरतिया हम भूलि गैलौं (रे की)" ॥ ॥ १६ ॥
"सांथहीं मेँ खइलौं (हें रानी) सांथहीं मेँ सुतलौं हों ।
अब कैसें जातियां तोर मेराइब (रे की)," ॥ ॥ १७ ॥

The Same.

1. "O Churilá! You play the flute in all the towns: why do you not in ours?"

2. "How can I play, fair lady, in your town? for the dogs bark there and the watchman is vigilant."

3. "O Churilá! I will give the dogs a dish[1] of rice and milk, and the watchman will I make drunk with wine."

4. When the first half of the night had passed and the first quarter of the second half had commenced, my lover Churilá stood by the door.

5. "Open, open, fair lady, the narrow door: Churilá, thy gallant lover, has come."

6. "O Churilá! How can I open the narrow door? The prince (my husband) is sleeping on the border of my garment."

7. "Fair lady, you have a golden knife. Cut the cloth and come with me."

8. "O Churilá! As I cut the border it seems very pleasant to me; but when I look on (my husband's) face, my heart is bursting.

9. "O Churilá! We have come one kos,—we have come two: with continued walking my legs are weary."

10. "Fair lady, come on, come on; but little[2] of the night remains. My palace is but yonder."[3]

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[1] खोरिया is a kind of small pot.

[2] *Lit.* 'how much:' hence, 'how little.'

[3] *Lit.* 'that which appears (लोके) there (उहत) is my palace.'

11. "O Churilá! The sun is risen, and my mouth is dry and my legs fail[1] me through weariness.

12. "O wayfarer on the way! Thou art my brother. Have you seen anywhere Churilá's palace?"

13. "Sister, I have neither seen nor heard of it. Where did you hear of Churilá's palace?

14. "I have seen his sister in the village of Hájípúr, and Churilá's mother is a swineherd there."

15. "O Churilá! If I had known that you were a Dusádh by caste, I would have had you hung in my father's town.

16. "O Churilá! I forgot myself when I saw your swaggering turban your long, long hair, and your fair complexion."

17. "Fair lady, I have eaten and slept with you. How can I now restore[2] you to your caste?"

The following songs are known as jhúmars, which is a generic name for any song sung by women:—

॥ २४ ॥ झूमर ॥

(Metre: 6 + 4 + 4 + 2, + 6 + 4 + 4 = 30 *instants. First line has two extra instants in second half.)*

मारत बा गरियावत बा, देखत।
(इहे) करिखहवा मोहि मारत बा॥ ॥ १॥

आँगन कइलौं पानि भरि लइलौं।
नाऊ ऊपर लुलुआवत बा॥ ॥ २॥

अस सौतिन के माने माई।
हमरा बदइ बनावत बा॥ ॥ ३॥

ना हम चोरिनि ना हम चटनी।
झुठइ अकरांङ्ग लगावत बा॥ ॥ ४॥

सात गदहा के मार मोहि मारे।
खूअर अस घिसिआवत बा॥ ॥ ५॥

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[1] *Lit.* 'are heavy in going.' [2] मेराइब Hindí = मिलाऊँगा.

देखऽ रे मोर पार परोसिनि ।
गोद पर गद्हा चढ़ावत बा ॥ ॥ ६ ॥

पियवा गँवार कहल नहिँ बूझत ।
पनियाँ में आगि लगावत बा । ॥ ७ ॥

हे अम्बिका तुम बूझ करह अब ।
अचरा उढ़ाइ गोहरावत बा ॥ ॥ ८ ॥

A Jhúmar.

(A kind of song sung by women.)

1. See how this black-faced one beats me, abuses me, beats me.

2. I cleaned up (*lit.* made) the court-yard and brought water, and still he chides me.

3. Thus does he regard, O mother! my co-wife, while he makes out evil (against) me.

4. I am not a thief nor a glutton, still he reproaches me falsely.

5. He beats me like seven donkeys, and drags me about as if I were a pig.

6. See, O my neighbours! how he abuses me for no fault.[1]

7. My stupid husband does not understand what I say, and keeps trying to set water on fire.

8. O Ambiká! understand that he is blaming me openly.[2]

॥ २५ ॥ झूमर ॥

(Metre : 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants.)*

अपना पियां के मैं खोजे लां निकसौं ।
पैन्हि लेलौं रङ्गलांल चुनरइया ॥ ॥ १ ॥

गोकुल खोजलौं बिन्द्रांबन खोजलौं ।
खोजि ऐलौं हम कांशि नगरइया ॥ ॥ २ ॥

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[1] *Lit.* 'makes a donkey mount upon a cow,' a proverbial idiom.

[2] *Lit.* 'spreading out his garments.'

जङ्गल खोजलोँ पहाड़न खोजलोँ ।
कतहिँ नठ मिले मोर पियां के खबरिया ॥ ॥ ३ ॥
अंबिकां पियां के घरहि मेँ पाई ।
मिलि गैलें रे मन मोहनि सुरतिया ॥ ॥ ४ ॥

The Same.

1. I put on a red cloth[1] and went to search for my husband.

2. I searched for him in Gokul, I searched for him in Brindában, and returned after searching for him in Kásí (Banáras).

3. I searched for him in the forest, I searched for him in the mountains, but nowhere could I find news of my husband.

4. O Ambiká! I found my husband even in my house, and I obtained soul-entrancing delights.

॥ २६ ॥ झूमर ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 3 = 27 instants.)

कवना गुनहि ए चुकलोँ ए बालम ।
तोर नयनां रतनार ॥ ॥ १ ॥
सौति के बतियाँ करेजवां मेँ साले ।
काँपत जियरां हमार ॥ ॥ २ ॥
अपना पियां लांगि पेन्हलोँ चुँदरिया ।
ताकत देवरां हमार ॥ ॥ ३ ॥
अंबिकां प्रसांद पियां हँसि हँसि बोलिहैँ ।
करबोँ मेँ सोरहों सिंङ्गार ॥ ॥ ४ ॥

---

[1] चुनरइय is an irregular long form of चुँदरि or चुनरि, 'a woman's cloth,' usually with a coloured border.

The Same.

1. In what fault have I been wrong, beloved, for thine eyes are red?

2. The words of my co-wife pierce me to my liver: my soul is trembling.

3. I put on a bordered cloth[1] for my husband, and my brother-in-law[2] is gazing at me.

4. O Ambiká Prasád! When my husband will speak smilingly, I will adorn myself with the sixteen graces.

॥ २७ ॥ झूमर ॥

(Metre very irregular, founded on 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants.)*

भैंलें भिनुसरवा बोंलेलां कोअलिया ।
ऊठि साँवरि अँगनवां बुहारे । गे गोरियो ॥ ॥ १ ॥
अँगनां बुहांरते टुटलैँ बढ़निया ।
बढ़नि कें बड़ दुख भइल गे गोरियो ॥ ॥ २ ।
अँगनां घोरिये सांस गरिया पारे ।
बांबां खौंखि भैंयां खौंखि पुतऊ बहोरिया । गे गोरियो ॥ ॥ २ ॥
बढ़नि कांरनें उदबांसलि गे गोरियो ।
बांट रे बटोहिया, तुहुँ मोंर भैया ।
हमरो सनेसवां लेंलें जांऊ गे गोरियो ॥ ॥ ४ ॥
तोहर भैयां कें चिन्हेलोँ नां जांनेलोँ ।
कैसें कहब समुझाय गे गोरियो ॥ ॥ ५ ॥
हमरा भैयां कें लाँब लाँब केसिया ।
जैसें लांगें मुगल पठांनवां गे गोरियो ॥ ॥ ६ ॥
आंगु आंगु आंवेला बढ़नि बोझैवा ।
पांछु लांग आंवें जेंठां भैयां गे गोरियो ॥ ॥ ७ ॥

---

[1] See last song.

[2] See note [2] to song 18.

The Same.

1. Morning dawned and the cuckoo sings; up rises the nut-brown maid and sweeps the court-yard. (O fair one!)

2. In the sweeping her broom broke, and for the broom great sorrow was there (in her heart). (O fair one!)

3. Her mother-in-law went about[1] the court-yard and abused her,[2]— "You daughter-in-law, wife of my son,[3] you eater of your father, eater of your brother." (O fair one!)

4. For the sake of the broom she became mournful (O fair one!) (and cried) "O wayfarer on the way! Thou art my brother: carry news of me (to my elder brother)." (O fair one!)

5. "Your brother I nor recognise nor know: how shall I tell him and explain." (O fair one!)

6. "My brother has long, long hair, as if he were a Mughal or a Paṭhán. (O fair one!)

7. Before him comes a carrier of a load of brooms, behind whom comes my elder brother." (O fair one!)

I conclude with a few songs of a miscellaneous character:—

॥ २८ ॥ ससुझवनी ॥

(Metre: 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

जांहि दिन ए पिया धिया मोर जनमलि ।
तांहि दिन भइलों उदास हे ॥ ॥ १ ॥
बेटा रहित सेवा तोहि करिते ।
बेटि पांऊन दिन चार हे ॥ ॥ २ ॥

---

[1] घोरिये poetical for घोरि = Hindí घूर कर के.

[2] गारी पारल is the ordinary phrase for 'to abuse.' It is literally 'to throw abuse.'

[3] पुतह and बहोरी both mean 'a son's wife.'

अँधिया बैसाइ पिया दान जब करिहौ।
तबइ जैहैं ससुरार हे ॥ ॥ १ ॥
बेटी सेइ है सुहई कहिहैं।
तबहो पाउन हमार हे ॥ ॥ ४ ॥
पिया संङ रचिहैं, पिया संङ बसिहैं।
पिया संङ रचिहैं धमार हे ॥ ॥ ५ ॥
चार जना मिल डोलिया उठइहैं।
पीछे सकल बरियात हे ॥ ॥ ॥ ६ ॥
अम्बिका कहता मांता धर धीरज।
जग के इहै व्योहार हे ॥ ॥ ७ ॥

A Song of Consolation.

1. My husband, on the day when my daughter was born I became sad.

2. Had it been a son, he would have served you (in your old age), but a daughter is but a four-days' guest.

3. When, love, you will give her in marriage,[1] she will go to live in her father-in-law's house.

4. This our daughter they will call[2] 'the bride' in her husband's house, but a guest in ours.

5. She will enjoy life and sit with her husband: with him she will sing songs.[3]

6. Four men will together lift her litter, and the wedding party will follow her.

7. Ambiká saith, "O mother! have patience: this is the way of the world."

---

[1] अँधिया or आँधा बैसावल refers to a marriage custom in which the daughter at the time of her marriage is made to sit on her father's thigh while he gives her hand to her husband.

[2] सुहई is the name given to the bride by the women of her husband's house.

[3] धमार is a festival song, such as is sung at the holí. धमार रचल is used idiomatically to mean living happily.

॥ २९ ॥ भजन ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 4 = 28 *instants.)*

(Refrain : 4 + 4 + 4 = 12 *instants.)*

REFRAIN.—रांम रस पी लें रे भाई ।

मीठ मीठ सभ केज पीए ।
कड़ुआ पिअलो नठ जाई ॥ ॥ १ ।
जेसन रोगी नीम पिअतु है ।
आँखि मूँदि पिए जाई ॥ ॥ २ ॥
सुने सों गूँगा होई बैसे ।
पीए से मरि जाई ॥ ॥ ३ ॥
एकतो पीए सन्त बिवेकी ।
पिअत अमर होंइ जाई ॥ ॥ ४ ॥
घूरब पीएं पहलद पिअतु है ।
पीं गइल मीरांबाई ॥ ॥ ५ ॥
दास कबीर जें अवर पिअतु है
जगवां में रहलो नठ जाई ॥ ॥ ६ ॥

A Hymn.

REFRAIN.—*O brother ! drink the nectar of Rám.*

1. Every one drinketh sweet things, but that which is bitter no one drinketh.

2. As a sick man drinketh the bitter juice of the ním-tree, so closing thine eyes (at its astringency) dost thou drink it.

3. From hearing (its virtues common men) turn deaf, and those who drink it die.

4. Only the holy and discreet can drink it ; and when they do, they become immortal.

5. (Saints like) Dúrab, Pah'lad, drink it; yea, Mírábáí hath tasted it.

6. If Kabír Dás drink more of it, he shall have to leave this world.

NOTE.—This hymn contains many Hindí expressions. पिचतु is Braj for पीचत; अवर is Kanaují for और, 'and.'

॥ ३० ॥

नागरी अचर कचहरियों में चलित होने के बिषय में सरकार की प्रशंसा ॥

(पूर्बी गीत।)

(Metre: 6 + 6, + 6 + 4 = 22 instants.)

धन्य धन्य गवरमिण्ट। परजा सुखदाई।
जामनी कें दूर करी। नागरी चलाई॥ ॥ १ ॥
सुबन देब करि पुकार। लाट डिग्ग जाई।
परजा दुख दूर करह। जामनी दुराई॥ ॥ २ ॥
नाना बिधि जाल होत जामनी में राई।
परजा मन हरख होत। बिद्या निज पाई॥ ॥ ३ ॥
धन बुद्धी धन बिचार। धन मन्तर भाई॥
करि नेचाव हिन्द बीच। हिन्दुई चलाई॥ ॥ ४ ॥
परजा नित सुजस गावत। अम्बिका मनाई।
जब लें चन्द सूर्ज रहे। राज रहे माई॥ ॥ ५ ॥

A song praising Government for doing away with the Persian and substituting the Nágarí character.

1. Thanks be to the Government, which bestoweth happiness on its subjects. It hath put away the Persian[1] character and introduced Nágarí.

2. Bhuvan Deb[2] went to the Lord, and called out, saying, "Remove the sorrows of your subjects by removing Persian.

---

[1] जामनी means the language and character of the Jabans or Mussalmáns. It is the ordinary Hindú name for Úrdú, or even for Hindí as distinct from Bihárí.

[2] *I.e.*, Bábú Bhú Dev Mukharjyá, C.I.E., Inspector of Schools.

3. "In the Persian characters, O king, many forgeries take place. Joy will be in the heart of your subjects if they obtain their own national knowledge."

4. Thanks to the wisdom, thanks to the discernment: thanks, O brother, to the counsel which has done justice in Hind by introducing Hinduí.[1]

5. O people! always sing the glory (of Government), while Ambiká prayeth that the reign of the mother (Victoria) may stand while the sun and moon endure.

॥ ६१ ॥

(Metre: 6 + 4 + 4 + 2, + 6 + 4 + 4 + 2 = 32 *instants.)*

(Refrain: 6 + 4 + 2, + 6 + 4 + 2 = 24 *instants.)*

REFRAIN.—हुकुम भइल सरकारी। रे नर सीखऽ नगरिया ॥

जामनि जी से देऊ दुराई।
पढ़ि गुन काज करहु नरहरिया ॥ ॥ १ ॥
ले पोथी नित पाठ करहु अब।
जामनि ग्रन्थ देऊ पैसरिया ॥ ॥ २ ॥
जब ले नागरि आवत नाहीं।
कैथी अच्छर लिखऽ कचहरिया ॥ ॥ ३ ॥
धन मन्त्री परजा हितकारी।
अंम्बिका मनावत राज बिठोरिया ॥ ॥ ४ ॥

The Same.

REFRAIN.—*The Sarkár gave the order, 'O men, learn Nágarí.'*

1. Put away the Persian character from your heart, read and do a pious action (at the same time) pleasing to God (नरहरिया).

---

[1] हिन्दुई, *lit.* the language of the Hindús.

2. Take your books and now read them continually, but sell your Persian ones to the spice-seller.

3. Until Nágarí is thoroughly understood by you, write the Kaithi character in *kachahrí*.

4. Thanks be to the counsellor, the friend of the subjects, while Ambiká prays 'May Victoria reign.'

॥ ३२ ॥

॥ भूजन पूर्बी राग ॥

(Metre : 6 + 4 + 4 + 2, + 4 + 4 + 3 = 27 *instants.)*

मचिया बैसि गौरि जोहेलि बटिया
कब ऐहैं तपसि हमार। हो राम। ॥ १ ।
बरहठ बरिस पर ऐलें महादेवा
भेलें दुअरिया पैं ठाढ़ ॥ हो राम। ॥ २ ॥
" सूतल बाड़ू कि जागल गौरी।
कैलौं हम दोसरो बियाह ॥" हो राम। ॥ ३ ॥
" ना हम महादेव चोरनि नां चटनी।
नांहिं हम कोखियां बिहून ॥ हो राम। ॥ ४ ॥
" नांहिं महादेव सेवा से चुकलौं।
कांहे कैलौं दोसरो बियाह ॥" हो राम। ॥ ५ ॥
" नहिं ए गौरि रौरा चोरनि नां चटनी।
बांहिं रौरा कोखियां बिहून। हो राम। ॥ ६ ॥
नांहिं ए गौरि रौरा सेवा से चुकलौं
भांभी कैलें दोसरो बियाह ॥ हो राम। ॥ ७ ॥

1. Gaurí sits upon a stool and watches[1] for Siw, saying "When will my hermit[2] come?"

---

[1] See note [1], page 133.

[2] Siw was accustomed to devote himself to most arduous penances.

2. Mahádewá came after twelve years[1] and stood at the door.

3. "Are you sleeping or awake, O Gaurí? I have married another wife."

4. "I am not, O Mahádewá! a thief, nor gluttonous, nor am I a barren woman.

5. "Never have I failed in my devotion to you. Wherefore hast thou married another wife?"

6. "O Gaurí, thou art not a thief nor a glutton, nor art thou a barren woman.[2]

7. "Ne'er didst thou fail in thy devotion, but it was my fate that made the second marriage."

The following is a Bihárí version of the well-known nursery song '*hili mili paniyá*' (*Anglo-Indice* '*hilly milly punny ow*'):—

॥ ६२ ॥

(*Metre*: 6 + 4 + 4 + 2, + 8 + 4 + 4 + 2 = 34 *instants.*)

ननदी भौजिया दुनु पनिहारिन । हो राम ।
मिलि रे जूलि, सागर पनियां कें चललीं । हो राम । ॥ १ ॥
घुटि भर पनियां धरिलवों नञ डूबै । हो राम ।
कैसें रे भरौं नाजुक बँहियाँ लचकोरे । हो राम । ॥ २ ॥
घइलां जें भरि भरि धरलौं अरियां । हो राम ।
कवने रे रसियां रसिक दीठ लावल । हो राम । ॥ ३ ॥

1. The husband's sister and her sister-in-law, both carrying water-jars on their heads, went together to fetch water from the tank.

2. "The water is only up to our ankles, even the jar cannot sink in it: how am I to fill it? My delicate arms are weary.[3]

3. "I filled the pots and laid them on the bank. Who is the amorous lover who casts an evil glance upon them (so as to break them)?

---

[1] बरहन is oblique of बारह, 'twelve,' a form which should be noted.

[2] *Lit* without (बिहून) progeny.

[3] *Lit.* 'elastic:' hence, 'bent backwards and forwards:' hence, 'weary.'

॥ ३४ ॥

॥ कुँवर सिङ्घ के गीत ॥

(Metre irregular.)

बाबू बनवाँ बनवाँ खेलेला सिकरवा ।
रोवेली बनवाँ के हरनियाँ ॥ ॥ १ ॥
पहिल लड़इया बाबू हेतमपुर भैली ।
रजवा बहेलिया दिहलें ना ॥ । २ ॥
सतर सै सतासी मौजे कछु नाहीं बुझले
गढ़ लुटवार दिहलें ना । ॥ ३ ॥

The Song of Kŭar Singh.

1. The Bábú (Kŭar Singh) is hunting in the forest, and the hinds of the forest are weeping.

2. The Bábú's first battle was at Hetampur, and the Rájá gave him no assistance.[1]

3. He thought not at all of his seventeen hundred and eighty-seven villages, and allowed his fortress to be plundered (by the English).

---

[1] *I.e.*, in the mutiny the Rájá of Ḍumráon refused to help him. बहेली is literally 'a hunter:' hence, 'a fighting-man.'

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☞*As a Grammar of the Mágadhí is more urgently required than a Grammar of the Bhojpurí dialect, Part III has been issued before Part II. Part II, containing a Grammar of the Bhojpurí Grammar of Sháhábad, Sáran, and Champáran, will follow.*

SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHAR, IN THE EASTERN PORTION OF THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN PORTION OF THE CENTRAL PROVINCES.

PART III.

MAGADHÍ DIALECT

OF SOUTH PATNA AND GAYA.

Compiled under orders of the Government of Bengal

By GEORGE A. GRIERSON, B.C.S.,

OFFG. JOINT-MAGISTRATE OF PATNA.

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APPENDIX II.

MAGADHI VOCABULARY.

INTRODUCTION.

§ 1. The following Grammar* treats of the Mágadhí dialect as spoken in its purity in South Patna and Gayá. In North Patna a variety of the Maithilí dialect is spoken, and round the City of Patna a debased form of the Hindústání language is also much used.

§ 2. The alphabet and rules for spelling will be found in the General Introduction to this series of Grammars, and the remarks therein found are not repeated here.

* I have to thank Paṇḍit Śiv Náráyaṇ Trivedí, Deputy Inspector of Schools, Gayá, Munshí Jadunandan Sahây and Munshí Diláwar Alí, Sub-Inspectors of Schools, Patna, for assistance rendered to me in the preparation of the work.

DIVISION I.

DECLENSION.

CHAPTER I.

NOUNS.

§ 3. For general remarks, see the General Introduction, § 38 and ff.

The following are the post-positions used in declining the noun in Mágadhí:—

		Power.
Nom.	*Wanting.*	
Acc.	*Wanting* or के *ke.*	
Instr.	से, सेँ, सतीँ, *se, sẽ,* or *satí,*	'by.'
Dat.	के *ke,*	'to.'
	ला, लेल, खातिर, or लागी, *lá, lel, khátir,* or *lágí,*	'for.'
Abl.	से, सेँ, or सतीँ, *se, sẽ,* or *satí,*	'from.'
Gen.	क, के, केर, *k, kĕ, ker,* or (rarely and only near Patna City) केरा, केरी, *kerá, kerí,*	'of.'
Loc.	मे, मेँ, मोँ, *me, mẽ, mõ,*	'in.'
Voc.	*Wanting.*	

All these post-positions will only be used in one example, that of घोड़ा *ghoṛá,* 'a horse;' but they can all be used with all nouns.

Except those for the genitive, they can also be used with all pronouns. In the genitive singular many pronouns do not take these post-positions, but have other forms having similar terminations subject to the same rules.

The following are examples of declension:—

§ 4. (a) Masculine Tadbhavas in आ *á*.

Example of the declension of a *tadbhava** masculine noun in आ *á*:—

घोड़ा *ghoṛá*, 'a horse.'

Short form { Weak, घोड़ *ghoṛ*. Strong, घोड़ा *ghoṛá*. } Long form,* घोड़्वा *ghŏṛ'wá*. Redundant form,† घोड़ौवा *ghŏṛauwá*.

Singular.

Nom.	घोड़ा [1] *ghoṛá*,	'a horse.'
Acc.	घोड़ा *ghoṛá* or घोड़ा के *ghoṛá ke*,	'a horse.'
Instr.	घोड़ा से, सँ, or सतौं *ghoṛá se, sẽ*, or *satí*,	'by a horse.'
Dat.	घोड़ा के, or ला, लेल, खातिर, लागी *ghoṛá ke*, or *lá, lel, khátir, lágí*,	'to' *or* 'for a horse.'
Abl.	घोड़ा से, सँ, or सतौं *ghoṛá se, sẽ*, or *satí*,	'from a horse.'
Gen.	घोड़क, घोड़ा के, or घोड़ा केर, केरा, केरी [2] *ghoṛak, ghoṛá kĕ*, or *ghoṛá ker, kerá, kerí*,	'of a horse.'
Loc.	घोड़ा मे, मँ, मौं *ghoṛá me, mẽ*, or *mõ*,	'in a horse.'
Voc.	ऐ घोड़ा *ai ghoṛá !*	'O horse!'

[1] Or घोड़ *ghoṛ*, घोड़्वा *ghŏṛ'wá*, or घोड़ौवा *ghŏṛauwá*, and so throughout the singular.

[2] घोड़क *ghoṛak*, घोड़ा के *ghoṛá kĕ*, and घोड़ा केर *ghoṛá ker*, do not change for gender; घोड़ा केरा *ghoṛá kerá* and घोड़ा केरी *ghoṛá kerí* have only been noted near Patna City, and there are comparatively rare; केरा *kerá* is used before any masculine noun, without restriction of case; केरी *kerí* is only used before feminine nouns. So also in the plural.

Plural.

Nom.	घोड़न [1] *ghoṛan*,	'horses.'
Acc.	घोड़न *ghoṛan*, घोड़न के *ghoṛan ke*,	'horses.'
Instr.	घोड़न से, सँ, सतौं *ghoṛan se, sẽ, satí*,	'by horses.'

[1] Or घोड़्वन *ghŏṛ'wan* or घोड़ौवन *ghŏṛauwan*, and so throughout the plural.

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* See General Introduction, § 12. † See General Introduction, §§ 12, 38, and ff.

Dat.	घोड़न के, or ला, लेल, खातिर, लागी *ghoṛan ke*, or *lá, lel, khátir, lági*,	'to' *or* 'for horses.'
Abl.	घोड़न से, सँ, सतीं *ghoṛan se, sẽ, satí*,	'from horses.'
Gen.	घोड़नक, घोड़न के, or घोड़न केर, केरा, केरी *ghoṛanak, ghoṛan kĕ*, or *ghoṛan ker, kerá, kerí*,[1]	'of horses.'
Loc.	घोड़न मे, मँ, मों *ghoṛan me, mẽ, mõ*,	'in horses.'
Voc.	ऐ घोड़न *ai ghoṛan !*	'O horses!'

[1]. See note [2] to singular.

§ 5. (b) Masculine Nouns ending in Silent Consonants.

Example of the declension of a masculine noun ending in a silent consonant:—

घर *ghar*, 'a house.'

Short form, { Weak, घर *ghar*. / Strong, घरा *ghará*. } Long form,* घरुवा *ghar'wá*. Redundant form,* घरौवा *gharauwá*.

Singular.

Nom.	घर[1] *ghar*,	'a house.'
Acc.	घर, घर के *ghar, ghar ke*, or घरे के *gharĕ ke*,	'a house.'
Instr.	घरेँ *gharẽ*, घर से or घरे से, *ghar se* or *gharĕ se, &c.*,	'by a house.'
Dat.	घर के, लेल, or घरे के, लेल *ghar ke, lel*, or *gharĕ ke, lel, &c.*,	'to' *or* 'for a house.'
Abl.	घर से or घरे से *ghar se* or *gharĕ se, &c.*,	'from a house.'
Gen.	घरक *gharak*, घर के *ghar kĕ, &c.*, घरेक *gharĕk*, घरे के *gharĕ kĕ, &c.*,	'of a house.'
Loc.	घरे *ghare*, घर मेँ *ghar mẽ*, or घरे मेँ *gharĕ mẽ, &c.*,	'in a house.'
Voc.	ऐ घर *ai ghar !*	'O house!'

[1] Or घरा *ghará*, घरुवा *ghar'wá*, घरौवा *gharauwá*, and so throughout the singular.

* See General Introduction, §§ 12, 38, and ff.

	Plural.	
Nom.	घरन [1] *gharan,*	'houses.'
Acc.	घरन *gharan* or घरन के *gharan ke,*	'houses.'
Instr.	घरन से *gharan se, &c.,*	'by houses.'
Dat.	घरन के *gharan ke, &c.,*	'to' *or* 'for houses.'
Abl.	घरन से *gharan se, &c.,*	'from houses.'
Gen.	घरनक, घरन के, *gharanak, gharan kĕ, &c.,*	'of houses.'
Loc.	घरन मँ *gharan mẽ, &c.,*	'in houses.'
Voc.	ऐ घरन *ai gharan!*	'O houses!'

[1] Or घरन्वन *ghar'wan,* घरौवन *gharauwan,* and so throughout the plural.

§ 6. It is not necessary to decline further any nouns in full, as the above examples suffice. All nouns ending in vowels are declined like घोड़ा *ghoṛá,* and all those ending in silent consonants like घर *ghar.* The final syllables of all long and redundant forms may optionally be nasalized by the addition of *anunásik:* thus घोड़न्वा *ghŏṛ'wá* or घोड़न्वाँ *ghŏṛ'wã;* घरौवा *gharauwá* or घरौवाँ *gharauwã;* मलिया *maliyá* or मलियाँ *maliyã.*

Note, however, that—

(1) All nouns ending in vowels have the oblique form the same as the direct form: as nom. घोड़ा *ghoṛá,* acc. घोड़ा के *ghoṛáke.*

(2) All *masculine* nouns ending in a silent consonant may take ए *ĕ* in the oblique form singular: as nom. घर *ghar,* acc. घर के *ghar ke* or घरे के *gharĕ ke.* Occasionally, also, in the case of these nouns we find an instrumental in ऍ *ẽ* and a locative in ए *e*: thus हम बलँ ले जाएब *ham balẽ le jáëb,* 'I shall take away by force,' where बलँ *balẽ* is the instrumental of बल *bal,* 'force;' घाट *ghát,* 'a landing stage,' locative of घाट *ghát,* 'a landing stage:' so also घरे घरे *ghare ghare,* 'in every house,' 'from house to house.'

(3) All nouns ending in a long vowel shorten it in the genitive in क *k,* but preserve it long in the other forms of the genitive: thus घोड़क *ghoṛak,* but घोड़ा के *ghoṛá kĕ,* घोड़ा केर *ghoṛá ker, &c.*

An example of each of the more common forms of nouns follows:—

§ 7. (c) Masculine Tatsamas* in आ *á.*

राजा *rájá*, 'a king.'

Short form, राजा *rájá*. Long form,* रजःवा *raj'wá*. Redundant form,* रजौवा *rajauwá*.

Gen. sing. राजक *rájak*, राजा के *rájá kĕ*, *&c.*
Nom. plur. राजन, *rájan*, *&c.*

§ 8. (d) Masculine Nouns in ई *í.*

माली *máli*, 'a gardener.'

Short form, माली *máli*. Long form,* मलिया *maliyá*. Redundant form,* मलियवा *maliyawá*.

Gen. sing. मालिक *málik*, माली के *málí kĕ*, *&c.*
Nom. plur. मालिन *málin*, *&c.*

§ 9. (e) Masculine Nouns in ऊ *ú.*

नाऊ *náú*, 'a barber.'†

Short form, नाउ *náú*. Long form,‡ नउवा *naüá* or नौवा *nauá*. Redundant form,‡ नउववा *naüawá* or नौववा *nauawá*.

Gen. sing. नाउक *náük*, नाउ के *náú kĕ*, *&c.*
Nom. plur. नाउन *náün*, *&c.*

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* See General Introduction, §§ 12, 38, and ff., 34 and 36.

† Kellogg in his Hindí Grammar incorrectly gives आँसू *ású* as an example of a feminine noun in ऊ. It is masculine. आँसू *ású* is not used in Bihárí, लोर *lor* being the word for 'a tear.'

‡ See General Introduction, §§ 12, 38, and ff., and 34 to 36.

§ 10. (f) Feminine Nouns in ई *í*.

पोथी *pothí*, 'a book.'

Short form, पोथी *pothí*. Long form, * पोथिया *pŏthiyá*. Redundant form,* पोथियवा *pŏthiyawá*.

Gen. sing. पोथिक *pothik* or पोथी के *pothí kĕ*, *&c.*
Nom. plur. पोथिन *pothin*, *&c.*

§ 11. (g) Feminine Nouns ending in a Silent Consonant.

बात *bát*, 'a word.'

Short form, बात *bát*. Long form, * बतिया *batiyá*. Redundant form,* बतियवा *batiyawá*.

Acc. sing. बात के *bát ke*.
Gen. sing. बातक *bátak* or बात के *bát kĕ*, *&c.*
Nom. plur. बातन *bátan*, *&c.*

§ 12. Periphrastic Plural.

With reference to the above plural forms, it must be noted that every noun can also form a periphrastic plural by the addition of a word signifying plurality, such as सब *sab*, 'all;' or, in the case of *rational* beings, such as लोग *log*, 'people.' Example: घर सब *ghar sab* instead of घरन *gharan*, and मालो लोग केर *málí log ker* for मलियन केर *maliyan ker*. Sometimes even this plural affix is omitted, so that a plural noun appears under a singular form. An example occurs in the ninth of the following sentences, where बेटा *beṭá* is used for बेटा सब *beṭá sab*. This is the regular rule when a numeral adjective precedes, as in Nos. 6 and 7 of the following sentences. Sometimes these plural affixes are added pleonastically to a word already in the usual form, *e.g.* पोथियन सब *pŏthiyan sab* for पोथियन *pŏthiyan*.

* See General Introduction, §§ 12, 38, and ff., and 34 and 36.

§ 13. Genitival Affixes.

The following examples have been specially designed to exhibit the use of the genitival affixes. Each sentence is given as spoken (*a*) in Patna and (*b*) in Gayá :—

1. (*a*) ई राजा केर मठ्ठ हइ. 'This is the king's temple.'
   I rájá ker maṭṭh haï.
   (*b*) ई रजन्वा के मंदिर हइ.
   I raj'wá kĕ mandir haï.

2. (*a*) हम कन्स के नौंड़ी ही. 'I am the maid-servant of King Kans.'
   Ham Kans kĕ nāũṛi hi.
   (*b*) हम कन्स के लौंड़ी हिअइ.
   Ham Kans kĕ lāũṛi hiaï.

3. (*a*) मधन्मच्छियन के झूँड़ उड़ गेलइ. 'A swarm of bees flew away.'
   Madh'machchhiyan kĕ jhũṛ uṛ gĕlaï.
   (*b*) मधुमखियन के थोकन्वा उड़ गेल.
   Madhumakhiyan kĕ thŏk'wá uṛ gel.

4. (*a*) छली के मारे के कुच्छो दोस न हइ. 'There is no sin in slaying a deceiver.'
   Chhalí kĕ márĕ kĕ kuchchhŏ dos na haï.
   (*b*) कपन्टी के मार्‌लक कुछु दोख नइ.
   Kap'ṭí kĕ már'lak kuchhu dokh naï.

5. (*a*) मथुरा केरी जन्नी सब कंदन्ते चल गेल्थीन. 'The women of Mathurá departed weeping.'
   Mathurá kerí janní sab kand'tĕ chal gĕl'thin.
   (*b*) मथुरा के मेह्‌रर्‌वन (nom. plur. of मेह्‌रर्‌वा, long form of मेह्‌रारू) काँद्‌ते चल गेल्थीन.
   Mathurá kĕ mĕh'rarwan (nom. plur. of *mĕh'rarwá*, long form of *mĕh'rárú*) *kãd'tĕ chal gĕl'thin.*

6. (*a*) अनेक प्रकारक बात सुनल गेलइ. *Anek prakárak bát sunal gĕlaï.* 'Matters of many kinds were heard.'

(*b*) बहुत तरह के बात सुनल गेल. *Bahut tarah kĕ bát sunal gel.*

7. (*a*) स्फटिक के चार फाटक टूट गेलइ. *Sphaṭik kĕ chár pháṭak ṭúṭ gĕlaï.* 'Four gates of crystal broke.'

(*b*) उजर पत्थर के चार गो फाटक टूट गेल. *Ujar patthar kĕ chár go pháṭak ṭúṭ gel.*

8. (*a*) देस देस के राजा सब अएल'थिन. *Des des kĕ rájá sab aël'thin.* 'Kings of all countries came.'

(*b*) मुलुक मुलुक के राजा ऐलन. *Muluk muluk kĕ rájá ailan.*

9. (*a*) ऊ सब माली के बेटा हथीं. *Ú sab máli kĕ beṭá hathí.* 'They are the sons of the gardener.'

(*b*) उनन्कन्ही माली के बेटा हथिन. *Un'kanhi máli kĕ betá hathin.*

10. (*a*) हम राजा के गाँव में अइलूँ. *Ham rájá kĕ gãw mẽ aïlũ.* 'I came into the king's villages.'

(*b*) हम राजा के गाँवन में ऐली. *Ham rájá kĕ gãwan mẽ aili.*

11. (*a*) पंडितन के घर में अनेक पुस्तक रहऽ हइँ. *Panḍitan kĕ ghar mẽ anek pustak raha haí.* 'There are many books in *panḍits'* houses.'

(*b*) पंडितन के घर में ढेर पोथी हइन. *Panḍitan kĕ ghar mẽ ḍher pothi haïn.*

CHAPTER II.

ADJECTIVES.

§ 14. Gender.

See General Introduction, § 42 and ff.

§ 15. Numeral Adjectives.

The cardinals are nearly the same as those in High Hindí. The following are the ones that present points of difference:—

1, एक *ĕk* or एगो *ego.*	73, तिहंतर *tihantar.*
2, दो *do* or दू *dú.*	74, चौहंतर *chauhantar.*
6, छो *chho.*	75, पचंतर *pachhantar.*
9, नो *no.*	76, छिहंतर *chhihantar.*
15, पनरह *pan'rah.*	77, सतंतर *satantar.*
16, सोरह *sorah.*	78, अठंतर *aṭhantar.*
71, एकंतर *ĕkantar.*	89, नोआसी *nŏásí.*
72, बहंतर *bahantar.*	10,000,000, करोड़ *karor* or करोड़ *karoṛ.*

§ 16. Ordinals.

The ordinals up to 'sixth' are as follows:—

1*st*, पहिल *pahil*; *obl.* पहिला *pahilá* or पहला *pah'lá.**
2*nd*, दोसर *dosar*; *obl.* दोसरा *dŏs'rá.**
3*rd*, तेसर *tesar*; *obl.* तेसरा *tĕs'rá.**
4*th*, चौठ *chauṭh.*
5*th*, पाँचों *pắchõ.*
6*th*, छठों *chhaṭhõ* or छठवाँ *chhaṭh'wắ.*

* The first three ordinals follow pronominal genitives in the formation of oblique forms. See *post*, § 34.

The ordinals above 'sixth' are all formed by adding वाँ *wā̃* or वाँ *ō* to the cardinals: as दसवाँ *das'wā̃* or दसाँ *dasō*, 'tenth;' पचासवाँ *pachās'wā̃* or पचासाँ *pachāsō*, 'fiftieth.'

§ 17. Fractional Numbers.

These are—

¼, पाव *páw*, पौआ *pauá*.
⅓, तेहाई *tĕháí*.
½, अधिया *adhiyá*.
¾, or —¼, पौने *gaune*, गँउठ *gāüṭh*.
1¼, or +¼, सवाँ *sawā̃*, सवाई *sawáí*.
1½, डेढ़ *ḍeṛh*.
2½, अढ़ाई *aṛháí*, अढ़ैया *aṛhaiyá*.
+½, साढ़े *sáṛhe*.

§ 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in this dialect. The Bihárí idiom is illustrated in such phrases as दू सते चौदह *dú sate chaudah*, 'two seven's, fourteen;' छो तीया अठारह *chho tíyá aṭhárah*, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicatives, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions:—

× 1, एक्काँ *ĕkkā̃*.
× 1¼, सवा *sawá*, सवैया *sawaiyá*.
× 1½, डोढ़ा *ḍyoṛha*.
× 2, दूना, *dúná*, दूनी *dúní*, दोबरी *dobarí*, दूगुना *dúguná*.
× 2½, अढ़ाई *aṛháí*, अढ़ैया *aṛhaiyá*.
× 3, तीया *tíyá*, तीना *tíná*.
× 3½, हुंठा *huṇṭhá*, हुठा *huṭhá*.
× 4, चौक *chauk*, चौका *chauká*, चौके *chauke*.
× 4½, धौंचा *dhaũchá*, धौंचा *dhaũchá*.

× 5, पचे *pache*, पंचे *panche*.
× 5½, पउंचा *pahunchá*.
× 6, छट्ठे *chhaṭṭhe*, छक्का *chhakká*, छक *chhak*.
× 6½, खौंचा *khauchá*.
× 7, सते *sate*.
× 8, अट्ठे *aṭṭhe*.
× 9, नवाँइँ *nawáĩ*.
× 10, दहाँइँ *dahãĩ*.

§ 19. Definite Cardinals.

These are as follows:—

दुन्नो *dunno*, दूओ *dúo*, 'the two,' 'both;'
तीनो *tíno*, 'the three;'
चारो *cháro*, 'the four;' and so on,

adding ओ *o* to the numerals, after omitting a final short vowel. Example: पाँचो भाइ जौरे हथ *pãcho bháĩ jaure hath*, 'the five brothers are an undivided family.'

§ 20. Indefinite Cardinals.

The termination ओ *o* or ओं *õ* added to the numbers 'one hundred,' 'one thousand,' and so on, always denotes an indefinite number of these aggregates. In this idiom सव *saw* is always substituted for सौ *sau*, 'one hundred.' Examples are सवो पेड़ *sawo peṛ*, 'hundreds of trees;' हजारो *hajáro*, 'thousands;' लाखो *lákho*, 'tens of thousands;' हजारों आद्मी मरल्लन *hajárõ ad'mi mar'lan*, 'thousands of men died.'

§ 21. Collective Numerals.

These—viz. जोड़ा *joṛá*, 'a pair,' गंडा *gaṇḍá*, 'a four,'—are the same as in High Hindí. Note also पन *pan*, 'twenty *gaṇḍás*,' 'four score.' In selling cow-dung fuel a पन *pan* equals 22 or 23 *gaṇḍás*, according to locality. In selling mangos, the word गाही *gáhí*, 'a five,' is used.

CHAPTER III.

PRONOUNS.

§ 22. The following tables show the declensional forms of the principal pronouns and pronominal forms.

The declension of pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

While nouns frequently remain unchanged before post-positions, pronouns, with few exceptions, change to some other form, called the *oblique* or *inflected base*.

The accusative singular of pronouns is, with one or two exceptions, never the same as the nominative. The only exception is कुछु *kuchhu*, 'anything,' 'some thing.' In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun takes the oblique form without any post-position.

The genitive form of pronouns ending in र *r* is also to be noticed. The genitive forms in रा *rá* and री *rí* have only been noted near Patna City. रा *rá* is used before masculine nouns without restriction of case, and री *rí* before feminine nouns. Other genitive forms not ending in र *r* can be used before any noun in any gender or case. (See § 34.)

Pronouns have the same form, whether referring to masculine or feminine nouns. With the exception of the pronouns of the second person, they all want the vocative case.

§ 23. Pronouns of the First Person and of the Second Person Non-Honorific.

These pronouns have each two forms, a shorter and a longer.

हम *ham*, 'I.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	हम *ham.*
Acc.	मोरा [1] *morá* or मोरा के *morá ke.*	हमन्रा [1] *ham'rá* or हमन्रा के *ham'rá ke.*
Instr.	मोरा सँ *morá sẽ.*	हमन्रा सँ *ham'rá sẽ.*
Dat.	मोरा लेल *morá lel.*	हमन्रा लेल *ham'rá lel.*
Abl.	मोरा सँ *morá sẽ.*	हमन्रा सँ *ham'rá sẽ.*
Gen.	मोर, or मोरा, मोरी *mor*, or *morá, mori (fem.)*	हम्मर, हमार, or हमन्रे; हमन्रा,[2] हमन्री: *hammar, hamár*, or *ham'rĕ*; *ham'rá*[2], *ham'ri (fem.)*
Loc.	मोरा मेँ *morá mẽ.*	हमन्रा मेँ *ham'rá mẽ.*
Voc.	*Wanting.*	*Wanting.*

[1] मोरो *moro* and हमन्रो *ham'ro* may be used for मोरा *morá* and हमन्रा *ham'rá* in an emphatic sense: thus हमन्रो द *ham'ro da*, 'give to me also.'

[2] A form हमन्रे *ham're* is sometimes used round about Patna, equivalent to, and borrowed from, the Hindí हमारे *hamáre*: *e.g.* हमन्रे बेटा सँ कहु *ham're beṭá sẽ kaha*, equalling Hindí हमारे बेटे से कहो *hamáre beṭe se kaho*, 'tell my son.'

Plural.

	Shorter form.	*Longer form.*
Nom.	हमनी [1] *hamaní.*	हमन्रनी [2] *ham'raní.*
Acc.	हमनी (के) *hamaní (ke).*	हमन्रनी (के) *ham'raní (ke).*
Instr.	हमनी सँ *hamaní sẽ.*	हमन्रनी सँ *ham'raní sẽ.*
Dat.	हमनी लेल *hamaní lel.*	हमन्रनी लेल *ham'raní lel.*
Abl.	हमनी सँ *hamaní sẽ.*	हमन्रनी सँ *ham'raní sẽ.*
Gen.	हमनी के, केर, or केरा, केरी *hamaní kĕ, ker*, or *kerá, keri.*	हमन्रनी के, केर, or केरा, केरी *ham'raní kĕ, ker* or *kerá, keri.*
Loc.	हमनी मेँ *hamaní mẽ.*	हमन्रनी मेँ *ham'raní mẽ.*
Voc.	*Wanting.*	*Wanting.*

[1] Or हमन्निन्ह *ham'ninh*, हमन्निन *ham'nin*, or हम सब *ham sab*, and so throughout.

[2] Or हमन्रन्ही *ham'ranhí*, हमन्रन्ह *ham'ranh*, हमन्रन *ham'ran*, or हमन्रा सब *ham'rá sab*, and so throughout.

तोँ *tõ* or तूँ *tũ*, 'thou.'

Singular.

	Shorter form.	*Longer form.*
Nom.	तोँ or तूँ *tõ* or *tũ*.	तोँ *tõ* or तूँ *tũ*.
Acc.	तोरा,[1] तोरा के *torá* or *torá ke*.	तोह्‌न्रा[1] or तोह्‌न्रा के *töh'rá* or *töh'rá ke*.
Instr.	तोरा सेँ *torá sẽ*.	तोह्‌न्रा सेँ *töh'rá sẽ*.
Dat.	तोरा लेल *torá lel*.	तोह्‌न्रा लेल *töh'ra lel*.
Abl.	तोरा सेँ *torá sẽ*.	तोह्‌न्रा सेँ *töh'rá sẽ*.
Gen.	तोर, or तोरा, तोरी *tor* or *torá*, *torí* (*fem.*)	तोहर, तोहार *or* तोह्‌न्रे; तोह्‌न्रा,[2] तोह्‌न्री, *tohar*, *töhár*, or *töh'rĕ*; *töh'rá*, *töh'rí* (*fem.*)
Loc.	तोरा मेँ *torá mẽ*.	तोह्‌न्रा मेँ *töh'rá mẽ*.
Voc.	हे तोँ *he tõ* or हे तूँ *he tũ*.	हे तोँ *he tõ* or हे तूँ *he tũ*.

[1] तोरो *toro* and तोह्‌न्रो *töh'ro* may be used for तोरा *torá* and तोह्‌न्रा *töh'rá* in an emphatic sense: thus तोह्‌न्रो देखे ही *töh'ro dekhĕ hí*, 'I see you also.'

[2] A form तोह्‌न्रे *töh're* is sometimes used round about Patna, equivalent to, and borrowed from, the Hindí तुम्हारे *tumháre*: *e.g.* तोह्‌न्रे बेटा सेँ कहे ही *töh're betá sẽ kahĕ hí*, equalling Hindí तुम्हारे बेटे से कहता हूँ *tumháre bete se kah'tá hũ*, 'I speak to your son.'

Plural.

	Shorter form.	*Longer form.*
Nom.	तोहनी[1] *töhani*.	तोह्‌न्रनी[2] *töh'rani*.
Acc.	तोहनी (के) *töhani* (*ke*).	तोह्‌न्रनी (के) *töh'rani* (*ke*).
Instr.	तोहनी सेँ *töhani sẽ*.	तोह्‌न्रनी सेँ *töhrani sẽ*.
Dat.	तोहनी लेल *töhani lel*.	तोह्‌न्रनी लेल *töh'rani lel*.
Abl.	तोहनी सेँ *töhani sẽ*.	तोह्‌न्रनी सेँ *töh'rani sẽ*.

[1] Or तोहनिन्ह *töh'ninh*, तोहनिन *töh'nin*, तोह्‌निआँ *töh'niá* (long form), or तूँ सब *tũ sab*, and so throughout.

[2] Or तोह्‌न्रन्ही *töh'ranhí*, तोह्‌न्रन्ह *töh'ranh*, तोह्‌न्रन *töh'ran*, or तोह्‌न्रा सब *töh'rá sab*, and so throughout.

Gen.	तोहनी के, केर, or केरा, केरी, *tōhaní kĕ, ker*, or *kerá, kerí.*	तोह्रनी के, केर, or केरा, केरी, *tōh'raní kĕ, ker*, or *kerá, kerí.*
Loc.	तोहनी मैं *tōhaní mē.*	तोह्रनी मैं *tōh'raní mē.*
Voc.	हे तूँ सब *he tũ sab.*	हे तूँ सब *he tũ sab.*

§ 24. Pronoun of the Second Person Honorific and Reflexive Pronoun.

आप *áp*, or अपने *ap'nĕ*, 'your honour,' 'self.'

Singular.

Nom.	अपन्ने[1] *ap'nĕ*, or आप *áp.*
Acc.	अपन्ने (के) *ap'nĕ* (*ke*), or आप (के)[1] *áp* (*ke*).
Instr.	अपन्ने सैं *ap'nĕ sē.*
Dat.	अपन्ने लेल *ap'nĕ lel.*
Abl.	अपन्ने सैं *ap'nĕ sē.*
Gen.	अपन्ने के *ap'nĕ kĕ, &c.*, or (reflexive only) अप्पन *appan*, आपन *ápan.*
Loc.	अपन्ने मैं *ap'ne mē.*
Voc.	*Wanting.*

Plural.

Nom.	अपन्ने सब *ap' nĕ sab*, or आप सब[1] *áp sab.*
Acc.	अपन्ने सब (के) *ap'nĕ sab* (*ke*).
Instr.	अपन्ने सब सैं *ap'nĕ sab sē.*
Dat.	अपन्ने सब लेल *ap'nĕ sab lel.*
Abl.	अपन्ने सब सैं *ap'nĕ sab sē.*
Gen.	अपन्ने सब के *ap'nĕ sab kĕ.*
Loc.	अपन्ने सब मैं *ap'nĕ sab mē.*
Voc.	*Wanting.*

[1] आप *áp* may be used for अपन्ने *ap'nĕ* throughout the singular and plural. Another form of the plural is अपन्नन *ap'nan* or अपन्नही *ap'nanhí* throughout all cases.

In the west of the district रौआँ *rauã*, plural रौअन्ह *rauanh*, is also used in the sense of 'your honour.'

§ 25. Demonstrative Pronouns.

These are (1) the proximate demonstrative ई *í*, 'this,' and (2) the remote demonstrative ऊ *ú*, 'that.'

Like the personal pronouns, they have each two forms, a shorter and a longer.

ई *í*, 'this.'

Singular.

	Shorter form.	*Longer form.*
Nom.	ई *i.*	ई *i.*
Acc.	इह (के) *ĕh (ke).*	इकन्रा (के) *ĕk'rá (ke).*
Instr.	इह सँ *ĕh sē.*	इकन्रा सँ *ĕk'rá sē.*
Dat.	इह लेल *ĕh lel.*	इकन्रा लेल *ĕk'rá lel.*
Abl.	इह सँ *ĕh sē.*	इकन्रा सँ *ĕk'rá sē.*
Gen.	इह के, केर, *&c., ĕh kĕ, ker, &c.*	एकर *ekar*, इकन्रा,-री *ĕk'rá,-rí.*
Loc.	इह मँ, *ĕh mē.*	इकन्रा मँ *ĕk'rá mē.*

Plural.

Nom.	ई[1] *i.*	इन्हनकनी[2] *inh'kaní.*
Acc.	इन्ह (के) *inh (ke).*	इन्हनकरा[3] (के) *inh'kará (ke).*
Instr.	इन्ह सँ *inh sē.*	इन्हनकरा सँ *inh'kará sē.*
Dat.	इन्ह लेल *inh lel.*	इन्हनकरा लेल *inh'kará lel.*
Abl.	इन्ह सँ *inh sē.*	इन्हनकरा सँ *inh'kará sē.*
Gen.	इन्ह के, केर, *&c., inh kĕ, ker, &c.*	इन्हनकर *inh'kar*, इन्हनकरा,-री *inh'kará,-rí.*
Loc.	इन्ह मँ *inh mē.*	इन्हनकरा मँ, *inh'kará mē.*

[1] ई (सब) *í (sab)*, इन्ह (सब) *inh (sab)*, इन्हन (सब) *inhan (sab)*, इन्हनी (सब) *inhaní (sab)*, in which the word सब *sab* may be optionally omitted, and इखनिन *ikh'nin*, अखनी *akh,ní* or इखनी *ĕkh'ní*, may all be used throughout the plural instead of ई *i* or इन्ह *inh*.

[2] Or इन्हनकही *inh'kanhí.*

[3] Other oblique forms are इनकरा *inh'kará*, इन्हका *inh'ká*, or इनका *in'ká*; so also in the genitive, omitting the final long vowel.

ऊ *ú*, 'that.'

The close analogy between the declension of this pronoun and that of ई *í*, 'this,' will be manifest from the following paradigm :—

Singular.

	Shorter form.	*Longer form.*
Nom.	ऊ *ú.*	ऊ *ú.*
Acc.	ओह (के) *ŏh (ke).*	ओकऱ्रा (के) *ŏk'rá (ke).*
Instr.	ओह सेँ *ŏh sē.*	ओकऱ्रा सेँ *ŏk'rá sē.*
Dat.	ओह लेल *ŏh lel.*	ओकऱ्रा लेल *ŏk'rá lel.*
Abl.	ओह सेँ *ŏh sē.*	ओकऱ्रा सेँ *ŏk'rá sē.*
Gen.	ओह के, केर, *&c., ŏh kĕ, ker, &c.*	ओकर *okar*, ओकऱ्रा,-री *ŏk'rá,-ri.*
Loc.	ओह मेँ *ŏh mē.*	ओकऱ्रा मेँ *ŏk'rá mē.*

Plural.

Nom.	ऊ[1] *ú.*	उन्हःकनी[2] *unh'kaní.*
Acc.	उन्ह (के) *unh (ke).*	उन्हःकरा[3] (के) *unh'kará (ke).*
Instr.	उन्ह सेँ *unh sē.*	उन्हःकरा सेँ *unh'kará sē.*
Dat.	उन्ह लेल *unh lel.*	उन्हःकरा लेल *unh'kará lel.*
Abl.	उन्ह सेँ *unh sē.*	उन्हःकरा सेँ *unh'kará sē.*
Gen.	उन्ह के, केर, *&c., unh kĕ, ker, &c.*	उन्हःकर, उन्हःकरा,-री *unh'kar, unh'kará,-ri.*
Loc.	उन्ह मेँ *unh mē.*	उन्हःकरा मेँ *unh'kará mē.*

[1] ऊ (सब) *ú (sab)*, उन्ह (सब) *unh (sab)*, उन्हन सब *unhan (sab)*, उन्हनी (सब) *unhaní (sab)*, in which the word सब *sab* may be optionally omitted, and उखऱ्निन *ukh'nin* or ओखऱ्नी *ŏkh'ní* may all be used throughout the plural instead of ऊ *ú* or उन्ह *unh*.

[2] Or उन्हःकन्ही *unh'kanhí.*

[3] Other oblique forms are उनःकरा *un'kará*, उन्हःका *unh'ká*, or उनःका *un'ká* ; so also in the genitive, omitting the final long vowel.

NOTE.—In the above two demonstrative pronouns, the shorter form may be used either adjectivally or substantivally ; but the longer form can only be used as a substantive, and never as an adjective.

§ 26. Correlative Pronouns.

These are (1) the relative pronoun जे *je*, 'who;' (2) the correlative pronoun से *se*, 'that;' and (3) the interrogative pronoun के *ke*, 'who?'

The close analogy between their forms will best be shown by printing them in parallel columns. Like the personal and demonstrative pronouns, they have each a shorter and a longer form.

It is not necessary to give their declension in full, as it is on exactly the same lines as that of the demonstrative pronouns. I shall therefore give only the nominative, genitive, and general oblique forms for each number.

Relative.

जे *je*, 'who.'

Singular.

	Shorter form.	*Longer form.*
Nom.	जउन *jaún* or जौन *jaun.*	जे *je.*
Gen.	जेह के, *&c.*, *jéh ké, &c.*	जेकर *jekar* or जेकरा,-री, *jék'rá,-rí.*
Obl.	जेह, *jéh.*	जेकरा *jék'rá.*

Plural.

Nom.	जे[1] *je.*	जिन्हकनी[2] *jinh'kani.*
Gen.	जिन्ह के, *&c.*, *jinh ké, &c.*	जिन्हकर[3] *jinh'kar*, जिन्हकरा,-री *jinh'karáa,-rí.*
Obl.	जिन्ह[1] *jinh.*	जिन्हकरा[3] *jinh'karáa.*

[1] जे (सब) *je (sab)*, जिन्ह (सब) *jinh (sab)*, जिन्हन (सब) *jinhan (sab)*, जिन्हनी (सब) *jinhaní (sab)*, in which the word सब *sab* may be optionally omitted or जेकरनी *jékaraní*, may all be used throughout the plural instead of जे *je* or जिन्ह *jinh.*

[2] Or जिन्हकनी *jinh'kanhi.*

[3] Other oblique forms are जिन्हकरा *jin'karáa*, जिन्हका *jinh'ká*, or जिन्हका *jin'ká*; so also in the genitive, omitting the final long vowel.

Correlative.

से *se*, 'that.'

Singular.

	Shorter form.	*Longer form.*
Nom.	तउन *taún* or तौन *taun.*	से *se.*
Gen.	तेह के, *&c.*, *téh ké, &c.*	तेकर* *tekar*, तेकरा,*-री *ték'rá,-rí.*
Obl.	तेह *téh.*	तेकरा* *ték'rá.*

Plural.

से[1] *se.*		
तिन्ह के, *&c.*, *tinh ké, &c.*	तिन्हकनी[2] *tinh'kani.*	
	तिन्हकर[3] *tinh'kar*, तिन्हकरा,-री *tinh'karáa,-rí.*	
तिन्ह[1] *tinh.*	तिन्हकरा[3] *tinh'karáa.*	

[1] से (सब) *se (sab)* and other forms as in the declension of जे *je*, substituting त *t* for ज *j* throughout, may be used throughout the plural instead of से *se* or तिन्ह *tinh.*

[2] Or तिन्हकनी *tinh'kanhi.*

[3] Other oblique forms as in the declension of जे *je*, substituting त *t* for ज *j* throughout.

Interrogative.

के *ke*, 'who?'

Singular.

	Shorter form.	*Longer form.*
Nom.	कउन *kaún* or कौन *kaun.*	के *ke* or को *ko.*
Gen.	केह के *kéh ké.*	केकर *kekar*, केकरा,-री, *kék'rá,-rí.*
Obl.	केह *kéh.*	केकरा *kék'rá.*

Plural.

के[1] *ke.*	किन्हकनी[2] *kinh'kani.*	
किन्ह के, *&c.*, *kinh ke, &c.*	किन्हकर[3] *kinh'kar*, किन्हकरा,-री *kinh'karáa,-rí.*	
किन्ह[1] *kinh.*	किन्हका *kinh'karáa.*	

[1] Other forms as in जे *je*, substituting क *k* for ज *j* throughout.

[2] Or किन्हकनी *kinh'kanhi.*

[3] Other forms as in जे *je*, substituting क *k* for ज *j* throughout.

NOTE.—In the above correlative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as substantive, and never as an adjective.

* In Gayá तेकर *tekar* and तेकरा *ték'rá* may be used for तेकर *tekar* and तेकरा *ték'rá* respectively.

§ 27. Interrogative Pronoun.

SUBSTANTIVAL.

का *ká* or की *kí* 'what?'

This pronoun is really a neuter form of के *ke*, and can only refer to inanimate things. The form की *kí* is peculiar to South-East Patna. का *ká* can only be used as a substantive. Its plural is the same as that of के *ke*.

	Singular.	*Optional Gayá forms.*
Nom.	का *ká* or की *kí*.	कौँची *kaũchí*.
Acc.	काहे के *káhĕ ke*.	कौँची के *kaũchí ke*.
Instr.	काहे सँ *káhĕ sẽ*.	कौँची सँ *kaũchí sẽ*.
Dat.	काहे ला *káhĕ lá*.	कौँची ला *kaũchi lá*.
Abl.	काहे सँ *káhĕ s*.	कौँची सँ *kaũchí sẽ*,
Gen.	काहे के, केर, *káhĕ kĕ, ker*, &c.	कौँची के, *kaũchí kĕ*, &c.
Loc.	काहे मँ *káhĕ mẽ*.	कौँची मँ *kaũchí mẽ*.

§ 28. Indefinite Pronoun.

केउ *kĕ́ú*, 'anyone,' 'some one.'

When used as an adjective, this pronoun takes also the form कौनों *kaunŏ* or कउनों *kaünŏ*.

	Singular.
Nom.	केउ *kĕ́ú*, कोई *koí*, or केहू *kehú*.
Acc.	केकरो के *kĕkarŏ ke* or कौनों * (के) *kaunõ ke*.
Instr.	केकरो सँ *kĕkarŏ sẽ* or कौनों सँ *kaunõ sẽ*.
Dat.	केकरो के *kĕkarŏ ke* or कौनों के *kaunõ ke*.
Abl.	केकरो सँ *kĕkarŏ sẽ* or कौनों सँ *kaunõ sẽ*.
Gen.	केकरो *kĕkarŏ* or कौनों के *kaunõ kĕ*, &c.
Loc.	केकरो मँ *kĕkarŏ mẽ* or कौनों मँ *kaunõ mẽ*.

Plural.—*Wanting.*

* कौनें *kaunĕ*, or कोई *koí*, or केहू *kehú*, and so throughout.

§ 29. The indefinite pronoun कुछु *kuchhu*, कुच्छो *kuchchhŏ*, or कुच्छाो *kuchchhaŏ*, 'anything,' 'something,' is declined regularly like a substantive: thus, कुच्छो के *kuchchhŏ ke*, कुच्छो सेँ *kuchchhŏ sē*, *&c.*

§ 30. The indefinite pronoun सब *sab*, 'all,' 'every one,' is declined regularly like a substantive. It is frequently written सभ *sabh*. When plurality is to be emphasised, it has an oblique plural form सबन *saban* or सभन *sabhan*: thus, सभ के *sabh kĕ*, 'of all,' *taken as a whole;* but सभन के *sabhan kĕ*, 'of all,' *taken severally*.

§ 31. The indefinite pronouns जेकेउ *jekĕú*, 'whoever,' and जेकुच्छो *jekuchchhŏ*, 'whatever,' are compounds, and are declined regularly like their component parts: thus acc. sing. जेह केकरो *jĕh kĕkarŏ*, जेह कुच्छो *jĕh kuchchhŏ;* instr. जेह केकरो सेँ *jĕh kĕkarŏ sē*, *&c.*

The indefinite pronominal adjective कइक *kaík* signifies 'several.'

§ 32. Derivative Pronominal Forms.

The following table gives the more usual pronominal adjectives and adverbs in a succinct form.

		Pronoun.	Pron. adj. of Manner.	Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
Demonstrative ...	Proximate...	ई *i*, 'this' ...	अइसन *aïsan*, 'of this kind.'	[illegible]	अखनी *akhani*, 'now.'	हिँआँ *hīā̃*, ईठमाँ *iṭhamā̃*, or इठवाँ *iṭhawā̃*, 'here.'	एन्ने *ēnnē*, एहर *ēhar*, 'hither.'
	Remote ...	ऊ *ú*, 'that' ...	ओइसन *ōisan*, 'of that kind.'	[illegible]	*Wanting.* The correlative is used.	ऊँआँ *hū̃ā̃*, ऊठमाँ *úṭhamā̃*, or उठवाँ *úṭhawā̃*, ओतइ *ōtai*, 'there.'	उन्ने *unnē*, उहर *uhar*, 'thither.'
Relative		जे *je*, 'who' ...	जइसन *jaïsan*, 'of what kind.'	[illegible]	जखनी *jakhani*, जहिआ *jahiá*, 'when.'	जेठमाँ *jeṭhamā̃* or जेठवाँ *jēṭhawā̃*, 'where.'	जेन्ने *jēnnē*, जेहर *jēhar*, 'whither.'
Correlative		से *se*, 'that' ...	तइसन *taïsan*, 'of that kind.'	[illegible]	तखनी *takhani*, तहिआ *tahiá*, 'then.'	तेठमाँ *teṭhamā̃* or तेठवाँ *tēṭhawā̃*, 'there.'	तेन्ने *tēnnē*, तेहर *tēhar*, 'thither.'
Interrogative		के *ke*, 'who?'...	कइसन *kaïsan*, 'of what kind?'	[illegible]	कखनी *kakhani*, कहिआ *kahiá*, 'when?'	केठमाँ *keṭhamā̃*, केठवाँ *kēṭhawā̃*, or कहाँवाँ *kah'wā̃*, 'where?'	केन्ने *kēnnē*, केहर *kēhar*, 'whither?'

§ 33. Adjectival Pronouns.

The following sentences are designed to show the use of the various pronouns, both adjectivally and substantivally. Before doing so it is best to note here that colloquially the oblique forms ए॒ह *ĕh*, ओ॒ह *ŏh*, जे॒ह *jĕh*, ते॒ह *tĕh*, and के॒ह *kĕh*, are frequently written and pronounced ए *e*, ओ *o*, जे *je*, ते *te*, and के *ke* respectively :—

(1) जे आएल हल, से गेल, *je áël hal, se gel :* 'he who had come, went.'

(2) जे जन आएल हल, से गेल, *je jan áël hal, se gel :* 'the man who had come, went.'

(3) जेकर खेत, तेकर धान, *jekar khet, tekar dhán :* 'he who owns the field, owns the paddy.'

(4) जे॒ह (or जे) जन के खेत, ते॒ह जन के धान, *jĕh* (or *je*) *jan kĕ khet, tĕh jan kĕ dhán :* 'the man who owns the field, owns the paddy.'

(5) के हल *ke hal ?* 'who was it ?'

(6) ऊ कउन लोक हइ *ú kaün lok haï ?* 'what caste is he ?'

(7) केकर घोड़ा हइ *kekar ghoṛá haï ?* 'whose is the horse ?'

(8) की हइ *kí haï*, or की हकइ *kí hakaï*, or का हइ, *ká haï ?* 'what is it ?'

(9) कउन पेड़ हइ *kaün peṛ haï ?* 'what tree is it ?'

(10) काहे म पानी लइलन्हू है *káhĕ mē páni laïl'hú hai ?* 'in what have you brought the water ?'

(11) कउन लोटा मँ पानी लइलन्हू है *kaün loṭá mē páni laïl'hú hai ?* 'in what *loṭa* have you brought the water ?'

(12) केउ न॒ अइलइ *kĕú na aïlaï*, 'no one came.'

(13) केउ (or कौनों) लड़िका न॒ अइलइ *kĕú* (or *kaunō*) *laṛiká na aïlaï*, 'no boy came.'

(14) ऊ गाँव मँ केकरो कुछु न॒ हइ *ú gáw mē kĕkarō kuchhu na haï*, 'in that village no one has anything.'

(15) ऊ गाँव के कउनों बनिया सँ कुछु न॒ मिली *ú gáw kĕ kaünō baniyá sē kuchhu na mili*, 'in that village nothing will be got from any shopkeeper.'

(16) ऊ दवाई के कुच्चो मँ धरे के* होई *ú dawáí ke kuchchhŏ mẽ dharĕ ke* hoí*, 'it will be (necessary) to put that medicine into something.'

(17) कईक मरन्दाना अइलन्थिन *kaík mar'dáná aïl'thin*, 'several men came.'

§ 34. On the Pronominal Oblique Genitive.

The following are examples of pronominal genitives which end in र *r* or न *n*, and which have an oblique form ending in रा *rá* or ना *ná*. These oblique forms occur for all pronominal genitives ending in र *r*, and are used with nouns in any form except that of the nominative singular or plural:—

Direct Genitive.	Meaning.	Oblique form.
मोर *mor.*	'My.'	मोरा *morá.*
हम्मर *hammar.*	'My.'	हमन्रा *han'rá.*
तोर *tor.*	'Thy.'	तोरा *torá.*
तोहर *tohar.*	'Thy.'	तोहन्रा *tŏh'rá.*
अप्पन *appan.*	'Own.'	अपन्ना *ap'ná.*
एकर *ekar.*	'Of this.'	एकन्रा *ĕk'rá.*
ओकर *okar.*	'Of that,' 'his.'	ओकन्रा *ŏk'rá.*
जेकर *jekar.*	'Whose.'	जेकन्रा *jĕk'rá.*
तेकर *tekar.*	'His.'	तेकन्रा *tĕk'rá.*
केकर *kekar.*	'Whose?'	केकन्रा *kĕk'rá.*

The following examples will show the use of the genitive in—(*a*) its direct form, (*b*) its oblique form.

* Dative of the verbal noun.

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM, *i.e.* DIRECT GENITIVES.

ओकर मौगी कइसन बेस हइ *okar maugí kaïsan bes ! haï* 'how beautiful his wife is!'

केकर बेटा हइ *kekar beṭá haï ?* 'whose son is he?'

हम्मर धंधा बिगड़त *hammar dhandhá big'ṛat,* 'my profession will be ruined.'

ओकर रोइब सुन के *okar roib sun kĕ,* 'on hearing her lamentations.'

ओकर इकरार लिखऽ *okar ik'rár likha,* 'write a bond to that effect' (*lit.* of that).

अपन सब धनवाँ लुटा कर गरीब हो गेलइ *appan sab dhan'wā̃ luṭá kar garib ho gĕlaï,* 'having wasted all his substance he became poor.'

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM, *i.e.* OBLIQUE GENITIVES.

ओकरा चढ़े के घोड़ा *ŏk'rá charhĕ kĕ ghorá,* 'his riding-horse' (*lit.* the horse of his riding).

ऊ ओकरा फुलवारी में आएल *ú ŏk'rá phul'wárí mẽ áĕl,* 'he came into *his* (some one else's) garden.'

हमरा सरकी में *ham'rá sar'kí mẽ,* 'in my hovel.'

तोहरा घरे में *tŏh'rá gharĕ mẽ,* 'in your house.' तोरा हथवा से *torá hath'wá se,* 'from thy hand.'

हमरा दरवाजा से ओकर दरवाजा बाँस भर अलग हइ *ham'rá dar'wájá sẽ okar dar'wájá bā̃s bhar alag haï,* 'his doorway is a rod distance from mine.'

किसनवा अपना जिया मे कहलकइ *kisan'wá ap'ná jiyá me kahal'kaï,* 'the husbandman said in his heart.'

These oblique genitives must not be confounded with the Patna genitives in रा *rá* and री *rí,* mentioned in § 22. Sometimes, by the vulgar, the direct form is used instead of the oblique, but the oblique form is never used instead of the direct.

DIVISION II.

CONJUGATION.

CHAPTER IV.

INTRODUCTORY.

§ 35. It must be noted with respect to the following paradigms that colloquially the plural is commonly used in the place of the singular: thus तोँ छ *tō ha,* 'thou art,' is commonly used instead of तोँ छही *tō hahi,* which is the more correct form.

Note also that there is great laxity colloquially in regard to gender. The forms given for the feminine are only those which are specially confined to that gender; but instead of these, the masculine forms are often used colloquially. In the following paradigms when the masculine and feminine forms coincide, the latter are not given.

§ 36. With regard to the spelling of the various tense forms, it must be noted that अइ *aï* and अउ *aü* are frequently written ऐ *ai* and औ *au* respectively: thus such forms as देखन्तइ *dĕkh'taï* and देखन्तउ *dĕkh'taü* are often written देखन्तै *dekh'tai* and देखन्तौ *dekh'tau.* It has not been thought necessary to put both these varieties of spelling into the paradigms: hence only देखन्तइ *dĕkh'taï,* देखन्तउ *dĕkh'taü,* &c., will be found therein. With regard to this and to the shortening of antepenultimate vowels, see General Introduction, §§ 34–37.

§ 37. Conjugational System.

The conjugation of the verb √ देख *dekh*, 'see,' being given in full, it is not necessary to give here the details of conjugation at length.

§ 38. There are three moods—the Indicative, Conjunctive, and Imperative. These may again be divided into *simple tenses*—formed from the root direct, and *periphrastic tenses*—formed with the aid of auxiliary verbs added to the verbal noun (in its oblique form), or the present or past participle, or to the conjugated preterite indicative.

§ 39. The *simple tenses* are as follows:—

Indicative.	Conjunctive.	Imperative.
Preterite.	Present.	Present.
Future.	Preterite.	

Of these, the present imperative is always the same as the present conjunctive.

§ 40. The *periphrastic tenses* are as follows:—

a) From the oblique form of the verbal noun—

Indicative—

Indefinite present.
Indefinite preterite.

In these tenses the verbal noun is really in the locative case: thus हम देखे छौ *ham dekhĕ hí*, 'I see,' means 'I am on seeing,' *i.e.* the vulgar English 'I am a-seeing.' These tenses are formed with the present and imperfect tenses of the defective auxiliary verb.

b) From the present participle, direct form—

Indicative—

Definite present	with auxiliary	present.
Imperfect	,,	preterite.
Durative future	,,	future.

Conjunctive—

Future with auxiliary present conjunctive.
Durative present „ preterite „ .

c) From the past participle: direct form in the neuter verb, oblique form in the active verb—

Indicative—

Future exact with auxiliary future.

Conjunctive—

Future exact with auxiliary present conjunctive.
Preterite „ preterite.

d) From the preterite indicative—

Indicative—

Perfect with auxiliary present.
Pluperfect „ preterite.

Concerning the use of the auxiliary in tenses formed from the past participle, see General Introduction, p. 13, cl. (4).

§ 41. The Simple Tenses.

The personal terminations of all these tenses are as follows. They are (with a few exceptions, which will be found in the paradigms) nearly the same for all tenses. They are added to a tense-stem, the formation of which will be described afterwards.

It will be observed that there are many optional forms of terminations for each person. They are all used with nearly equal frequency. They should be carefully committed to memory.

Table showing the Personal Terminations.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ऊँ *ū́*.	इयोँ *iyō*.	ई *í*, ईँ *ī́*.	इयोँ *iyŏ*.
			इअइ *iaï*, इअउ *iaü*.	
2nd	अँ *ã*, एँ *ẽ*.		अ *a*, हू *hú*.	ई *í*, ऊ *ú*.
	आ *á*, ए *e*, अइ *aï*.	ईँ *ī́*.	हूँ *hū́*, हुन *hun*, हो *ho*.	
	ही *hí*.		हीँ *hī́*, हिन *hin*.	
3rd	ए *e*.		ईँ *ī́*, इन *in*.	
	अइ *aï*, अउ *aü*.		अथ, थी, थिन, *ath*, *thí*, *thin*.	थीन *thín*, थिनी *thiní*.
	कइ *kaï*, कउ *kaü*.		थू *thú*, थुन *thun*.	
	अस *as*.		ही *hí*, हिन *hin*.	
			खिन *khin* *.	खीन, खिनी. *khín*,* *khiní*.*

§ 42. These terminations are added to various tense-stems, and it is by these tense-stems that the tenses are distinguished. The tense-stems are formed as follows:—

§ 43. The Preterite Indicative.

The stem of this tense is formed by adding अल *al* to the root. Thus √ देख *dekh*, 'see,' preterite stem देखल *dekhal*, to which the terminations are added: thus देखलूँ *dĕkh'lū́*, 'I saw.' This tense has this peculiarity in the

* These terminations are much used by Kayasth women.

second and third persons, that it adopts special terminations for active and others for neuter verbs: thus active देखिस *dekhis* or देखल्कइ *dĕkhal'kaï*, 'he saw,' but neuter गिरल *giral* or गिरल्लइ *gir'laï*, 'he fell.'

§ 44. The Future Indicative.

The stem of this tense is formed by adding अब *ab* to the root. Thus देखब; second person देखब्बँ *dĕkh'bē*, 'thou wilt see.' The personal terminations in the first person are slightly altered in this tense, and the third person is not formed from the stem in अब *ab* at all, but is formed by adding the following terminations to the root direct:—

Future.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
3rd	ई *i*.		इहँ *ihē*.	
	अत *at*.	ती *ti*.	तन *tan*.	तिन *tin*.
	तइ *taï*, तउ *taü*.		अथ, थी, थिनी, *ath, thi, thiní*.	थीन *thín*, थिनी *thiní*.
			थुन *thun*.	
			खिन *khin*.	खीन *khín*, खिनी *khiní*.
			अतन्थी *at'thi*, &c.	अतन्थीन *at'thín*, &c.

§ 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus, देखुँ *dekhũ*, 'let me see.'

§ 46. The Preterite Conjunctive.

In this tense अत *at* or इत *it* is added to the root. The personal terminations are then added: thus देखन्तूँ *dĕkh'tũ*, '(if) I had seen.'

CHAPTER V.

AUXILIARY VERBS.

§ 47. There are two classes of auxiliaries, the defective and the complete.

§ 48. There is one defective auxiliary verb formed from the √ अह *ah*, 'be.' It has a few optional forms, derived from a strengthened form of the above, viz. √ हक *hak*. The defective auxiliary verb is only used in the present and preterite tenses. In conjugation this root loses its initial अ *a*.

§ 49. The complete auxiliary verb is formed from the √ हो *ho*, 'become,' and is conjugated regularly throughout. Its preterite, however, is never used as an auxiliary, but only as a verb substantive. In the west of Gayá forms occur derived from the √ होख *hokh*. These, however, are properly Bhojpurí forms, and being found in the Sháhábád Grammar are not given here.

§ 50. Defective Auxiliary Verbs.

√ अह *ah*, 'be.'

There are only two tenses—the present and the preterite; the rest are borrowed from the complete verb √ हो *ho*, 'become.' Some forms of the present tense are formed from a strengthened form of the root, viz. √ हक *hak*.

Note that throughout the initial vowel अ *a* of the root has disappeared.

§ 51. Present: '*I am*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ही *hi.*	हियोँ *hiyō.*	ही, हौँ, *hí, hî.*	हियोँ *hiyō.*
	हको *haki*, हिकूँ *hikũ.*		हिअइ, हिअउ, *hiaï, hiaü.*	
2nd	हँ, हँ, *hã, hẽ.*	हौँ *hî.*	ह *ha.*	ही *hi.*
	हे, है, हहो, *he, hai, hahí.*		हहू, हहूँ, हहन, हहो, *hahú, hahũ, hahun, haho.*	
			हहौँ, हहिन, *hahî, hahin.*	
			हकौँ, हकिन, *hakî, hakin.*	
3rd	हइ, हउ, हे, हो, ह, हँ, *haï, haü, he, ho, ha, hã.*		हईँ, हइन, *haî, haïn.*	
			हथ, हथो, हथिन, *hath, hathí, hathin.*	हथीन, हथिनी, *hathin, hathiní.*
	हस *has.*		हथू, हथुन, *hathú, hathun.*	
	हकइ, हकउ, *hakaï, hakaü.*		हखौँ, हखिन, हखिन, *hahî, hahin, hakhin.**	हखीन, हखिनी, *hakhín, hakhiní.*

* Forms such as this, containing ख *kh*, are much used by Kayasth women.

§ 52. Preterite: '*I was*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हलूँ *halũ.*		हली, हलीं, *hali, halĩ.* हलियद्, हलियउ, *haliaï, haliaü.*	
2nd	हलँ, हलेँ, *halã, halẽ.* हला, हले, *halá, hale.* हल्ही *hal'hí.*	हलीं *halĩ.* हली *hali.*	हलउ *hala.* हल्हू, हल्हूँ, हल्हुन, *hal'hú, hal'hũ, hal'hun.* हल्हो, *hal'ho.* हल्हीं, हल्हिन, *hal'hĩ, hal'hin.*	हली, हलू, *hali, halú.*
3rd	हल, हलद्, हलउ, *hal, halaï, halaü.*	हली *hali.*	हलन *halan.* हल्थी, हल्थिन, हल्थुन, *hal'thí, hal'thin, hal'thun.* हल्हीं, हल्हिन, *hal'hĩ, hal'hin.* हल्खिन, *hal'khin.*	हलिन *halin.* हल्थीन, हल्थिनी, *hal'thin, hal'thini.* हल्खीन, हल्खिनी, *hal'khin, hal'khini.*

§ 53. The Complete Auxiliary Verb.

√ हो *ho*, '*be*,' '*become*.'

INDICATIVE MOOD.

(*a*)—Preterite: '*I became*,' &c.

Form I.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होऊँ* *holũ*.		होली, होलौं, *holi*, *holĩ*.	
			होलिअइ, होलिअउ, *hŏliaï*, *hŏliaü*.	
2nd	होलँ, होलँ, *holã*, *holẽ*.	होलौं *holĩ*.	होलउ *hola*.	होली, होलू, *holi*, *holũ*.
	होला *holá*.	होली *holi*.	होलन्ह, होलन्हूँ, होलन्हुन, *hŏl'hú*, *hŏl'hũ*, *hŏl'hun*.	
	होलन्ही *hŏl'hi*.		होलन्हो, *hŏl'ho*.	
			होलन्हौं, होलन्हिन, *hŏl'hĩ*, *hŏl'hin*.	
3rd	होल, होलइ, होलउ, *hol*, *hŏlaï*, *hŏlaü*.	होली *holi*.	होलन *holan*.	होलिन *holin*.
			होलन्हौं, होलन्हिन, *hŏl'hĩ*, *hŏl'hin*.	
			होलन्थी, होलन्थिन, होलन्थुन *hŏl'thi*, *hŏl'thin*, *holthun*.	होलन्थीन, -थिनी, *hŏl'thin*,-*thini*.
			होलन्खिन *hŏl'khin*.	होलन्खीन, -खिनी, *hŏl'khin*, -*khini*.

* Or होइऊँ *hŏilũ*, and so throughout.

NOTE.—This tense is never used as an auxiliary, but only as a verb substantive.

There is also an irregular form of this tense, which is as follows:—

Form II.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	भेलूँ *bhelũ.*		भेली, भेलीं, *bhelī, bhelī́.* भेलिअद्, भेलिअउ, *bhĕliaï, bhĕliaü.*	
2nd	भेलँ, भेलँ, *bhelã, bhelẽ* भेला *bhelá.* भेलन्ही *bĕhl'hi.*	भेलीं *bhelī́.* भेली *bhelí.*	भेलठ *bhela.* भेलन्हू, भेलन्हूँ, भेलन्ऊन, *bhĕl'hũ, bhĕl'hũ, bhĕl'hun.* भेलन्हो, *bhĕl'ho.* भेलन्हीं, भेलन्हिन, *bhĕl'hī́, bhĕl'hin.*	भेली, भेलू, *bhelí, bhelú.*
3rd	भेल, भेलद्, भेलउ, *bhel, bhĕlaï, bhĕlaü.*	भेली *bhelí.*	भेलन *bhelan.* भेलन्हीं, भेलन्हिन, *bhĕl'hī, bhĕl'hin.* भेलन्थी, भेलन्थिन, भेलन्थुन, *bhĕl'thí, bhĕl'thin, bhĕl'thun.* भेलन्खिन *bhĕl'khin.*	भेलिन *bhelin.* भेलन्थीन, भेलन्थिनी, *bhĕl'thin, bhĕl'thiní.* भेलन्खीन, भेलन्खिनी, *bhĕl'khín, bhĕl'khiní.*

§ 54. (*b*)—Future: '*I shall be*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होब, * होबद्, होबउ, *hob, hŏbaï, hŏbaü.*		होब, होबद्, होबउ, *hob, hŏbaï, hŏbaü.*	होबी *hobí.*
2nd	होबँ, होबँ, *hobã, hobẽ.*	होबीँ *hobí.*	होबउ *hoba.*	होबी, होबू, *hobí, hobú.*
	होबा, होबे, *hobá, hobe.*	होबी *hobí.*	होबन्हू, होबन्हूँ, होबन्ह्न, *hŏb'hú, hŏb'hũ, hŏb'hun.*	
	होबन्ही *hŏb'hí.*		होबन्हो, होबन्हीँ, होबन्हिन, *hŏb'ho, hŏb'hĩ, hŏb'hin.*	
			होइहउ *hoiha.*	
3rd	होई *hoí.*		होइहँ *hoihẽ.*	
			होथ, होथी, होथिन, होथुन, *hoth, hothí, hothin, hothun.*	होथीन, होथिनी, *hothín, hŏthini.*
			होखिन *hokhin.*	होखीन, होखिनी, *hokhín, hŏkhini.*
	होत, होतद्, होतउ, *hot, hŏtaï, hŏtaü.*	होती *hotí.*	होतन *hotan.*	होतिन *hotin.*
			होतन्थी, होतन्थिन, होतन्थुन, *hot'thí, hŏt'thin, hŏt'thun.*	होतन्थीन, होतन्थिनी, *hŏt'thín, hŏt'thini.*

* होअब *hoab*, होइब *hoib*, or होएब *hoĕb*, may be written throughout for होब *hob*, and होथ *hoth* for होथ *hoth*, and होअत *hoat* or होइत *hoit* for होत *hot*.

CONJUNCTIVE MOOD.

§ 55. (*c*)—Present: '*(If) I be,*' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होऊँ *hoũ.*	होद्यौं *hoiyõ.*	होईं, होईँ, *hoí, hoín.*	होद्यौं *hoiyõ.*
			होद्यऽ, होद्यउ, *hŏiaï, hŏiaü.*	
2nd	हो, होए, *ho, hoe.*		होअ *hoa.*	होईं, होअ, *hoí, hoú.*
	होअँ, होएँ, *hoã, hoẽ.*	होईं *hoí.*	होहू, होहूँ, होअन, होहो, *hohú, hohũ, hohun, hoho.*	
	होयऽ, होही, *hoaï, hohí.*		होहौं, होहिन, *hohí, hohin.*	
3rd	होए *hoe.*		होईं, होइन, *hoí, hoin.*	
	होयऽ, होयउ, *hoaï, hoaü.*		होथ, होथी, होथिन, होथुन, *hoth, hothí, hothin, hothun.*	होथीन, होथिनी, *hothín, hŏthiní.*
			होहौं, होहिन, *hohí, hohin.*	
	होयस *hoas.*		होखिन *hokhin.*	होखीन, होखिनी *hokhin, hŏkhiní.*

§ 56. (*d*)—Preterite: '*(If) I had been*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होतूँ * *hotũ.*	होतियौँ *hŏtiyõ.*	होती, होतौँ, *hoti, hotĩ.* होतिअइ, होतिअउ, *hŏtiaï, hŏtiaü.*	होतियौँ *hŏtiyõ.*
2nd	होतँ, होतँ, *hotã, hotẽ.* होता, होते, *hotá, hote.* होतःही *hŏt'hi.*	होतौँ *hotĩ.* होती *hoti.*	होतऽ, *hota.* होतःहू, होतःहूँ, होतःहन, *hŏt'hú, hŏt'hũ, hŏt'hun.* होतःहो, *hŏt'ho.* होतःहौँ, होतःहिन, *hŏt'hĩ, hŏt'hin.*	होती, होतू, *hoti, hotú.*
3rd	होत, होता, *hot, hotá.* होतइ, होतउ, *hŏtaï, hŏtaü.*	होती *hoti.*	होतन *hotan.* होतन्थी, होतःथिन, होतन्थुन, *hŏ'thi, hŏt'thin, hŏt'thun.* होतःहौँ, होतःहिन, *hŏt'hĩ, hŏt'hin.* होतःखिन *hŏt'khin.*	होतिन *hotin.* होतःथीन, होतःथिनी, *hŏt'thin, hŏt'thini.* होतःखीन, होतःखिनी, *hŏt'khin, hŏt'khini.*

* होइत *hoit* or होअत *hoat* may be written for होत *hot* throughout.

§ 57. Present Participle, *'being.'*

Singular and Plural.

Masc.	Fem.
होत* *hot.*	होती *hotí.*

Past Participle, *'been.'*

Form 1.	होल † *hol.*	होली *holí.*
Form 2.	भेल *bhel.*	भेली *bhelí.*

§ 58. Infinitive, *'to be.'*

होएब *hoëb*, होअब *hoab*, or होइब *hoib.*

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* होइत *hoit* or होअत *hoat* may be written for होत *hot* throughout.

† होइल *hoil* may be written for होल *hol* throughout.

CHAPTER VI.

THE REGULAR ACTIVE VERB.

§ 59. There is only one conjugation of active verbs, if we except a few irregular verbs to be noted further on. The conjugation of neuter verbs differs from that of active verbs only in certain of the past tenses, and these will be treated of in a future page. Verbs whose roots end in vowels also exhibit slight variations, which will be explained at the proper place. For the sake of uniformity the tenses are given in the same order and under the same names as those in Dr. Hœrnle's Grammar.

Reference is again made to General Introduction, §§ 34 to 36, with regard to the changes of the root vowel.

§ 60. √देख *dekh*, 'see.'

INFINITIVE: देखब *dekhab.*

PRESENT PARTICIPLE: *Masc.* देखित *dekhit*, देखत *dekhat*, or देखइत *dĕkhaït. Fem.* देखन्ती *dĕkh'tí* or देखिती *dĕkhití.*

PAST PARTICIPLE: *Masc.* देखल *dekhal. Fem.* देखल्ली *dĕkh'lí.*

COMPLETE PAST PARTICIPLE: *Masc.* देखल भेल *dekhal bhel. Fem.* देखल भेल्ली *dekhal bhelí.*

(A)—Simple Tenses.

INDICATIVE MOOD.

§ 61. (*a*)—Preterite: '*I saw*,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्लूँ *dĕkh'lũ.*		देखन्ली, देखन्लीँ, *dĕkh'li, dĕkh'lĩ.*	
			देखन्लिचद्, देखन्लिचउ, *dĕkh'liaï, dĕkh'liaü.*	
2nd	देखन्ले *dĕkh'le.*	देखन्ली *dĕkh'li.*	देखन्लठ *dĕkh'la.*	देखन्ली, देखन्लू, *dĕkh'li, dĕkh'lú.*
	देखन्लँ, देखन्लँ, *dĕkh'lã, dĕkh'lẽ.*	देखन्लीँ *dĕkh'lĩ.*	देखलन्हू, देखन्लहूँ,-हुन,-हो, *dĕkhal'hú, dĕkhal'hũ,-hun,* [*-ho.*	
	देखलन्ही *dĕkhal'hi.*		देखलन्हीँ, देखलन्हिन, *dĕkhal'hĩ, dĕkhal'hin.*	
3rd	देखिस *dekhis.*		देखन्लन, देखलन्कन, *dĕkh'lan, dĕkhal'kan.*	देखन्लिन, देखलन्किन, *dĕkh'lin, dĕkhal'kin.*
	देखन्कद्, देखन्कउ, *dĕkh'kaï, dĕkh'kaü.*		देखलन्थी, देखलन्थिन, *dĕkhal'thi, dĕkhal'thin.*	देखलन्थीन, देखलन्थिनी, *dĕkhal'thin, dĕkhal'thini.*
	देखन्लक *dĕkh'lak.*		देखलन्थू, देखलन्थुन, *dĕkhal'thú, dĕkhal'thun.*	
	देखलन्कद्, देखलन्कउ *dĕkhal'kaï, dĕkhal'-* [*kaü.*	देखन्ली *dĕkh'li.*	देखलन्हीँ. देखलन्हिन, *dĕkhal'hĩ, dĕkhal'hin.*	
			देखलन्खिन, देखलन्कथिन, *dĕkhal'khin, dĕkhal'kathin.*	देखलन्खीन, देखलन्खिनी, *dĕkhal'khin, dĕkhal'-* [*khini.*

§ 62. (*b*)—Future: '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखब, देखन्बइ, देखबउ, *dekhab, dĕkh'baï, dĕkh'baü.* देखन्बो, देखन्बौँ, *dĕkh'bo, dĕkh'bãũ.*		देखब, देखन्बइ, देखन्बउ, *dekhab, dĕkh'baï, dĕkh'baü.*	देखन्बी *dĕkh'bi.*
2nd	देखन्बँ, देखन्बँ, *dĕkh'bã, dĕkh'bẽ.* देखन्बा, देखन्बे, *dĕkh'bá, dĕkh'be.* देखबन्ही *dĕkhab'hi.*	देखन्बीँ *dĕkh'bĩ.* देखन्बी *dĕkh'bi.*	देखन्बउ *dĕkh'ba.* देखबन्हू, -हूँ, -ऊन, -ह्यो, *dĕkhab'hú, -hũ, -hun, -ho.* देखबन्हीँ, -ह्यिन, *dĕkhab'hĩ, -hin.* देखिह्उ *dĕkhiha.*	देखन्बी, देखन्बू, *dĕkh'bi, dĕkh'bú.*
3rd	देखी *dekhi.* देखत *dekhat.* देखन्तइ, देखन्तउ, *dĕkh'taï, dĕkh'taü.*	देखन्ती *dĕkh'ti.*	देखिहँ *dĕkhihẽ.* देखन्खिन *dĕkh'khin.* देखन्तन *dĕkh'tan.* देखतन्थी, -थिन, -थुन, *dĕkhat'thi, -thin, -thun.* देखथ, देखन्थी, -थिन, -थुन, *dekhath, dĕkh'thi, -thin, -thun.*	देखन्खीन, देखन्खिनी, *dĕkh'khin, dĕkh'khini.* देखन्तिन *dĕkh'tin.* देखतन्थीन, देखतन्थिनी, *dĕkhat'thin, dĕkhat'thini.* देखन्थीन, देखन्थिनी, *dĕkh'thin, dĕkh'thini.*

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 63. (*c*)– Present : '(*If*) *I see* ;' rarely '*I see*,' or '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखूँ *dekhũ.*	देखियौं *děkhiyõ.*	देखी, देखौं, *dekhí, dekhĩ.*	देखियौं *děkhiyõ.*
			देखिअइ, देखिअउ, *děkhiaï, děkhiaü.*	
2nd	देख, देखे, *dekh, dekhe.*		देखउ, देखह, *dekha, dekhah.*	देखी, देखु, *dekhi, dekhú.*
	देखँ, देखँ, *dekhã, dekhẽ.*	देखौं *dekhĩ.*	देखन्हू, देखन्हूँ, देखन्ह, *děkh'hú, děkh'hũ, děkh'hun,* देखन्हो *děkh'ho.*	
	देखइ, देखन्ही, *děkhaï, děkh'hí.*		देखन्हौं, देखन्हिन, *děkh'hĩ, děkh'hin.*	
	देखे *dekhe.*		देखौं, देखिन, *dekhĩ, dekhin.*	
3rd	देखइ, देखउ, *děkhaï, děkhaü.*		देखथ, देखन्थी, देखन्थिन, *dekhath, děkh'thí, děkh'thin.*	देखन्थीन, देखथिनी, *děkh'thin, děkh'thiní.*
			देखन्थू, देखन्थुन, *děkh'thú, děkh'thun.*	
	देखस *dekhas.*		देखन्हौं, देखन्हिन, *děkh'hĩ, děkh'hin.*	देखन्खीन, देखन्खिनी, *děkh'khín, děkh'khiní.*
			देखन्खिन *děkh'khin.*	

§ 64. (*d*)—Preterite : '(*If*) *I had seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखद्दतूँ,* *dĕkhaïtũ.*	देखद्दतियौँ *dĕkhaïtiyõ.*	देखद्दती, देखद्दतौँ, *dĕkhaïtí, dĕkhaïtĺ.* देखद्दतिअद्, देखद्दतिअउ, *dĕkhaïtiaï, dĕkhaïtiaü.*	देखद्दतियौँ *dĕkhaïtiyõ.*
2nd	देखद्दता, देखद्दते, *dĕkhaïtá, dĕkhaïte.*	देखद्दती *dĕkhaïtí.*	देखद्दतउ *dĕkhaïta.*	देखद्दती, देखद्दतू, *dĕkhaïtí, dĕkhaïtú.*
	देखद्दतँ, देखद्दतेँ, *dĕkhaïtã, dĕhkaïtẽ.*	देखद्दतौँ *dĕkhaïtĺ.*	देखद्दतन्हू, देखद्दतन्हूँ, *dĕkhaït'hú, dĕkhaït'hũ,* -ऊन, -न्हो, *-hun, -ho.*	
	देखद्दतन्ही *dĕkhaït'hi.*		देखद्दतन्हौँ, देखद्दतन्हिन, *dĕkhaït'hí, dĕkhaït'hin.*	
3rd	देखद्दत, देखद्दता, *dĕkhaït, dĕkhaïtá.*	देखद्दती *dĕkhaïtí.*	देखद्दतन *dĕkhaïtan.*	देखद्दतिन *dĕkhaïtin.*
	देखद्दतद्, देखद्दतउ, *dĕkhaïtaï, dĕkhaïtaü.*		देखद्दतन्थी, देखद्दतन्थिन, *dĕkhaït'thí, dĕkhaït'thin.*	देखद्दतन्थीन,-थिनी, *dĕkhaït'thín,-thiní.*
	देखद्दतद् हल *dĕkhaïtaï hal.*		देखद्दतन्ही, देखद्दतन्हिन, *dĕkhaït'hí, dĕkhaït'hin.*	
	देखद्दतउ हल *dĕkhaïtaü hal.*		देखद्दतन्खिन *dĕkhaït'khin.*	देखद्दतन्खीन,-खिनी, *dĕkhaït'khín,-khiní.*
			देखन्थी, देखन्थिन, *dĕkh'thí, dĕkh'thin.*	देखन्थीन,-थिनी, *dĕkh'thín,-thiní.*

* Or देखन्तूँ *dĕkh'tũ* or देखितूँ *dĕkhitũ*, and so throughout. As in the third person, so हल *hal* may be added throughout to emphasise the preterite character of the tense.

IMPERATIVE MOOD.

§ 65. (*e.*)—**Present.**—Same as Present Conjunctive.

Precative Forms.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	*Wanting.*	*Wanting.*	*Wanting.*	*Wanting.*
2nd	*Wanting.*	*Wanting.*	देखबन्हू *dĕkhab'hú.* देखिहउ *dĕkhiha.* *or* देखी *dekhí.*	*Wanting.*
3rd	*Wanting.*	*Wanting.*	*Wanting.*	*Wanting.*

(B)—Periphrastic Tenses.

INDICATIVE MOOD.

§ 66. (*f*)—**Present : '*I see.*'**

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखउ* ही†*dekha hí, &c.*	देखउ हियौं *dekha hiyõ.*	देखउ हौं *dekha hĕ̃, &c.*	देखउ हियौं *dekha hiyõ.*
2nd	देखउ हँ *dekha hã̃, &c.*	देखउ हौं *dekha hĕ̃.*	देखउ हउ *dekha ha, &c.*	देखउ ही *dekha hí.*
3rd	देखउ हइ, *dekha haï, &c.*		देखउ हईं *dekha haĩ, &c.*	देखउ हथीन, *&c.* *dekha hathín, &c.*

* For देखउ *dekha*, देखे *dekhĕ* may be written throughout.

† Any other form of the present of the defective auxiliary verb may be used throughout.

§ 67. (*g*)—Indefinite Preterite: '*I saw*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखऽ* हलूँ † *dekha halũ.*		देखऽ हलौं *dekha halĕ.*	
2nd	देखऽ हलँ *dekha halã.*	देखऽ हली *dekha halĕ.*	देखऽ हलऽ *dekha hala.*	देखऽ हली *dekha halĭ.*
3rd	देखऽ हल *dekha hal.*	देखऽ हली *dekha halĭ.*	देखऽ हलन *dekha halan.*	देखऽ हलिन *dekha halin.*

* For देखऽ *dekha*, देखे *dekhĕ* may be written throughout.

† Any other form of the preterite of the defective auxiliary verb may be used instead.

§ 68. (*h*)—Definite Present: '*I am seeing*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखइत *ही † *dĕkhaït hi.*	देखइत हियौं *dĕkhaït hiyŏ*	देखइत हौं *dĕkhaït hĕ.*	देखइत हियौं *dĕkhaït hiyŏ.*
2nd	देखइत हँ *dĕkhaït hã.*	देखइत हौं *dĕkhaït hĕ.*	देखइत हऽ *dĕkhaït ha.*	देखइत ही *dĕkhaït hĭ.*
3rd	देखइत हइ *dĕkhaït haï.*		देखइत हईं *dĕkhaït haĭ.*	देखइत हथीन, *dĕkhaït hathin.*

* देखेत *dekhait* or देखत *dekhat* may be used for देखइत *dĕkhaït* throughout.

† Any other form of the present of the defective auxiliary verb may be used throughout.

§ 69. (*i*)—Imperfect: '*I was seeing*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखइत * हलूँ † *dĕkhaït halũ.*		देखइत हलौं, *dĕkhaït halĩ.*	
2nd	देखइत हलँ *dĕkhaït halã.*	देखइत हलौं *dĕkhaït halĩ.*	देखइत हल० *dĕkhaït hala.*	देखइत हली *dĕkhaït halı̃.*
3rd	देखइत हल, *dĕkhaït hal.*	देखइत हली *dĕkhaït halı̃.*	देखइत हलन *dĕkhaït halan.*	देखइत हलिन *dĕkhaït halin.*

* देखैत *dekhait* or देखत *dekhat* may be used for देखइत *dĕkhaït* throughout.

† Any other form of the preterite of the defective auxiliary verb may be used throughout.

§ 70. (*j*)—Durative Future: '*I shall be seeing*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखइत * होब † *dĕkhaït hob.*		देखइत होब *dĕkhaït hob.*	देखइत होबी *dĕkhaït hobı̃.*
2nd	देखइत होबँ *dĕkhaït hobã.*	देखइत होबौं *dĕkhaït hobĩ.*	देखइत होब० *dĕkhaït hoba.*	देखइत होबी *dĕkhaït hobı̃.*
3rd	देखइत होई *dĕkhaït hoı́.*	देखइत होती *dĕkhaït hotı́.*	देखइत होइहँ *dĕkhaït hoihẽ.*	देखइत होथीन *dĕkhaït hothin.*

* देखैत *dekhait* or देखत *dekhat* may be used for देखइत *dĕkhaït* throughout.

† Any other form of the future of the complete auxiliary verb may be used throughout.

§ 71. (*k*)—Perfect: '*I have seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्लूँ* है† *dĕkh'lũ hai.*		देखन्लौं है *dĕkh'lĭ hai.*	
2nd	देखन्लेँ है *dĕkh'lẽ hai.*	देखन्लीँ है *dĕkh'lĭ hai.*	देखन्लउ है *dĕkh'la hai.*	देखन्ली है *dĕkh'li hai.*
3rd	देखिस है *dekhis hai.*	देखन्ली है *dĕkh'li hai.*	देखन्लन है *dĕkh'lan hai.*	देखन्लिन है *dĕkh'lin hai.*

* Any of the other forms of the preterite may be used throughout.

† Or हइ *haï*, हउ *haü*, ह *ha*, or हँ *hã*, and so throughout.

§ 72. (*l*)—Pluperfect: '*I had seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्लूँ* हल† *dĕkh'lũ hal.*		देखन्लौं हल *dĕkh'lĭ hal.*	
2nd	देखन्लेँ हल *dĕkh'lẽ hal.*	देखन्लीँ हल *dĕkh'lĭ hal.*	देखन्लउ हल *dĕkh'la hal.*	देखन्ली हल *dĕkh'li hal.*
3rd	देखिस हल *dekhis hal.*	देखन्ली हल *dĕkh'li hal.*	देखन्लन हल *dĕkh'lan hal.*	देखन्लिन हल *dĕkh'lin hal.*

* Any of the other forms of the preterite may be used throughout.

† Or हलइ *halaï* or हलउ *halaü*, and so throughout.

§ 73. (*m*)—Future Exact: '*I shall have seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखल्ले होब * *dĕkh'lĕ hob.*		देखल्ले होब *dĕkh'lĕ hob.*	देखल्ले होबी *dĕkh'lĕ hobí.*
2nd	देखल्ले होबँ *dĕkh'lĕ hobã.*	देखल्ले होबीं *dĕkh'lĕ hobí.*	देखल्ले होबऽ *dĕkh'lĕ hoba.*	देखल्ले होबी *dĕkh'lĕ hobí.*
3rd	देखल्ले होइ *dĕkh'lĕ hoí.*	देखल्ले होती *dĕkh'lĕ hotí.*	देखल्ले होइहैं *dĕkh'lĕ hoihẽ.*	देखल्ले होथीन *dĕkh'lĕ hothín.*

* Any other form of the future of the complete auxiliary verb may be used instead throughout.

Conjunctive (Conditional) Mood.

§ 74. (*n*.)—Future Conditional: '(*If*) *I be seeing*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखइत * होऊँ † *dĕkhaït hoũ.*	देखइत होइयौं *dĕkhaït hoïyõ.*	देखइत होइँ *dĕkhaït hoí.*	देखइत होइयौं *dĕkhaït hoiyõ.*
2nd	देखइत होअँ *dĕkhaït hoã.*	देखइत होइँ *dĕkhaït hoí.*	देखइत होअ *dĕkhaït hoa.*	देखइत होइ *dĕkhaït hoí.*
3rd	देखइत होअइ *dĕkhaït hoaï.*		देखइत होइँ *dĕkhaït hoí.*	देखइत होथीन *dĕkhaït hothín.*

* देखैत *dekhait* or देखत *dekhat* may be used for देखइत *dĕkhaït* throughout.

† Any other form of the present of the complete auxiliary verb may be used instead throughout.

§ 75. (*o*)—Durative Present Conditional: '(*If*) *I were seeing*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखइत * होनूँ † *dĕkhaït hotũ.*	देखइत होतियौं *dĕkhaït hŏtiyõ.*	देखइत होतौं *dĕkhaït hotí.*	देखइत होतियौं *dĕkhaït hŏtiyõ.*
2nd	देखइत होतँ *dĕkhaït hotã.*	देखइत होतौं *dĕkhaït hotí.*	देखइत होतऽ *dĕkhaït hota.*	देखइत होती *dĕkhaït hotí.*
3rd	देखइत होत *dĕkhaït hot.*	देखइत होती *dĕkhaït hotí.*	देखइत होतन *dĕkhaït hotan.*	देखइत होतिन *dĕkhaït hotin.*

* देखैत *dekhait* or देखत *dekhat* may be used for देखइत *dĕkhaït* throughout.

† Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

§ 76. (*p*)—Future Exact Conditional: '(*If*) *I hare seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखल्ले होऊँ * *dĕkh'lĕ hoũ.*	देखल्ले होइयौं *dĕkh'lĕ hoiyõ.*	देखल्ले होइँ *dĕkh'lĕ hoí.*	देखल्ले होइयौं *dĕkh'lĕ hoiyõ.*
2nd	देखल्ले होअँ *dĕkh'lĕ hoã.*	देखल्ले होइँ *dĕkh'lĕ hoí.*	देखल्ले होअ *dĕkh'lĕ hoa.*	देखल्ले होइ *dĕkh'lĕ hoí.*
3rd	देखल्ले होअइ *dĕkh'lĕ hoaï.*		देखल्ले होइँ *dĕkh'lĕ hoí.*	देखल्ले होथीन *dĕkh'lĕ hothín.*

* Any other form of the present of the complete auxiliary verb may be used instead throughout.

§ 77. (*q.*)—Preterite Conditional: '*(If) I had seen,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देख॰ले होतूँ * *dĕkh'lĕ hotũ.*	देख॰ले होतियाँ *dĕkh'lĕ hŏtiyõ.*	देख॰ले होतौं *dĕkh'lĕ hotí.*	देख॰ले होतियाँ *dĕkh'lĕ hŏtiyõ.*
2nd	देख॰ले होतँ *dĕkh'lĕ hotã.*	देख॰ले होतौं *dĕkh'lĕ hotí.*	देख॰ले होत *dĕkh'lĕ hota.*	देख॰ले होती *dĕkh'lĕ hotí.*
3rd	देख॰ले होत *dĕkh'lĕ hot.*	देख॰ले होती *dĕkh'lĕ hotí.*	देख॰ले होतन *dĕkh'lĕ hotan.*	देख॰ले होतिन *dĕkh'lĕ hotin.*

* Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

§ 78. Participles.

Adjectival.

	Masculine.	Feminine.	Oblique.
Present, 'seeing'	देखित *dekhit.*	देखिती *dĕkhití.*	देखिते *dĕkhitĕ.*
	देखत *dekhat.*	देख॰ती *dĕkh'tí.*	देख॰ते *dĕkh'tĕ.*
	देखइत *dĕkhaït.*	देखइती *dĕkhaïtí.*	देखइते *dĕkhaïtĕ.*
Past, 'seen'	*a)* देखल *dekhal.*	देख॰ली *dĕkh'lí.*	देख॰ले *dĕkh'lĕ.*
	b) देखल भेल *dekhal bhel.*	देखल भेली *dekhal bhelí.*	

Conjunctive.

'Having seen' . . . . . देख के *dekh kĕ* or देख कर *dekh kar.*

§ 79 Infinitives or Verbal Nouns, *'to see,' 'the act of seeing.'*

Nominative.	Oblique.
देख * *dekh.*	देखे *dekhĕ.*
देखल *dekhal.*	देखन्ना *dĕkh'lá.*
देखब *dekhab.*	*Not used.*†

* This form of the verbal noun is always the same as the root.

† The oblique form of this verbal noun is not used. Judging from analogy of other dialects, we should expect देखन्बा *dĕkh'bá.*

§ 80. Noun of Agency, *'one who sees.'*

Masculine.	Feminine.
देखिनन्हार or देखिनीहार *dĕkhin'hár* or *dĕkhiníhár.*	देखिनन्हारी or देखिनीहारी *dĕkhin'hárí* or *dĕkhiníhárí.*

CHAPTER VII.

THE REGULAR NEUTER VERB.

§ 81. This verb differs from the active verb only in the formation of certain of its past tenses. The three more usual past tenses are here given; the conjugation of the rest of the verb can be learnt from the conjugation of the √ देख *dekh*.

Note that throughout the periphrastic tenses of the neuter verb, in which the past participle occurs, the past participle takes the direct form गिरल *giral*, not the oblique form गिरल्ले *gir'lĕ*, which might be expected: thus हम गिरल होब *ham giral hob*, 'I shall have fallen,' and not हम गिरल्ले होब *ham gir'lĕ hob*, 'I shall have fallen.'

§ 82. √ गिर *gir*, 'fall.'

Past Participle: *Masc.* गिरल *giral*. *Fem.* गिरल्ली *gir'li*, '*fallen.*' *Obl.* गिरल्ले *gir'lĕ*.

INDICATIVE MOOD.

§ 83. (*a*)—Preterite '*I fell*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	गिरल्लूँ *gir'lũ.*		गिरल्ली, गिरल्लीँ, *gir'lí*, *gir'lĩ.* गिरल्लिअइ, गिरल्लिअउ, *gir'liaï*, *gir'liaü.*	
2nd	गिरल्लँ, गिरल्लँ, *gir'lã*, *gir'lẽ.*	गिरल्लीँ *gir'lĩ.*	गिरल्लउ *gir'la.*	गिरल्ली, गिरल्लू, *gir'lí*, *gir'lú.*
	गिरल्ला, गिरल्ले, *gir'lá*, *gir'le.*	गिरल्ली *gir'lí.*	गिरलन्हू,-हूँ,-ऊन,-न्हो, *giral'hú*,-*hũ*,-*hun*,-*ho.*	
	गिरलन्ही *giral'hí.*		गिरलन्हीँ,-न्हिन *giral'hĩ*,-*hin.*	
3rd	गिरल *giral.*	गिरल्ली *gir'lí.*	गिरल्लन *gir'lan.*	गिरल्लिन *gir'lin.*
	गिरल्लइ, गिरल्लउ, *gir'laï*, *gir'laü.*		गिरलन्थी,-थिन,-थुन, *giral'thí*,-*thin*,-*thun.*	गिरलन्थीन,-थिनी *giral'thín*,-*thiní.*
	गिरल्लक *gir'lak.*		गिरलन्हीँ, न्हिन, *giral'hĩ*,-*hin.*	
			गिरलीन्खिन *giral'khin.*	गिरलन्खीन,-खिनी, *ral'khin*,-*khiní.*

§ 84. (*k*)—Perfect: '*I have fallen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	गिरन्लूँ* है *girlũ hai.*		गिरन्लीं है *gir'lĩ hai.*	
2nd	गिरन्ला है *girlá hal.*	गिरन्लीं है *gir'lĩ hai.*	गिरन्लऽ है *gir'la hai.*	गिरन्ली है *gir'li hai.*
3rd	गिरल है *giral hai.*	गिरन्ली है *gir'li hai.*	गिरन्लन है *gir'lan hai.*	गिरन्लिन है *gir'lin hai.*

* Any of the other forms of the preterite may be used throughout.

† Or छद् *haï*, &c., throughout, as in the conjugation of √ देख *dekh*.

§ 85. (*l*)—Pluperfect: '*I had fallen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	गिरन्लूँ* छल *gir'lũ hal.*	गिरन्लूँ छली *gir'lũ halí.*	गिरन्लीं छल *gir'lĩ hal.*	गिरन्लीं छली *gir'lĩ halí.*
2nd	गिरन्ला छल *gir'lá hal.*	गिरन्लीं छली *gir'lĩ halí.*	गिरन्लऽ छल *gir'la hal.*	गिरन्ली छली *gir'lí halí.*
3rd	गिरल छल *giral hal.*	गिरन्ली छली *gir'lí halí.*	गिरन्लन छल *gir'lan hal.*	गिरन्लिन छली *gir'lin halí.*

* Any of the other forms of the preterite may be used throughout.

CHAPTER VIII.

VOCALIC ROOTS.

§ 86. Many verbs have roots ending in vowels, and the junction of the root with the termination frequently causes some slight apparent irregularity.

For this reason the following examples are given of the conjugation of verbs having roots ending in vowels. They are here conjugated in the masculine gender, and through the four radical and participial tenses. From these the periphrastic tenses can easily be formed. It has not been thought necessary to give the conjugation in full for each person.

With regard to the shortening of the root vowel, see General Introduction, § 36.

§ 87. Example of a verb whose root ends in खा *á*:—

The conjugation of these verbs should be carefully studied, as a large class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel between the root and the ल *l* of the termination: thus ख* + इ + ऊँ *kha* + *i* + *lú*, 'I ate,' where इ *i* is the junction vowel; and प* + उ + ऊँ *pa* + *u* + *lú*, 'I got,' where उ *u* is the junction vowel.

The following rules show when इ *i* and when उ *u* is the junction vowel:—

1) All active (including causal) verbs take उ *u*; thus पउलूँ* *paúlú*, 'I got;' चढ़उलूँ *charhaúlú*, 'I caused to ascend.'

Exception.—The root √ खा *khá*,* 'eat,' always takes इ *i*: thus खइलूँ *khaílú*, 'I ate.'

* With regard to the shortening of the root vowel, see General Introduction, § 36.

2) ALL neuter verbs take इ *i*: thus अघइलुँ *aghaïlũ*, 'I was satiated;' अइलुँ *aïlũ*, 'I came.'

Exception.—The √ गा *gá*, 'sing,' always takes उ *u*: thus गउलुँ, 'I sang.'

It is usual to add the letter व *w* to the end of all roots which take उ *u*, in order to distinguish them from those which take the letter इ *i*: thus √ पाव *paw*, √ गाव *gaw*, &c., which take उ *u*; but √ अघा *aghá*, √ आ *á*, &c. which take इ *i*.

All verbs which take a उ *u* in the preterite indicative insert a व *w* in the past participle; and similarly all verbs which take इ *i*, insert a य *y* in the past participle and in that form of the 3rd singular preterite which is the same as the past participle.

The following examples will make the above remarks clear.

Root.	Past Participle.	1st Singular Pres. Ind.	2nd Pret. Ind.		3rd Pret. Ind.	
			Singular.	Plural.	Singular.	Plural.
पाव *páw*, 'obtain' (active).	पावल *páwal.*	पउलुँ *paülü.*	पउले *paüle.*	पउलऽ *paüla.*	पउलन्कर *paül'kaï.*	पउलन्कथी *paül'kathi.*
बजाव *bajáw*, 'cause to speak' (active).	बजावल *bajáwal.*	बजउलुँ *bajaülü.*	बजउले *bajaüle.*	बजउलऽ *bajaüla.*	बजउलन्कर *bajaül'kaï.*	बजउलन्कथी *bajaül'kathi.*
चढ़ाव *charháw*, 'cause to ascend' (active).	चढ़ावल *charháwal.*	चढ़उलुँ *charhaülü.*	चढ़उले *charhaüle.*	चढ़उलऽ *charhaüla.*	चढ़उलन्कर *charhaül'kaï.*	चढ़उलन्कथी *charhaül'kathi.*
गाव *gáw*, 'sing' (neuter).	गावल *gáwal.*	गउलुँ *gaülü.*	गउला *gaülá.*	गउलऽ *gaüla.*	गावल *gáwal.*	गउलन्थी *gaül'thi.*
खा *khá*, 'eat' (active).	खायल *kháyal.*	खइलुँ *khaïlü.*	खइले *khaïle.*	खइलऽ *khaïla.*	खइलन्कर *khaïl'kaï.*	खइलन्कथी *khaïl'kathi.*
अघा *aghá*, 'be satiated' (neuter).	अघायल *agháyal.*	अघइलुँ *aghaïlü.*	अघइला *aghaïlá.*	अघइलऽ *aghaïla.*	अघायल *agháyal.*	अघइलन्थी *aghaïl'thi.*
घबड़ा *ghab'rá*, 'be confused' (neuter).	घबड़ायल *ghab'ráyal.*	घबड़इलुँ *ghab'raïlü.*	घबड़इला *ghab'raïlá.*	घबड़इलऽ *ghab'raïla.*	घबड़ायल *ghab'ráyal.*	घबड़इलन्थी *ghab'raïl'thi.*
हड़बड़ा *har'bará*, 'be flurried' (neuter).	हड़बड़ायल *har'baráyal.*	हड़बड़इलुँ *har'baraïlü.*	हड़बड़इला *har'baraïlá.*	हड़बड़इलऽ *har'baraïla.*	हड़बड़ायल *har'baráyal.*	हड़बड़इलन्थी *har'baraïl'thi.*
आ *á*, 'come' (neuter).	आयल *áyal.*	अइलुँ *aïlü.*	अइला *aïlá.*	अइलऽ *aïla.*	आएल *áël.*	अइलन्थी *aïl'thí.*

NOTE.—In all the above the vowels अउ *aü* may be contracted into औ *au* and अइ *aï* into ऐ *ai*: thus पौलुँ *paulü*, बजौलुँ *bajaulü*, खैलुँ *khailü*, अघैलुँ *aghailü*.

The easiest way of remembering these changes is to note the form of the past participle of each verb; and then, as explained in General Introduction, § 37, the व *wa* or य *ya* is weakened in certain cases to उ *u* and इ *i* respectively.

It must, however, be noted that even in active verbs there is a tendency to substitute य *ya* for व *wa*, so that we sometimes find forms like पइलूँ *païlũ* instead of पउलूँ *païlũ*. This tendency is most marked in the east of the district; and in the adjoining Maithil-Mágadhí of South Munger (Monghyr) we find that it has become the rule and not the exception, and that the junction vowel उ *u* never occurs, but only forms like पइलूँ *païlũ*, बजइलूँ *bajaïlũ*, चढ़इलूँ *chaṛhaïlũ*, &c.

88. Many people write ए *ĕ* instead of इ *i*: thus आएलूँ *aĕlũ* instead of आइलूँ *aïlũ*. The word for 'he came' is always आएल *áĕl*, and never आइल *áil*. See § 96.

Many people also write ए *ĕ* instead of य *ya*, and ओ *ŏ* instead of व *wa*, in the past participle. Thus, it is quite common to find the words in the second column of the opposite table spelt पाओल *páŏl*, बजाओल *bajáŏl*, चढ़ाओल *chaṛháŏl*, गाओल *gáŏl*, खाएल *kháĕl*, अघाएल *agháĕl*, घबड़ाएल *ghab'ráĕl*, हड़बड़ाएल *haṛ'baṛáĕl*, and आएल *áĕl*.

§ 89. √ पा *pá*, 'get.'

INFINITIVE (1ST FORM): पा *pá*; obl पाए *páĕ*, पावे *pắwĕ*, पावऽ *páwa*, or पा *pá*.
„ (2ND FORM): पावल *páwal*; obl. पउला *paülá*. (See General Introduction, § 37.)
„ (3RD FORM): पाअब *páab*, पाएब *páĕb*, *or* पायब *páyab*, 'to get.'

INDICATIVE MOOD.

Person.	PRETERITE. (See remarks above.)		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पउलूँ (or पइलूँ) *paülū́* (*païlū́*.)	पउलीँ or पौलीँ *paülī́*, *paulī́*.	पाएब or पायब *páĕb*, *páyab*.	
2nd	पउले or पौले, *paüle*, *paule*.	पउलऽ or पौलऽ *paüla*, *paula*.	पइब *païbe*, पाबे *pábe*.	पइबऽ or पाबऽ *païba*, *pába*.
3rd	पाइस or *páis*. पउलक *paülak* or पौलक *paulak*.	पउलन or पौलन *paülan*, *paulan*.	पाई *páí*.	पइहेँ *païhẽ*.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पाऊ *páú*.	पाइँ or पावीँ *páī́*, *pávī́*.	पइतूँ* or पउतूँ *païtū́*, *paütū́*.	पइतीँ *païtī́*.
2nd	पावँ *páwã*.	पावऽ *páva*.	पइता *païtá*.	पइतऽ *païta*.
3rd	पावै *pávai*.	पावीँ *pávī́*, पावथ or पाथ *pávath*, *páth*.	पाइत *páït*.	पइतन *païtan*.

* पउत *paüt* or पौत *paut* may be substituted for पइत *paït* throughout.

90. Example of a verb whose root ends in ई *i*:—

√ पी *pi*, 'drink.'

Infinitive: पीअब *piab*, 'to drink.'

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीऊँ * *pilũ.*	पीलीं *pilí.*	पीअब *piab.*	
2nd	पीबे *pile.*	पीलऽ *pila.*	पीबे *pibe.*	पीबऽ *piba.*
3rd	पीहिस or पीलक *pihis,* *pilak.*	पीलन *pilan.*	पीही *pihi* or पी *pi.*	पिहिहिँ or पीहैँ *pihihẽ* or *pihẽ.*

* Or पिह्नऊँ *pih'lũ*, and so throughout.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीऊँ *pihũ.*	पीहीं *pihí.*	पिन्हनूँ * *pih'tũ.*	पिहन्तीं *pih'tí.*
2nd	पीअँ *piã.*	पीअ *pia.*	पिहन्ता *pih'tá.*	पिहन्तऽ *pih'ta.*
3rd	पीऐ *piai.*	पीहीं *pihí.*	पीहित *pihit.*	पिहन्तन *pih'tan.*

* Or पिहितूँ *pihitũ* or पीतूँ *pítũ*, and so on throughout.

§ 91. Example of a verb whose root ends in च :—

√ चू *chú*, 'drip.'

Infinitive: चूअब *chúab*, 'to drip.'

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूलूँ *chúlũ.*	चूलीं *chúlĩ.*	चूअब *chúab.*	
2nd	चूला *chúlá.*	चूलउ *chúla.*	चूबे *chúbe.*	चूबउ *chúba.*
3rd	चूअल *chúal.*	चूलन *chúlan.*	चूई *chúi.*	चूइहँ *chúihẽ.*

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूअँ *chúã.*	चूईं *chúĩ.*	चूतूँ * *chútũ.*	चूतीं *chútĩ.*
2nd	चूअँ *chúã.*	चूअ *chúa.*	चूता *chútá.*	चूतउ *chúta.*
3rd	चूऐ *chúai.*	चूईं *chúĩ.*	चूइत *chúit.*	चूतन *chútan.*

* Or चूइतूँ *chúitũ*, and so on throughout.

§ § 92. Example of a verb whose root ends in ओ *o*:—

√ रो *ro*, 'weep.'

Infinitive: रोअब *roab*, 'to weep.'

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोलूँ * *rolũ.*	रोलीं *rolĩ.*	रोअब † *roab.*	
2nd	रोला *rolá.*	रोलउ *rola.*	रोबे *robe.*	रोबउ *roba.*
3rd	रोअल *roal.*	रोलन *rolan.*	रोई *roí.*	रोइहैं *roihẽ.*

* Or रोअलूँ *roalũ* or रोइलूँ *roilũ*, and so throughout.

† Or रोइब *roib*, रोएब *roëb*, or रोब *rob*, and so throughout the first and second persons.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोऊँ *roũ.*	रोईं *roĩ.*	रोतूँ * *rotũ.*	रोतीं *rotĩ.*
2nd	रोअँ *roã.*	रोअ *roa.*	रोता *rotá.*	रोतउ *rota.*
3rd	रोऐ *roai.*	रोएँ *roí.*	रोअत *roat.*	रोतन *rotan.*

* Or रोइतूँ *roïtũ* or रोअतूँ *ṛatũ*, and so on throughout.

For further examples of verbs of this class, see conjugation of √ हो *ho*, § 53 & ff.

CHAPTER IX.

IRREGULAR VERBS.

§ 93. The following verbs are irregular only in their preterite tense indicative:— √ कर *kar*, 'do;' √ धर *dhar*, 'seize' or 'place;' √ मर *mar*, 'die;' √ हो *ho*, 'become;' and √ जा *já*, 'go.' Their conjugation is therefore given in that tense only.

The conjugation of √ हो *ho* has been already given in § 53 and ff., and is not given here.

Besides, the irregular forms √ कर *kar*, √ धर *dhar*, and √ मर *mar*, have each a regular form of the preterite indicative, which is also given.

The verbs √ दे *de*, 'give,' and √ ले *le*, 'take,' are also somewhat irregular in all the tenses, especially the preterite indicative and present conditional. The verb √ दे *de* is therefore given conjugated throughout the four radical and participial tenses. The verb √ ले *le* is conjugated precisely like the verb √ दे *de*.

§ 94. √ कर *kar*, 'do.'

Infinitive: करब *karab*, 'to do.'

INDICATIVE MOOD.

Person.	PRETERITE, Form I.		PRETERITE, Form II.	
	Singular.	Plural.	Singular.	Plural.
1st	करऽलूँ *kar'lû.*	करऽलीं *kar'lî.*	कइलूँ * *kaïlû.*	कइलीं *kaïlî.*
2nd	करऽले *kar'le.*	करऽल *kar'la.*	कइले *kaïle.*	कइल *kaïla.*
3rd	करऽलक *kar'lak.*	करऽलन *kar'lan.*	कइलक *kaïlak.*	कइलन *kaïlan.*

* Or कैलूँ *kailû*, and so on throughout all forms. Similarly is conjugated the root √ धर *dhar*, 'place,' 'seize,' the letter ध *dha* being substituted for the letter क *ka*.

§ 95. √ मर *mar*, 'die.'

INDICATIVE MOOD.

Person.	PRETERITE, Form I.		PRETERITE, Form II.	
	Singular.	Plural.	Singular.	Plural.
1st	मरऽलूँ *mar'lū́.*	मरऽलीँ *mar'lī́.*	मुइलूँ *muïlū́.**	मुइलीँ *muïlī́.*
2nd	मरऽला *mar'lá.*	मरऽलऽ *mar'la.*	मुइला *muïlá.*	मुइलऽ *muïla.*
3rd	मरल *maral.*	मरऽलन *mar'-[lan.*	मुअल *mual.*	मुइलन *muïlan.*

* Or मुलूँ *múlū́*, and so throughout.

§ 96. √ जा *já*, 'go.'

This root is conjugated like √ पा *pá* in all tenses but the preterite indicative, which is therefore here given. With it is given the same tense of √ आ *á*, 'come,' for the sake of comparison.

Person.	√ आ *á*, PRETERITE INDICATIVE.		√ जा *já*, PRETERITE INDICATIVE.	
	Singular.	Plural.	Singular.	Plural.
1st	अइलूँ * *aïlū́.*	अइलीँ *aïlī́.*	गेलूँ *gelū́.*	गेलीँ *gelī́.*
2nd	अइला *aïlá.*	अइलऽ *aïla.*	गेला *gelá.*	गेलऽ *gela.*
3rd	आएल or अइलइ *áĕl* or *aïlaï.*	अइलन *aïlan.*	गेल *gel.*	गेलन *gelan.*

* Or ऐलूँ *ailū́* or अएलूँ *aẽlū́*, and so on throughout, except in third singular, which makes only आएल *aĕl*; but other forms are अएलइ *aĕlaï*, अइलइ *aïlaï*, or ऐलइ *ailaï.* (See § 88.)

§ 97. √ दे *de*, 'give.

Infinitive: देब *deb*, 'to give.'

Obl. form of 1*st variety of verbal noun:* दे *de*, देवे *dewĕ*, *or* देअ *dea.*

INDICATIVE MOOD.

Present: हम दे ही *ham de hí*, *&c.*

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	देलूँ* *delû.*	देलौं *delí.*	देब *deb.*	
2nd	देले *dele.*	देलह *dela.*	देबे *debe.*	देबह *deba.*
3rd	देलक or दीहिस *delak*, *díhis.*	देलन *delan.*	दीही *díhí.*	दिहिहँ or दीहँ *dihihē* or *díhē.*

* Or दिह्लूँ *dih'lû*, and so on throughout.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	दीजँ *diû.*	दीं, दिहौं *dí*, *dihí.*	देतूँ* *detû.*	देती *detí.*
2nd	दँ *dã* or दे *de.*	दह or देह *da*, *dehú.*	देता *detá.*	देतह *deta.*
3rd	देइ *dei* or दे *de.*	देइँ or देथ *deí*, *deth.*	देत *det.*	देतन *detan.*

* Or दिह्तूँ *dih'tû* or दिहितूँ *dihitû*, and so on throughout.

PRECATIVE, दीह *díha*, दीही *díhí.*

Similarly is conjugated the √ ले *le*, 'take', the letter ल *la* being substituted for the letter द *da* throughout.

CHAPTER X.

THE PASSIVE VERB.

§ 98. The passive verb is formed by conjugating the verbal noun ending in ਅਲ *al* with the verb ਜਾਇਬ *jáëb*, 'to go:' thus ਦੇਖਲ ਜਾਇਬ *dekhal jáëb*, 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb ਜਾਇਬ *jáëb* being conjugated. Thus—

ਹਮ ਦੇਖਲ ਜਾ ਹੀ *ham dekhal já hí*, 'I am seen.' (*Masc.*)

ਹਮ ਦੇਖਲ ਜਾ ਹਿਯੋਂ *ham dekhal já hiyõ*, 'I am seen.' (*Fem.*)

ਹਮ ਸਬ ਦੇਖਲ ਗੇਲੀਂ *ham sab dekhal gelí*, 'we were seen.'

ਉ ਸਬ ਦੇਖਲ ਗੇਲਨ *ú sab dekhal gelan*, 'they were seen.'

§ 99. This verbal noun in ਅਲ *al* must be carefully distinguished from the past participle having the same termination. The former even in irregular verbs is sometimes quite regular, while the latter is in them almost always irregular.

Thus the verbal noun of ਜਾਇਬ *jáëb* is ਜਾਯਲ *jáyal* or ਜਾਵਲ *jával*, but the past participle is ਗੇਲ *gel*. In other irregular verbs, however, such as ਕਰਬ *karab*, 'to do,' the verbal noun, like the past participle, may be either regular or irregular: thus ਕਇਲ *kaïl* or ਕਰਲ *karal*, like the past participle. Hence the passive voice of ਜਾਇਬ *jáëb*, 'to go,' used impersonally, is ਜਾਯਲ ਜਾਇਬ *jáyal jáëb* or ਜਾਵਲ ਜਾਇਬ *jáwal jáëb*: e.g. ਜਾਯਲ ਜਾ ਹੈ *jáyal já hai*, 'it is gone,' *itum est;* similarly ਉ ਕਇਲ ਗੇਲਇ *ú kaïl gëlaï* or ਕਰਲ ਗੇਲਇ *karal gëlaï*, 'that was done.'

§ 100. Another common form of the passive is made by adding to the direct form of the first variety of the verbal noun (which is the same in form as the root) the verb ਪੜਬ *paṛab*, 'to fall;' the whole then forms an intensive compound. (See § 114.)

Examples of this form are—

ਕੁਛੁ ਕੁਛੁ ਜਾਨ ਪੜ ਹਇ *kuchhu kuchhu ján paṛa haï*, 'a little is evident,' *i.e.* 'it is slightly apparent.'

एकन्रा से ई बूझ पड़ठ हइ *ĕk'rá se í bújh paṛa haï*, 'from this, this is understood.

कुछु उमन्ड़ल नठ देख पड़ठ हइ *kuchhu um'ṛal na dekh paṛa haï*, 'it is not seen to be at all increased in size.'

The Potential Passive Voice.

§ 101. This voice, mentioned by Hœrnle in his Gauḍian Grammar, does not exist, so far as I am aware, in Mágadhí.

The Periphrastic Passive Voice.

§ 102. A very common kind of passive voice is formed by placing the verb √ आ *á* after the shortest form of a verbal noun in the locative case: thus देखे मेँ आएब *dekhĕ mẽ áĕb*, 'the coming into seeing,' *i.e.* 'to be seen.' The person by whom the action is done is put in the oblique genitive form of the noun or pronoun when there is one: thus तोँ हमन्रा देखे मेँ ऐला *tõ ham'rá dekhĕ mẽ ailá*, 'you came into my seeing,' 'you were seen by me.' The following example shows a verb in this voice conjugated in the preterite indicative masculine:—

	Singular.	Plural.
1.	देखे मेँ ऐलूँ *dekhĕ mẽ ailũ.*	देखे मेँ ऐलीँ *dekhĕ mẽ ailí.*
2.	देखे मेँ ऐला *dĕkhĕ mẽ ailá.*	देखे मेँ ऐलठ *dekhĕ mẽ aila.*
3.	देखे मेँ आएल *dekhĕ mẽ áĕl.*	देखे मेँ ऐलन *dekhĕ mẽ ailan.*

EXAMPLE.—हमनी तोहन्रा देखे मेँ ऐलीँ *hamaní tõh'rá dekhĕ mẽ ailí*, 'we were seen by you.'

CHAPTER XI.

CAUSAL VERBS.

§ 103. A causal verb is formed by adding आव *áw* or आय *áy* to the root of the simple verb, and a double causal by adding वाव *wáw* or वाय *wáy*. The stems thus formed are conjugated exactly like verbs whose roots end in आ *á*. (See § 87). The long vowel of आव *áw* or आय *áy* and वाव *wáw* or वाय *wáy* is, as usual, liable to be shortened in the antepenultimate (see General Introduction, § 36); and if the व *wa* or य *ya* is followed by the neutral vowel, it becomes उ *u* or इ *i* respectively (see General Introduction, § 37), which, with a preceding अ *a* (see General Introduction, § 35), may be written औ *au* or ऐ *ai* respectively.

Thus, taking the simple verb √ उठ *uṭh*, 'rise,' and using the affixes आव *áw* and वाव *wáw*, the first plural definite present indicative of its causal would be regularly उठावैत हौं *uṭháwait hí*. But the first plural preterite would be उठवल्हौं *uṭhaw'lí*, which (as व *wa* is followed by the neutral vowel) becomes (General Introduction, § 37) उठउल्हौं *uṭhaülí* or उठौल्हौं *uṭhaulí*. Again for the double causal the forms would be उठन्वावैत हौं *uṭh'wáwait hí* and उठन्वउल्हौं *uṭh'waülí*, or उठठन्वौल्हौं *uṭh'waūlí*.

Similarly, if we use the affixes आय *áy* and वाय *wáy*, we get in the present definite उठायैत हौं *uṭháyait hí* and उठन्वायैत हौं *uṭh'wáyait hí*, and in the preterite उठइल्हौं *uṭhaïlí* or उठैल्हौं *uṭhailí* and उठन्वइल्हौं *uṭh'waïlí* or उठन्वैल्हौं *uṭh'wailí*.

The following are examples of the regular formation of causals and double causals. It may be remarked that the forms containing व *wa* are the usual ones. (See § 87). Only the forms in व *wa* are given below; the forms in य *ya* can be formed by substituting a final य *y* for a final व *w*:—

Simple Verb.	Causal.	Double Causal.
√ उठ *uṭh*, 'rise.'	उठाव *uṭháw*, 'raise.'	उठन्वाव *uṭh'wáw*, 'cause [to raise.'
√ छिप *chhip*, 'be hidden.'	छिपाव *chhipáw*, 'hide.'	छिपन्वाव *chhip'wáw*, 'cause [to hide.'
√ लुक *luk*, 'be hidden.'	लुकाव *lukáw*, 'hide.'	लुकन्वाव *luk'wáw*, 'cause [to hide.

Simple Verb.	Causal.	Double Causal.
√ पक *pak*, 'be cooked.'	पकाव *pakáw*, 'cook.'	पकन्वाव *pak'wáw*, 'cause [to cook.'
√ मिल *mil*, 'meet.'	मिलाव *miláw*, 'mix.'	मिलन्वाव *mil'wáw*, ['cause to mix.'
√ सुन *sun*, 'hear.'	सुनाव *sunáw*, 'tell.'	सुनन्वाव *sun'wáw*, 'cause [to tell.'
√ कह *kah*, 'say.'	कहाव *kaháw*, 'cause [to speak.'	कहन्वाव *kah'wáw*, 'cause [to cause to speak.'
√ घुर *ghur*, 'be turned.'	घुराव *ghuráw*, 'turn.'	घुरन्वाव *ghur'wáw*, 'cause [to turn.'

§ 104. If the simple root contains a long vowel it is shortened, viz. आ *á* to अ *a*, ई *í* to इ *i*, ऊ *ú* to उ *u*, ए *e* to ऍ *ĕ*, ओ *o* to ऑ *ŏ*, ऐ *ai* to ऍ *ăĭ*, and औ *au* to ऑ *ăŭ*.

Similarly, if a root ends in a double consonant, it is made single: thus—

√ जाग *jág*, 'be awake.'	जगाव *jagáw*, 'awaken.'	जगन्वाव *jag'wáw*, 'cause [to awake.'
√ जीत *jít*, 'conquer.'	जिताव *jitáw*, 'cause to. [conquer.'	जितन्वाव *jit'wáw*, 'cause [to cause to conquer.'
√ सीख *sikh*, 'learn.'	सिखाव *sikháw*, 'teach.'	सिखन्वाव *sikh'wáw*, 'cause [to teach.'
√ पी *pi*, 'drink.'	पिआव *piáw*, 'cause to [drink.'	पिअन्वाव *piaw'wáw*, 'cause [to cause to drink.'
√ भींज* *bhíj*, 'be wet.'	भिंजाव *bhíjáw*, 'moisten.'	भिंजन्वाव *bhíj'wáw*, ['cause to moisten.'
√ घूम *ghúm*, 'be turned.'	घुमाव *ghumáw*, 'turn.'	घुमन्वाव *ghum'wáw*, 'cause [to turn.'
√ सूत *sút*, 'sleep.'	सुताव *sutáw*, 'put to [sleep.'	सुतन्वाव *sut'wáw*, 'cause [to put to sleep.'
√ बूड़ *búṛ*, 'sink.'	बुड़ाव *buṛáw*, 'immerse.'	बुड़न्वाव *buṛ'wáw*, 'cause [to immerse.'

* See General Introduction, § 28.

Simple Verb.	Causal.	Double Causal.
√ देख *dekh*, 'see.'	देखाव *dĕkháw*, 'show.'	देखन्वाव *dĕkh'wáw*, 'cause [to show.'
√ पैर *pair*, 'swim.'	पैराव *păráw*, 'cause to [swim.'	पैरन्वाव *păr'wáw*, 'cause [to cause to swim.'
√ बैठ *baiṭh*, 'sit.'	बैठाव *băṭháw*, 'seat.'	बैठन्वाव *băṭh'wáw*, 'cause [to sit.'
√ दौड़ *dauṛ*, 'run.'	दौड़ाव *dăuṛáw*, 'cause [to run.'	दौड़न्वाव *dăuṛ'wáw*, ['cause to cause to run.'
√ लुक *lukk*, 'be hidden.'	लुकाव *lukáw*, 'hide.'	लुकन्वाव *luk'wáw*, 'cause [to hide.'

Note in connection with the above:—

Simple Verb.	Causal.
√ कह *kah*, 'speak.'	कहन्लाव *kah'láw*, also regular.
√ खा *khá*, 'eat.'	खिआव *khiáw* or खिलाव *khiláw*, also regular.
√ पी *pí*, 'drink.'	पिलाव *piláw*, also regular.
√ देख *dekh*, 'see.'	देखन्लाव *dĕkh'láw*, also regular.
√ सीख *síkh*, 'teach.'	सिखन्लाव *sikh'láw*, also regular.

§ 105. Some primitive neuter verbs, having a monosyllabic root enclosing a short vowel, form the first causal by simply lengthening that vowel. The double causal is formed in the usual way, *e.g.*—

Simple Verb.	Causal.
√ कट *kaṭ*, 'be cut.'	काट *káṭ*, 'cut.'
√ बंध *bandh*, 'be tied.'	बाँध * *bắdh*, 'tie.'
√ लद् *lad*, 'be loaded.'	लाद् *lád*, 'load.'
√ खिंच *khiṅch*, 'be dragged.'	खाँच * *khích*, 'drag.'

§ 106. Sometimes a cognate diphthong is substituted for the long vowel, *e.g.*—

खुल *khul*, 'be open.'	खोल *khol*, 'open.'
घुल *ghul*, 'melt' (*neut.*)	घोल *ghol*, 'melt' (*act.*)

* When the vowel is lengthened *anuswár* becomes *anunásik*. (Compare General Introduction, § 28.)

§ 107. The verb √ निकस *nikas* or निकल *nikal*, 'come out,' makes its causal निकास *nikás* or निकाल *nikál*, 'take out,' on the analogy of the above. So also √ पसर *pasar*, 'be scattered,' makes पसार *pasár*, 'scatter,' 'extend,' √ ससर *sasar*, 'slip,' ससार *sasár*, 'cause to slip,' √ उपर *upar*, 'be rooted up,' उपार *upár* 'root up,' and √ उखर *ukhar*, 'be rooted up,' उखार *ukhár*.

§ 108. The following are irregular :—

Simple Verb.	Causal.	Double Causal.
√ अट *aṭ*, 'be stopped.'	अाड़ *áṛ*, 'stop.'	अड़ाव *aṛáw*.
√ फट *phaṭ*, 'be torn.'	फाड़ *phár*, 'tear.'	फड़ाव *phaṛáw*.
√ छुट *chhuṭ*, 'be sepa-[rated.'	छोड़ *chhoṛ* or छाड़ *chhár*, ['separate.'	छोड़ाव *chhŏṛáw*.
√ जुट *juṭ*, 'be joined.'	जोड़ *joṛ*, 'join.'	जोड़ाव *jŏṛáw*.
√ टुट *ṭuṭ*, 'be broken.'	तोड़ *toṛ*, or तोर *tor*, ['break.'	तोड़ाव *tŏṛáw* or तोराव [*tŏráw*.
√ फुट *phuṭ*, 'be burst.'	फोड़ *phoṛ*, 'burst.'	फोड़ाव *phŏṛáw*.
√ बिक *bik*, 'be sold.'	बेँच *bēch*, 'sell.'	बेँचाव *bĕcháw*.
√ रह *rah*, 'remain.'	राख *rákh*, 'place.'	रखाव *rakháw*.
√ भीग *bhíg*, 'be wet.'	भिँगो *bhīgo*, 'wet.'	भिँगन्वाव *bhīg'wáw*.
√ डूब *ḍúb*, 'sink.'	डुबो *ḍubo*, 'immerse.'	डुबन्वाव *ḍub'wáw*.

CHAPTER XII.

COMPOUND VERBS.

§ 109. Compound verbs are either intensives, potentials, completives, frequentatives, desideratives, continuatives, staticals, inceptives, permissives, or acquisitives.

§ 110. Compound verbs may be classed as—(1) those formed with the verbal noun, and (2) those formed with the participles.

(1) Those formed with the verbal noun are—

a) Intensives.	*e*) Desideratives.
b) Potentials.	*f*) Inceptives.
c) Completives.	*g*) Permissives.
d) Frequentatives.	*h*) Acquisitives.

(2) Those formed with the participles—

a) Continuatives.	*b*) Staticals.

Class I.—Compounds formed with the Verbal Noun.*

§ 111. There are three varieties of the verbal noun—

a) In अ *a* (silent), oblique form, ए *ĕ*; as देख *dekh*, obl. देखे *dekhĕ*.

b) In अल *al*, oblique form, ला *'lá*; as देखल *dekhal*, obl. देखला *dĕkh'lá*.

c) In अब *ab*, oblique form *wanting*; as देखब *dekhab*, obl. *wanting*.

The direct first form is always the same as the root.

Compound verbs are either formed with the direct form of the first or second variety of the verbal noun, or with the oblique form of the first variety.

* Much of the succeeding matter is based on Kellogg's Hindí Grammar.

§ 112. *Intensives, Potentials,* and *Completives,* are always formed with the direct form of the first variety; *Frequentatives* are always formed with the direct form of the second variety; and *Desideratives* are generally so. *Inceptives, Permissives,* and *Acquisitives,* are always formed with the oblique form of the first variety.

113. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is annexed. Examples are—

फेँकब *phēkab*, 'to throw.'	फेँक देब *phēk deb*, 'to throw away.'
तोरब *torab*, 'to break.'	तोर डालब *tor ḍálab*, 'to break in pieces.'
बनब *banab*, 'to be made.'	बन आएब *ban áëb* or बन जाएब *ban jáëb*, ['to be completed.'
खाएब *kháëb*, 'to eat.'	खा जाएब *khá jáëb*, 'to eat up.'
बोलब *bolab*, 'to speak.'	बोल उठब *bol uṭhab*, 'to speak suddenly.'
काटब *káṭab*, 'to cut.'	काट लेब *káṭ leb*, 'to cut for oneself.'
राखब *rákhab*, 'to place.'	राख लेब *rákh leb*, 'to lay by.'

§ 114. The auxiliary verbs usually employed to form intensives are—

देब *deb*, 'to give,'	implying	*intensity.*
डालब *ḍálab*, 'to throw,'	„	*violence.*
आएब *áëb*, 'to come,' / जाएब *jáëb*, 'to go,'	„	*completion.*
पड़ब *paṛab* or परब *parab*, 'to fall,'	„	*chance.*
उठब *uṭhab*, 'to rise,'	„	*suddenness.*
लेब *leb*, 'to take,'	„	*reflexiveness.*

पड़ब *paṛab* is also used in intensive compounds to form passives of transitive verbs. (See § 100.)

§ 115. *Potentials* are formed by adding to the same form of the verbal noun of any verb the verb सकब *sakab*, 'to be able,' which may then be conjugated throughout. Examples are—

बोल सकब *bol sakab*, 'to be able to speak.'

ऊ दौड़ सकऽ हए *ú daur saka haï*, 'he can run.'

हम जा सकब *ham já sakab*, 'I shall be able to go.'

ऊ सब आ सकऽ हलन्थिन *ú sab á saka hal'thin*, 'they were able to come.'

हम नऽ जा सकऽ ही *ham na já saka hí*, 'I cannot go.'

§ 116. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकब *chukab*, which may then be conjugated throughout. This compound denotes the *completion* of the act denoted by the primary member of the compound. Examples are—

ऊ खा चुकल *ú khá chukal*, 'he has done eating.'

जब ऊ खा चुकी *jab ú kha chukí*, 'when he shall have eaten.'

ऊ तो जा चुकल है *ú to já chukal hai*, 'he is indeed already gone.'

§ 117. *Frequentatives* are formed by affixing to the direct form of the second variety of the verbal noun of any verb the verb करब *karab*, which may then be used in any tense. Examples are—

आवल करऽ *áwal kara*, 'come often.'

ऊ कहल करे है *ú kahal karĕ hai*, 'he is in the habit of saying.'

हम सास्त्र के पढ़ल करऽ ही *ham sástr ke parhal kara hí*, 'I am in the habit of reading the shástras.'

तोँ हमर बात मानल करऽ *tõ hammar bát mánal kara*, 'always obey my words.'

तोँ काहे अइसन कइल करऽ हऽ *tõ káhĕ aïsan kaïl kara ha*, 'why do you always do so?'

ऊ जायल करे है *ú jáyal karĕ hai*, 'he often goes.'

§ 118. *Desideratives* are formed, like frequentatives, with the direct form of the verbal noun in अल *al*, substituting the verb चाहब *cháhab* for

करब *karab* as the second or conjugated member. These denote primarily *desire* to do the action expressed of the principal member ; secondarily, the *immediate futurity* of that action. Examples are—

ऊ बोलल चाहे है *ú bolal cháhě hai*, 'he wishes to speak.'

ऊ मुअल चाहे है *ú mual cháhě hai* or मरल चाहत हइ *maral cháha hai*, 'he is about to die.'

Sometimes the principal verb is put in the oblique form of the first variety of the verbal noun with or without the dative postposition के *ke* or ला *lá*. Examples are—

घड़ी बाजे चाहत है *gharí bájě cháha hai*, 'the clock is about to strike.'

ऊ बोले के चाहे है *ú bolě ke cháhě hai*, 'he wishes to speak.'

ऊ जाए चाहे है *ú jáě cháhě hai*, 'he wishes to go.'

भेजे ला चाहत ही *bhejě lá cháha hí*, 'I wish to send.'

The desiderative compound in the precative form with चाही *cháhí* is idiomatically used to express obligation or duty. Examples are—

ई पोथी के पढ़ल चाही *i pothi ke parhal cháhí*, '(one) ought to read this book.' (*Lit.* 'be good enough to wish to read.')

तोहन्रा ओठमाँ जायल चाही *töh'rá úthamá jáyal cháhi*, 'it is right for you (*i.e.* you ought) to go there.'

§ 119. *Inceptives* are formed by using the inflected form of the first variety of the verbal noun in construction with the verb लागब *lágab*, 'to be joined,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

कहे लागल *kahě lágal*, 'he began to say.'

मारे लगल्इ *márě lag'laï*, 'he began to beat.'

बाघ खाए लगल्इ *bágh kháě lag'laï*, 'the tiger began to eat.'

§ 120. *Permissives* are formed by combining the same form of the verbal noun with the verb देब *deb*, 'to give,' and express *permission* to do the act denoted by the verbal noun. Examples are—

हमन्रा जाए दे *ham'rá jáě da*, 'let me go.'

हमरा बोले दीही *ham'rá bolĕ dîhí*, 'be good enough to let me speak.'
ऊ ओकरा खाए देलन्कइ *ú ŏk'rá kháĕ dĕl'kaï*, 'he allowed him to eat.'

§ 121. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पाएब *páëb*, 'to get,' for देब *deb*. Examples are—

तोँ ओठमाँ जाए नइ पइबइ *tō úṭhamā̃ jáĕ na païba*, 'you will not obtain permission to go there.'

हम बैठे नइ पौली *ham baiṭhĕ na paulí*, 'I was not allowed to sit.'

Class II.—Compounds formed with the Participles.

§ 122. *Continuatives* are formed by combining the present participle of any verb with the verbs जाएब *jáëb*, 'to go', or रहब *rahab*, 'to remain.' The present participle is sometimes in the direct and sometimes in the oblique form. The compound with जाएब *jáëb* expresses *steady progression*, and with रहब *rahab* the *continuance* of a complete action. Examples—

ऊ लिखइत जा हइ *ú likhaït já haï*,
ऊ लिखन्ते जा हइ *ú likh'tĕ já haï*, } 'he is going on writing.'

ऊ सब ओकाड़ियन पढ़इत (or पढ़न्ते) जा हलथीन *ú sab chhŏk'ṛiyan poṛhaït* (*paṛh'tĕ*) *já hal'thín*, } 'those girls were going on reading.'

पानी बहन्ते जा हइ *pání bah'tĕ já haï*, 'the water keeps flowing away.'
ऊ गाते रहइ हइ *ú gátĕ raha haï*, 'she continues singing.'
तोँ सब काहे हँसन्ते रहइ हइ *tō sab káhĕ hās'tĕ raha ha*, 'why do you keep laughing?'
नदी के धार बहन्ते रहइ हइ *nadí kĕ dhár bah'tĕ raha haï*, 'the stream of the river keeps flowing on.'

Closely connected with the above is a common combination in which the past instead of the present participle takes the first place, and a verb of motion the second place. An example is—

एक बाघ पड़ल फिरइ हलइ *ĕk bágh paṛal phira halaï*, 'a tiger was prowling about.'

NOTE.—In Hindí the form चला जाना *chalá jáná*, 'to go away,' occurs under this rule; but in Mágadhí this form does not occur, the compound taking an intensive form. Example—

नौँड़ी चल जावत हली *nāũṛí chal jáwa halí*, 'the girl was going along.'

§ 123. *Staticals* denote motion in a state of doing anything. They are formed by combining a verb of motion with a present participle in the oblique form. Examples are—

ऊ कन्दन्ते आवे है *ú kand'tě áwě hai*, 'he comes weeping.'

एक जन्नी गाते आवत हलइ *ěk janni gátě áwa halaï*, 'a woman came singing.'

DIVISION III.

INDECLINABLES.

§ 124. See General Introduction.

APPENDIX I.

THE following selections are in the Mágadhí dialect. The conversation between two villagers is written by a guru of the Bihár subdivision of the Patna district; the fables have been provided by Pandit Siv Náráyan Trivedí, Deputy Inspector of Schools, Gayá. A translation of the selections will be found in the General Introduction:—

SELECTIONS FROM THE MÁGADHÍ DIALECT.

CONVERSATION BETWEEN TWO VILLAGERS.

(*In the dialect of South Patna.*)

(१) प्र। कहऽ भाई कहन्वाँ सँ आवऽ हऽ।
उत्तर। परसिआ गाँव सँ आवऽ ही॥
(२) प्र। ऊँआँ सँ कखनी चलल्ऽ हल।
उ। बिहन्ने के चलल ही॥
(३) प्र। काहे लेल ऊँआँ गेलऽहू हल।
उ। ऊँआँ हमर खेत हउ, ओकरा देखे गेलौं हल॥
(४) प्र। ओह मेँ की* बुनल्ऽ है।
उ। खाली राहर बुनल गेलइ है॥
(५) प्र। कहऽ भाई अब के फसिल के की रंग हउ।
उ। ई फसिल के हाल की पुछऽ हऽ। पानी बरसे बिनु बड़ हरन्ज हथ॥
(६) प्र। आज कल्ह अपन्ने के भाई ना देख पड़ऽ हथू।
उ। हमर भाई आज कल्ह किला मे नोकर हथ। एन्ने बड़त कम आवऽ हथ॥
(७) प्र। आप केरी बड़न्की गाथ के हाल की हकउ।
उ। ज आज कल्ह गाभिन हइ; बाकी चारा न मिले सँ दुट गेलउ हइ॥
(८) प्र। कइ महिना सनौं गाभिन ही।
उ। मेलइ तो आठ महिना, बाकी पेट ओकर कुछु उमड़ल नऽ देख पड़ऽ हइ॥

* Note the use of की *kí* instead of का *ká*, which is peculiar to South-Eastern Patna.

(९) प्र । पाघुर करत हइ की अभी ना ।

उ । हाँ, कुछु कुछु जान पड़त हइ ॥

(१०) प्र । ई कौथा बीआन हइ, अउर केत्तेक दूध दे हो ।

उ । ई अठन्वाँ बीआन हइ । दू अढ़ाइ सेर दूध एक बाजी दे हइ ॥

(११) प्र । हमन्रा एगो बकन्री लेवे के हइ । तोहन्रा गाँव में मिली ।

उ । हमन्रा गाँव में बकरिअन तो हइ, बाकी दाम कड़ा हइ ॥

(१२) प्र । तोहर बकन्री की भेलउ ।

उ । हम चरे लेल ओकन्रा गाँवे पर छाड़ल रहत ही ॥

(१३) प्र । कुच्छो दूध दे हे ।

उ । लड़िकन के खाए भर हो जा हउ ॥

(१४) प्र । अब के केतारी बोलन्हू हइ, की नउ ।

उ । केतारी तो बोलिअइ हइ, बाकी ओह में कुच्छो फाएदा नउ हइ ॥

(१५) प्र । तोहन्रा कने सँ नार मोट मंगन्नी मिल सकउ हइ ।

उ । काहे नउ । पठावन हो जाए पर ले लउ ॥

(१६) प्र । तोहन्रा हिँआँ केठो मोट चलउ हउ ।

उ । तीन मोट नाधल्लौं है ॥

(१७) प्र । तोहर आम बगीचा कुछु फल हो की नइँ ।

उ । अबन्की तो बद्दल्ली सँ लाही लग गेलइ नउ तो बऊत होत हलइ ।

(१८) प्र । थोड़ा आम हमन्रो* अचार लेल दीहउ ।

उ । जखन्नी तोहर जी चाहे. आ के तोड़न्वा लेहू ॥

(१९) प्र । तोहर लड़िका कुच्छो पढ़त हो, की नइँ ।

उ । हाँ, गुरु कने जा हइ । अच्चर तो चीन्ह गेल हइ, आज कल्ह पहाड़ा पढ़े हइ ॥

(२०) प्र । स्कूल काहे नउ भेजउ ।

उ । कुच्छो सीख ले, तब भेज दौं ॥

(२१) प्र । हमन्हूँ अपन्ना लड़िका के स्कूल मे भेजे ला चाहत ही ।

उ । अच्छा हमन्रा लड़िका के साथे ओकन्रो* भेज देहू ॥

* Emphatic for हमन्रा *ham'rá*, ओकन्रा *ŏk'rá*—'me also,' 'him also.'

FABLES.

(*In the dialect of Gayá.*)

१

एक गो मुर्गा गोबरन्वा के ढेर के चँगुरन्वा से कोड़ब करत हलइ, पर अनमचित्ते ओकन्रा मे से एगो बड़न्गो मोती निकल अइलइ। तब मुरगन्वा कहलन्कइ कि, आहा कइसन अच्छा हइ। एकन्रा जौहरिया पइतइ हल तो बड़ा नितन्रैतइ। पर हमर भूख एकन्रा से नइ जइतइ। एगो हमन्रा चाउर मिलइत तो सौ मोती से बेस हल। सच्चे है जे अपन काम नइ आवे, ज चूल्हा भाँड़ मे जाए।

२

एगो दलिद्दर खूब पक्का फकीर से पुछन्लक कि, हम भूखँ मरत ही, और हमर परोसिया तक्का तोसक लगा के पड़ल रहे हे; रात दिन चैन करे हे। ओकन्रा मे कौन अइसन गुन हइ, जे भगन्बान ओकन्रा अइसन बनउलन्कन, और हमन्रा दलिद्दर कइलन्कन। ई सुन के, बाबाजी कहलन्थिन कि, बाबा, तूँ नइ सुनलऽ हऽ। राम जी भरोसा पर बैस कर सब के हिसाब करऽ हथिन, और जेकन्रा जइसन कमाइ तेकन्रा तइसन दे हथिन।

३

कौनों अच्छा अदन्मी एगो गोसाँई से कहन्लक कि, महराज जी, मुलुक मुलुक, और गाँवे गाँव फिरन्ला से का मिले हो, एक ठाँव रह के, भगन्बान मे काहे न मन लगावऽ, और कौनों मठ मे बैस के भगन्बान के गुन गावऽ। तब जोगी जी कहलन्कन कि, बाबा, सब सच हो, पर तूँ ई कहन्तूत नइ सुनलँ हँ कि, जे पानी बहे हे, से कब्जल रहे है, और जे बाँधल रहे हे, से कदोर रहे हे। ऐसन्ने साधु फिरन्ला, से अच्छा, और कौनों दाग नऽ लगे हे।

४

एक दिन जाड़ा मे एक तलेवर के घर मे आग लागल, और सब माल जाल जर के खार हो गेल, और ज बाहर मे खाड़ा हो के पछन्ता हल, कि एतन्ना मे एक गरीब परोसिया जाड़ से कँपन्ते २ ओजइँ आएल और तापे लागल। तब ज तलेवरन्वा बोलल कि, हाँ २ केकन्रो घर जरे केज तापे।

५

एगो किसान के लड़न्कन अपन्नन मे बड़ लड़ठ हलन्थिन। बात से केत्ते समन्झउलन्कइ पर कौनोँ नइ मनलन्थिन। तब किसनन्वा अपन्ना जिया में कहलन्कइ कि, एखन्निन के कुछु कर के देखइअइ, तो चाहे कुछु समझ जाथ। एक दिन ऊ अपन्ना बेटन्वन के बोलौलक; और कहन्लक कि, थोड़े से लकन्ड़ी हमन्रा आगूँ मे ले आवठ, तब ऊ किसनन्वा ऊ लकन्ड़ियन के कस के बाँधन्लक, और एक एक से कहन्लक कि रसिया मत खोल और लकन्ड़ियन के तोड़ डालठ। एका एकी बल उमन्जैलन्थिन पर केकरो से कुछु नइ भेलइ। तब किसनन्वा खोल के, एक २ लकन्ड़िया ओखन्नन के देलन्कइ, तो तुरन्ते तोड़ देलन्थिन। तब ओकर बप्पा कहलन्कइ कि बेटा तोहन्निओँ* बाँधल लकन्ड़ी नियर मिलल रहबठ, तो सब दुसन्मन के हरइबठ, और जो फुटबठ, तो जानलठ कि बिगड़ गेलठ।

६

एक बेरी ऊँड़न्रा भेड़ियन से कहन्ला पेठौलन्कइ कि, आवठ हमनी दोनो मेल करीँ काहे अपन्नन मे लड़ल करीँ, और एक दोसन्रा के लेहू के प्यासल रहीँ। ई खच्चड़ कुतन्वन सब लड़ाई के घर हथुन, ऐसन्हि रोज रोज भूक कर हमन्रा भगावठ हथिन, और हमन्रा तोरा लड़ावठ हथ। इखन्निन के हमन्रा हिँआँ भेज दठ तो फेर काहे ला लड़ाई रहत, हमन्रा तोहन्रा मे सब दिन मेल रहत, तो तोहर बारो टेढ़ नइ होतौ। गँवार भेड़ियन खराब ऊँड़न्रन के बतियन मान के, कुतन्वन के भेज देलन्कन। पहन्ले ऊँड़न्रा तो कुतन्वन के खा गेलइ, तब पीछू भेड़ियन पर जरन्जिद लगा के पड़लइ, और थोड़ि के दिन मे सब भेड़ियन के भी खा गेलइ।

दुसन्मन सदे दगा दे है। ऊ बड़ गँवार हे, जे दुसन्मन के आपन समन्झे।

७

बाघ ऊँड़ार औ केँदुआ, एक बेरी ई तीनो मिल के अपन्नन मे मत मेरौलन्कन, कि सब मिल के सिकार मारीँ और फेर अपन्नन मे बाँट लिहीँ। ई कह जँगलन्वा मे उछन्ले कूदे लगलन्थिन, औ जब एगो बड़न्गो करिया हरिन मार लेलन्कथिन, तब बघन्वा बोल उठन्लइ कि लावठ एकन्रा बाँटिअउ, और तुरन्ते ओकर तीन कुद्दी कर के हंभर कर बोलन्लइ कि, पहिल कुदिया तो हम लेबउ, काहे कि हम बन के राजा हिअउ; दोसन्रो भी हमन्हीँ लेबउ

* Emphatic for तोहनी *tŏhaní*, 'you also.'

काहे कि एकरा मारे में बड़ मेहनत करनौं हऽ, और तेसर कुट्टी धरल हऽ, देखिअऽ केकर दम चलऽ हऽ, कि हमरा आगूँ से ले जा हऽ। ई सुन के केँदुआ और ऊँटरा डेरा के भाग गेलन, और बघवा अकेले हरिनिया के खइलकइ। ई कहतूत सच्चे हे, कि जेकर लाठी ओकरै* भइस।

८

एक बेरी नदी में बाढ़ अइलइ। तो एगो पीतर और एक गो माटी के घैला दूनू चललन। पितरा के घैलवा माटिक घैलवा से कहलकइ कि हमरा भीरी भीरी चल, तब तोरा हम बचा लेबउ। माटिक घड़वा कहलकइ कि, तोँ अच्छा कहऽ हऽ, हम तोहर बड़ भल मानबो, और सदे गुन गइबो, पर सच्चे पुछऽ, तो हमरा एही डर हे, कि कहीँ पानी के ढेहू के धक्का से तोहरा पास चल गेलूँ, तो हम फूट जाब, औ अलग रहब, तो ऐसन्हीँ डोलते डालते कहीँ किनारा में लग जाब। सच्चे हे, बड़ के आस राखी पर भीरी नऽ जाई।

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एगो मुन्सी बजार में बैठल, चिट्ठी लिखब करऽ हलन। ऊँआँ एगो परदेसी आ गेल। कहलक कि, मुन्सी जी का लिखऽ हऽ। तब मुन्सी कहलथिन कि, भाई चिट्ठी लिखऽ ही। तब ऊ कहलकइ कि, हमरो† सलाम लिख दीहऽ। फेर मुन्सी जी कहलथिन कि, अर्जी लिखऽ ही। तब ऊ कहलकइ कि, हमरो नाँव लिख दीहऽ। मुन्सिया चिड़चिड़ा के बोलल्लइ कि, तमस्सुक लिखऽ ही। तब ऊ कहलकइ कि, हमरो गोआही लिख दीहऽ। मुन्सिया बुझलकइ कि ई तो कौनों अजब तरह के अदमी बुझा हे, और पुछलकइ कि तोर नाम का हऽ। तब ऊ हँस के कहलकइ कि हमर नाम हे, मानऽ चाहे नऽ मानऽ, हम तोहर पछना हियौ।

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एक तलेवर अदमी के घर रात खनी आगि लगलइ। आपन लड़का बाला ले के बाहर निकललन औ चकरवन से कहलक कि, चीज बस निकालऽ। एतना में अगिया बड़ुत लहक गेलइ, सब घरवा धूँएँ २ हो गेलइ। तब चकरवन बोले लगलथिन कि, हम कौंची २ निकालियौ। तब ऊ तलेवर अदमी डंकर कर बोललइ। आगी लगला में जे २ निकालबऽ सेइ सही।

* Emphatic for ओकर *okar*.
† Emphatic for हमर *hamar*, 'my also.'

११

एगो बेकूफ गोआरिन माथा पर दही के बासन रखले चल जा रहल। औ चलते २ ओकरा मन मे ई बतलइ कि, दहिया के बेंचब, औ जे पैसा होत तेकर आम मोल लेब। कुछु आम हमरो है। सब मिला के ३०० सौ से बढ़ जात। एह मे से कुछु सड़ जात, पर हाँ २५० तो बचत, औ जे बचत तेकर बडत दाम मिलत। तब सोहराई मे एगो हरिअर साड़ी लेब। हाँ, हरिअर साड़ी हमरा बेस सोहत। हम हरिअरे साड़ी लेब। ओकरा पहन कर मेला पर जाएब, और खूब ऐंठ जौंठ के अपन गहना और लूगन के सोभा और मुँह के झलकी देखाएब, औ चलते २ सौ २ दफे झूकब। अइसन सोचइते बेकूफ गोआरिन जे ऐंठ के चले लगलइ, तो दही के बासन गिर के टुकरी २ हो गेलइ, औ सब बनल बनावल घर बिगड़ गेलइ।

१२

एगो चील्ह अपना ठोर मे एक घोंघा लेले रहइ, ओकरा तोड़े लगी भूआँ मे कईक दफे पटकलकइ पर घोंघवा नइ टुटलइ। तब एगो कौआ ई कहलकइ कि, एकरा ठोरवा मे ले के, बडत उपर उड़ के गिरा देहीं, तो घोंघवा टूट जइतौ। चिल्हिया कहलकइ कि, अच्छा कहलँ औ ज घोंघवा के ले के उड़लइ, औ बडत दूर उपर जा के छोड़ देलकइ। जैसन्ही भूआँ मे घोंघवा गिरलइ, चूर २ हो गेलइ, औ कौअवा तुरन्ते ओकर गुदवा खा गेलइ। जरीसन के बाद चिल्हिया नीचूँ उतरलइ, तो किलकोदया छोड़, औ कुछु न पउलकइ।

१३

एगो लोमड़ी कौनों बगीचा मे गेलइ, और देखलकइ कि अंगूर घौरे २ पकल ठटरी मे लटकल हइ, और ओकरा मे से रस चूअब करत हइ। ई देख के ओकर मन चपचपा गेलइ। बडत उकलल कूदल, पर अँगुरवा के ठटरिया तक नत पउँचलइ। जब केउ ढंग से दाओ नत लगलइ, तब ऐसन्ही बरबराते ऊँआँ से चल गेलइ कि, अह, खट्टा आँगुर के खाए।

१४

एगो रसायनी केउ अदमी से कहलकइ कि, तोँ कुछु चाँदी ला देल, तो हम एक अइसन जड़ी गार के दिअउ कि तुरन्ते ज चाँदी से सोना हो जाई। तबउ ज अदमी दुमन्पही मे आ गेलइ, औ बड़ जुगुत से २०० दू सौ भर चाँदी ला देलकइ। रसैनियाँ

ओही रतिया के अप्पन डेरा ऊँआँ से उठा के चल गेलइ। तब ऊ बेचारा दुख छल ऊ बेइमान रसायन्नी के खोज के धुन मे जंगल मे हरान होलइ पर, ओकर कहीँ सूग नऽ लगन्लइ। ओकन्रा घबन्राएल देख के, एगो अदन्मी अइसन कहलन्कइ कि, तोरा से ई चूक भेलउ कि ऊ बेइमान फकीर के फंदा मे पड़ गेलँ, अब पछन्तौला से का होतउ। ई बात पर एगो खिस्सा तोरा सुनावऽ हियौ, जेकन्रा सदे याद राखे के चाही।

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एगो चिरइ कौनोँ किसान के बागेचा मे जा के काँच कोचिल फल जा के काट दे हलइ। किसनन्वा रोज ओकन्रा सूग मे लागल हलइ। एक दिन अँगुरन्वा के ठटरिया पर जाल लगा के ओकन्रा पकड़न्लक औ मारे लेल करलन्कइ। तब चिरैँया किसनन्वाँ से कहलन्कइ कि, तोँ हमन्रा छोड़ दे, तो हम तोरा एकन्रा बदला कते बात बता दियौ कि जेकन्रा से तोरा बड़ लाभ होतइ। तब किसनन्वाँ कहलन्कइ कि हमन्रा पहन्ले बता देले, तब हम तोरा छोड़ दियौ। चिरैँया ओकन्रा तीन बात कहलन्कइ। एक तो दुसन्मन अपन्ना बस मे आ जाय, तो ओकन्रा नइ छोड़े के चाही, दोसर जौन बात अकिल मे नइ अटे, ओकन्रा माने के नइ चाही, तेसर गेल चीज के लेल खीजे के नइ चाही, चौठ औ एगो हइ, जब तोँ हमन्रा छोड़ दे, तब कहबौँ। किसनन्वा ई बतिया के सुन के, जइसन कहलन्कइ ओइसन कइलन्कइ, और चिरैँया के छोड़ देलन्कइ। तब ऊ भीत पर बैठ के कहे लगलइ कि, हमन्रा पेट मे मुर्गी के अंडा से एगो बड़न्गो मोती हलइ। जो हमन्रा नइ छोड़न्तँ और मारन्तँ हल, तो ऊ मोतिया तोरा हात लगतउ हल। किसनन्वाँ पछन्तावे लगन्लइ। तब ऊ कहलन्कइ कि, हे बेकुफ तुरन्ते हम्मर तीनो बतिया भूल गेलेँ। हम तोर दुसन्मन हलिअउ, जब हमन्रा पकड़न्लँ हल, तो काहे छोड़न्लँ, और मुर्गी के अंडा बराबर तो हमन्हूँ* नही; फेर मुर्गी के अंडा से बड़न्गो मोती हमन्रा पेटन्वा मे कने से परन्तीत भेलउ। पर तोँ ई बतिया पर आसन्रा कैलँ। औ जब हम तोरा हथन्वा से निकल गेलिअउ, तब पछन्तौला से का होतौ। एकन्रा से एही बूझ पड़ऽ हइ, कि कौनोँ काम करे, तो पहन्ले खूब बूझ ले, तब करे। और पीछे काम बिगड़ जाए, तो पछन्तावे के नइ चाही।

१६

कौनोँ तलेबर के दूगो बेटा हलइ। जब ओकर बप्पा मर गेलइ, तब दोनो भइवन ओकर धनन्वाँ अपन्नन मे बाँट लेलन्कन। बड़न्का भइवा अप्पन रुपैया सुख चइन मे उड़ावे पड़ावे लगन्लइ, औ छोटन्का बड़ जुगुत से लगावन बझावन करे लगन्लइ। एक दिन बड़न्का भइवा छोटन्का भइवा से परन्तर दे के कहे लगन्लइ कि, भाई काहे दिन भर अनाज तौलऽ

* Emphatic for हम *ham*.

हँ। हमन्रा साथ रह.खा, पी चदून कर। बहुत दिन बितन्ला पर छोटन्का भइवा लगावन बभावन कर के.ढेर रुपया जमा कइलन्कइ। तब ओकर बड़न्का भइवा, जे गाएब बजाएब खेल तमासा मे अप्पन सब धनन्वाँ लुटा कर गरीब हो गेलइ हल, ओकर दुअरिया पर आ के कहे लगन्लइ कि, भाई हम तोरा पहिन्ले हँसी मे उड़ौलियौ हल, पर हमन्हूँ तोरा अइसन लगावन बभावन करन्तूँ, औ अनाज तौलन्तूँ, तो आज ई गत हमर नइ होइत। सचे है, असन्कत अइसन बिद्दत है, जो धन के धूर कर दे इइ।

१७

एगो कुत्ता नदी किनारे चलल जा हल। जाइत २ ओकन्रा एक हाड़ मिल गेलइ। ओकन्रा मुहे मे लेले। जब पनियाँ मे हेलल, तब हड़न्वा के परन्छहियाँ पनियाँ मे जनउलइ। कुतन्वा बुझालन्कइ कि एगो और पनियाँ मे दोसर हाड़ इइ, तब ज हड़न्वा निकाले ला मुह खोलन्लक, कि मुँहन्वाँ वाला हड़न्वा ओ पनिया मे बह गेलइ। कुतन्वा बोले लगन्लइ कि, हाथ, लोभी के ऐसन्न गत हो इइ। अइसन मक्खी के भेल हल। मक्खी दूध पर बैठल और ओकर पँखन्वा लबन्टा गेल। तब माथा पटन्के लागल, और कहे लागल कि लोभ बैस नइ होए।

APPENDIX II.

List of Mágadhí Words.

THE following list has been compiled principally with the help of Pandit Siv Náráyaṇ Trivedí, of Gayá. It contains a large number of words peculiar to Mágadhí, few of which will be found in any extant Hindí Dictionary.

MÁGADHÍ VOCABULARY.

अखैना *akhainá* (*H.* पाँचा), a rake for stirring chaff on the threshing floor.

अखौत *akhaut* (*H.* खंभा ओ लाठे के बीच की मेख), the fulcrum of a well-lever (लाठा).

अगर्रा *ag'rá* (*H.* अगौरा), sugar-cane tips, which are useless for making sugar, as they possess no juice.

अंगारी *aṅgárí* (*H.* चिनगारी), a spark, scintillation = तितकी.

अगेठी *aṅgeṭhí* '(*H.* आग रखने का लोहे का बरतन), a vessel for holding fire; ²(*H.* अंग का ऐंठना), the action of stretching the arms, as in yawning.

अचंगा *achaṅgá* (*H.* टाँड़), a stage, shelf.

अजगुत *aj'gut*, *adj.* (*H.* अचरज), wonderful.

अँड़ास *ãrás* (*H.* कूएँ के उपर का पटवट), the wooden frame over a well.

अड़ौत *aṛaut* (*H.* ओट), a screen.

अथरी *ath'rí*, 'an earthen basin for holding water or washing clothes; ²a vessel for roasting poppy-flowers in cakes.

अमारी *amárí* (*H.* गोबर की करसी), dried cowdung.

अरपा *ar'pá*, the space between the thumb and forefinger. Cf. केड़ी, गिञ्ची.

अरमेना *ar'meṇá* (*H.* मन बहलाव), amusement, pleasure.

अलान *alán*, a trellis for supporting a creeping plant.

असगनी *as'gaṇí* (*H.* अरगनी), a clothes-horse made of rope or bamboo = टंगनी, *q.v.*

असन्ठी *as'ṭhí* (*H.* नहा), the raised piece of ground below the eaves (ओहारी) in a courtyard (आँगन).

आइल *áil*, a field boundary.

आगन्दाइन *ág'dáin*, the fore ox among the oxen engaged in treading corn. Cf. मेहन्टा कुड़न्दिना.

आँतर *átar* [1] (*H.* हराई फाँदना), the portion of land contained within a plough-circuit; [2] the intermission of fever; [3] *adv. & prep.* (*H.* अंतर), within.

आपा *ápá*, a pit for keeping fish in when caught in a चिलौँद, *q.v.*

आभी *ábhí* (*H.* काठ की खंती), a heavy kind of wooden spade tipped with iron, used for digging up soils.

आरन्सी *ár'si* (*H.* मछली मारने का चिक), a kind of horn-shaped net made of bamboos for catching fish.

आलो *álo* [1] (*H.* खौधी), a part of a crop which is reaped by a cultivator for present eating, before the whole is ripe; [2] (*H.* अगरासन), the first fruits of a field offered to the family priest.

उकिल बिकिल *ukil bikil*, *adj.* (*H.* व्याकुल), perplexed; distraught.

उटन्कन *uṭ'kan*, a poker, an instrument for stirring a fire.

✓ उड़ाइ *uráh* (*H.* अनवासना), to dedicate to family use an earthen vessel,—that is to say, for one of the family to use it first before making it over to servants, otherwise if it is first used by servants it is impure.

उमन्ताहा *um'táhá*, *adj.* (*H.* बौड़ाहा), mad.

उसन्की *us'ki* (*H.* नाहक छेड़ना), teasing.

उसन्ठाइ *us'ṭháh*, *adj.* (*H.* रूखा), rough.

उसन्रा *us'rá* (*H.* ओसारा), a portico, verandah.

उसुक पुसुक *usuk pusuk*, *adj.* (*H.* चंचल), fickle.

ओका *oká*, a bag for catching fish, dragged along through the water by two or more men.

ओझन्राएल *ŏjh'ráël*, *adj.* (*H.* अरझुरायल), tangled, tossed.

✓ ओत *ot*, to put new straw on a roof; to rethatch a roof.

ओतइ *ŏtaï*, *adv.* (*H.* वहाँ), in that place; there.

ओहारी *ŏhárí* (*H.* ओरी), the eaves of a house. Cf. असन्ठी.

औठाइ *aŭṭháï* (*H.* बंगटई), naughtiness, wickedness.

औठाइ *auṭháh*, *adj.* (*H.* बंगठ), naughty, wicked.

औरान *auráná* (*H.* सड़ा माँस), rotten flesh.

कचकच *kach'kach*, *adj.* [1] (*H.* कच्चा) unripe; [2] *subst.* (*H.* कलह), altercation, debate.

कचन्डंबर *kach'ḍambar, adj.* (*H.* डेकसल), half-ripe.

कचन्वनियाँ *kach'waniyā̃* (*H.* कसार, पिन्नी), a kind of sweetmeat.

कजन्री *kaj'ri,* a worm which infests buds and plant-shoots.

कटुआ *kaṭuá* (*H.* भूसा), chaff, husk.

कठन्नही *kaṭh'nahi* (*H.* काठ का डोल), a wooden bucket for drawing water from a well.

कड़रू *kaṛarú* (*H.* पड़वा), a male buffalo calf = काड़ा.

कतन्री *kat'ri* [1] (*H.* हाथ का गहना), an ornament worn on the fore-arm by low-caste women; [2] (*H.* कोल्हू का पटरा) a wooden plate attached to an oil-mill on which the oilman sits.

कत्ता *kattá,* an instrument for cutting bamboos, used only by Ḍoms.

कत्ती *katti,* a round potsherd used to play with.

कनन्कन *kan'kan, adj.* (*H.* ठंढा), cold.

कनन्तोड़ *kan'toṛ,* a small box.

कनन्वह *kan'wah,* a drain, a safety pipe for running off excess water.

कनन्वाँ *kan'wā̃* (*H.* छटाँक), the sixteenth part of a *ser.*

कनेटा *kaneṭá* (*H.* पाखा), the gable-end of a house.

कनौसी *kanausi* (*H.* बारी), a kind of ear-ornament.

कंदन्री *kand'ri,* a well dug on the bank of a river for filtering the river-water.

कंदा *kandá* (*H.* बंडा), a kind of esculent root.

कंधैली *kandhaili,* a bullock saddle.

कन्नी *kanni,* a twig; a small branch of a tree.

कन्हौआ *kanhauá* (*H.* कान का खूँट), ear-wax.

कपन्टी *kap'ṭi* (*H.* प्याला, डकनी), an earthen cup.

कबरिया *kabariyá,* one who roots up paddy seedlings for transplantation. (The √ कबार means 'to root up.')

कमियाँ *kamiyā̃* (*H.* कमेरा), a labourer; a ploughman. *Fem.* कमिअइनी *kamiaini,* a ploughman's wife.

करन्छी *kar'chhi* (*H.* किनारा), edge, border.

करीन *karin,* a canoe-shaped lever for raising water for irrigation.

कलौआ *kalauá* (*H.* कलेवा), breakfast.

काकुट *kákuṭ* (*H.* गड़ाँसी), a kind of chopper for cutting straw.

[3] काड़ा *káṛá* (*fem.* काड़ी), (*H.* पड़वा), a buffalo calf = कड़रू.

काँड़ा *kāṛá*, a long leather rope to which the bullocks are tied when treading out corn.

काँड़ी *kāṛi* (*H.* डरका), a bamboo tube for forcing liquids down an animal's throat.

काँदू *kādú* (*H.* भुजवा), a grain-parcher.

कादो *kádo* (*H.* कीचड़), clay, mud.

किच्ची *kichchí* (*H.* कीचर), the mucus of the eye.

कीया *kiyá* (*H.* सिंधौरा), a small box for keeping *sindur* (red lead).

कुगड़ *kugaṛh*, *adj.* (*H.* बे डौल), ugly.

कुड़न्दहिना *kuṛ'dahiná*, the left hand ox of a ahrrow. Cf. आगन्दाहन, पँचौट, फेरा, थथौआ: also the ox nearest the post of a threshing floor. They all go round from right to left, and hence the left hand ox is nearest to the centre, *i.e.* is near (कुड़) the centre, on the right (दहिना) of the centre. Cf. मेंहटा.

कुंडा *kunḍá* (*H.* कना), rice-dust.

कुद्दी *kuddí* (*H.* भाग), a portion, share.

कुरुर *kurúr*, an instrument for turning sand.

कुल्हिया *kulhiyá* [1](*H.* लड़कों की छोटी टोपी), a small boy's cap; [2](*H.* चुका) a small earthen pot for holding water.

केका *keká* (*H.* बिलखना), to lament.

केड़ी *keṛi*, the space between the fore-finger and thumb. Cf. अरनपा, गिल्ली.

कँचिया *kắchiyá*, a kind of toothed sickle.

कोचानी *kŏchání*, the top of a roof.

कोनी *koní* (*H.* कोना), a corner, angle.

कोर *kor* [1](*H.* किनारा), margin, edge; [2] *adj.* (*H.* नया), new.

कोहा *kohá* (*H.* पतिला), an earthen pot.

कौअल *kaual* (*H.* कैंची), two long bamboos crossing each other like a pair of scissors for supporting the ridge-pole of a house.

कौरी *kaurí* (*H.* पगुरी), the act of chewing cud (of a ruminating animal).

क्योंचा *kyōchá*, an instrument for barking wood.

खखन्नल *khakh'nal*, *adj.* (*H.* आतुर), distressed; restless.

खटन्खट *khaṭ'khaṭ* (*H.* आवाज), a rapping sound.

खँड़न्हू *khāṛ'hú* (*H.* आहर अथवा क्यारी का खंड), a section of an *áhar* (embankment) or of a field.

खपन्खप *khap'khap*, *adj.* (*H.* बहुत कीड़ा पड़ा हुआ), full of worms.

खपन्रौड़ी *khap'rauṛi*, an earthen pot for removing the after-birth, &c., when a child is born.

√ खभाव *khabháw* [1] (*H.* जानवरों का उठाना), to make an animal get up to drive; [2] (*H.* पानी देने पर कोड़ना) to get a wet field dug *(causal)*.

खरन्वे *khar'we* (*H.* सूखे में बोना), sowing in a dry field.

खिच्चा *khichchá*, *adj.* (*H.* कच्चा), unripe.

खिनौरी *khinauri* (*H.* पुराना वा छोटा हर), an old or small plough.

√ खिल *khil* (*H.* उढ़ियाना), *v. a.* to sew in a particular way, to run, tack.

खुक्खे *khukkhe*, *adj.* (*H.* खाली), empty.

खुटिला *khuṭilá* (*H.* कॉप), a kind of earring.

खुद्न्नी *khud'ni* (*H.* खोदनी), a spade. Cf. खुरन्नी.

खुरन्नी *khur'ni* (*H.* खोदनी), a spade used for stirring the embers of a fire. Cf. खुद्न्नी.

खुरन्हा *khur'há* (*H.* रोग), a cattle disease attacking the hoof; foot-and-mouth disease.

खुसन्खुसाहा *khus'khusáhá*, *adj.* (*H.* तुनुक), brittle = ठस.

खेढ़ी *kheṛhi* (*H.* खुड़ी), a staircase.

खेवा *khewá* (*H.* मरातिब), a time; a turn; an occasion.

खैनी *khainí* (*H.* खाने की तमाकू), chewing-tobacco. Cf. पीनी.

खैहन *khaihan* (*H.* खाने का अन्न), corn given as food to raiyats.

खोँधा *khōdhá* (*H.* खोता), a nest.

खोना *khoná* (*H.* दोना), leaves folded in the shape of a cup.

खोरा *khorá* (*H.* मटका, कुँड़ा), a large earthen jar.

खोरी *khorí* (*H.* छोटी थारी), a kind of small dish.

खौराहा *khaŭ́ráhá*, *adj.* (*H.* अभागा), unfortunate.

गउत *gaüt* (*H.* चारा), forage, fodder.

गँउठ *gāüṭh*, *adj.* (*H.* पौना), less by a quarter; a quarter less than.

गजन्बज *gaj'baj*, *adj.* (*H.* मिलाजुला), mixed.

गटन्पट *gaṭ'paṭ* (*H.* मेल मिलाप), association.

गपरन्गपर *gapar'gapar* (*H.* जल्दी खाना), gobbling, devouring.

गमन्छा *gam'chhá* (*H.* अंगोछा), a towel; a body-cloth.

गमन्लक *gam'lak*, *adj.* (*H.* जान गया), known, understood.

गरन्दवानी *gar'dawáni* (*H.* कनाई), a necklet.

गराँगट *garágaṭ* (*H.* कंकर), limestone; gravel.

गरार *garár* [1](*H.* गरियार), an alligator: hence [2]*adj.* (*H.* ढीठ) obstinate, perverse, firm.

गलन्सटका *gal'saṭ'ka* (*H.* टीक), a neck-ornament.

गारन *gáran* (*H.* शीरा) treacle, molasses.

गालू *gálú* (*H.* झूठा सिद्धू), a liar: *adj.* false.

गियारी *giyárí* (*H.* गरदन), the neck.

गिरन्गिरा *gir'girá* (*H.* छोटा जाल), a small net.

गिल्ली *gilli*, the space between the thumb and forefinger. Cf. केड़ी, चरन्पा.

गुदन्नी *gud'ní* (*H.* तनिकसा), a little.

गुदारा *gudárá*, wages for reaping.

गँड़ारी *gẽṛárí* (*H.* क्यारी), a bed in a garden or field.

गँदन्रा *gẽd'rá* (*H.* कथरी), a garment of rags worn by mendicants.

गेदागेदी *gedágedí*, *adj.* (*H.* छोटेछोटे), little; an infant.

गैंता *gãtá* (*H.* डेवाँ), a kind of spade used by *beldárs.*

गोधाम *gõám* (*H.* पानी बाँधने के लिये गोहार), a gang of men employed in embanking a water-course in order to divert the water in any given direction.

गोटा *goṭá* (*H.* बीया), seed.

गोठौर *gõṭhaur* (*H.* गोइठे का घर), a house for keeping dried cowdung.

गोड़न्पौरी *gõṛ'pauri* (*H.* ढेकी दबाने का गड्ढा), the pit into which the rear of the lever of a pounding-machine (*ḍhekí*) is depressed.

गोरन्खिया *gõr'khiyá* (*H.* चरवाहा), a herd-boy.

गोरा *gorá* (*H.* खरी का घोड़ा दुधा), white ink made of chalk and water.

गोलन्वा *gõl'wá* (*H.* छोटी तरकी), a small ear-ornament.

गोलन्हथ *gõl'hath* (*H.* गीला भात), over-boiled rice.

घटन्ना *ghaṭ'ná* (*H.* भात का चलौना), a stirrer; a spoon for stirring.

घटन्रा *ghaṭ'rá* (*H.* माल पूआ), a kind of cake.

घट्ठा *ghaṭṭhá* (*H.* मकई का दर्रा), coarse meal made from maize.

घसर घसर *ghasar ghasar*, *adv.* at once.

घिरन्सिंडी *ghir'sindi* (*H.* घनौची), a platform for keeping water jars on.

घुकन्री *ghuk'ri*, *adj.* (*H.* सुकरी, सिकुड़ सुकुड़), frozen; congealed.

घुग्घा *ghugghá.*

घुग्घा *ghugghá* (*H.* घूँघट) a veil; the action of veiling the face.

घुरके *ghur'ke, adv.* again.

घुरन्चीला *ghur'chílá* (*H.* गुरन्चीला), a coil of rope.

घोघा *ghogha*, an umbrella made of *táṛ* leaves.

घोघी *ghoghí* (*H.* थैली), a pocket; a bag.

घोड़न्मूँहा *ghŏṛ'mũhá* (*H.* टोड़ा), a piece of wood shaped like a horse's mouth, used for sustaining a roof.

घोर *ghor* (*H.* मट्ठा), buttermilk.

घौद *ghaud* (*H.* गौद), a bunch; a clump of fruit.

चक्का *chakká* (*H.* चक्र), a wheel.

चटन्गर *chaṭ'gar* (*H.* सुस्वाद), relish, flavouring.

चड़िआर *chaṛiyár*, a pit in which a *chā́ṛ* is worked (*see* चाँड़).

चतन्रा *chat'rá* (*H.* खेत का रोग), a disease which attacks crops.

चरक *charak* (*H.* उजला), white.

चराँट *charā́ṭ* (*H.* चरागाह), pasture.

चलौना *chalauná* (*H.* भौँती), the treadle of a spinning wheel.

चाँइँ *chā́ī* (*H.* इमली का चीँआँ), tamarind seed.

चुहन्चुह *chuh'chuh.*

चाँड़ *chā́ṛ* (*H.* दोगला, बेड़ी), a kind of basket used for tossing up water (used in irrigation).

चाँपी *chā́pí* (*H.* दुदहँड़), a milk-pot.

चाली *chálí*, a coarse kind of mat made of bamboo slips tied together.

चास *chás* (*H.* जोत), ploughing.

चिकन्ना *chik'ṇá* (*H.* नैनु, मक्खन), butter.

चिकन्सा *chik'sá* (*H.* आँटा), flour; meal.

चिटुरा *chiṭurá* (बेदाना की ढेँढ़ी), poppy capsules which have not borne seeds.

चिलोही *chilohí* (*H.* पहसुल), a sickle.

चिलौँद *chilā̃ud* (*H.* मछली मारने का चिक), a kind of trap for catching fish. Cf. आपा.

चीची *chíchí* (*H.* बतिया), young fruit.

चुइयाँ *chuiyā́* (*H.* चूआँ), a pit (especially in the dry bed of rivers) from which water springs.

चुकन्नी *chuk'ní* (*H.* पुरवा), a small earthen jar.

चुकेमुक्के *chukkemukke* (*H.* उठकुनिया बैठना), the position of sitting with both hands on the knees.

चुनेटल *chuneṭal* (*H.* चूना से पोता हुआ), white-washed.

चुल्हानी *chulhání*, a cookhouse.

चुहन्चुह *chuh'chuh, adj.* (*H.* चटकीला) splendid, glittering.

चँगा *chēgá.* | झुकुर झुकुर *jhukur jhukur.*

चँगा *chēgá* (*H.* लड़का), a child.

चेल्हन्वा *chĕlh'wá* (*H.* ग्वार की छुरी), a knife used by milkmen.

√ छगुन *chhagun* (*H.* कुछ बिचारना), to meditate.

छछन्नल *chhachh'nal, adj.* (*H.* ललकल), longing, eagerly desirous.

छाउर *chháhur* (*H.* छाया), a shade, shadow.

छिछोहन्रा *chhichhŏh'rá* (*H.* चटोरा, चटुआ), a glutton.

छीपा *chhipá* (*H.* थाली), a dish.

छीहर *chhihar, adj.* (*H.* पतरा), thin.

छुच्ची *chhuchchhi,* a kind of nose-stud; an ornament for the nose.

छुहा *chhúhá, adj.* (*H.* सरियाया हुआ), arranged; classified.

√ छेव *chhew* (*H.* काटना), to cut.

छोनी *chhoni,* the hole in a sugar-press through which the juice oozes out.

छोपी *chhopi,* an umbrella made of leaves.

जनिऔरी *janiauri* (*H.* औरत), a woman.

जबन्रा *jab'rá* (*H.* छोटी कोठी), a small granary.

जाबी *jábi* (*H.* खाँनी), a net of string for muzzling the mouth of an ox or calf.

जारन *járan* (*H.* ईंधन), fuel.

√ जिआव *jiáw* (*H.* मारना), to kill.

झुकुर *jukur* (*H.* योग्य), able, fit.

जोर *jor* (*H.* रस्सी), a string.

√ जोर *jor* (*H.* सुलगाना), to kindle.

जोरन *joran* (*H.* जाँवत), a kind of rennet, used for curdling milk.

झग्गार *jhaggár,* kind of hook for pulling out any water-pot or *loṭa* which may have fallen into a well.

झटैनी *jhaṭaini,* the leafed branch of a date-tree; the branch with its leaves.

झन्कौट *jhan'kauṭ* (*H.* चुरगहना), a kind of native hinge for securing a door. (झन 'saving;' कवाट, 'a door.')

झपन्झप *jhap'jhap, adv.* (*H.* जल्दी जल्दी), quickly.

झाँसगर *jhās'gar, adj.* (*H.* झारदार), pungent (like mustard). झाँस means 'pungency,' as distinct from झाल, 'the heat of pepper.'

झाखुर *jhákhur, adj.* hairy.

झिकन्टी *jhik'ṭi* (*H.* ठिकरी), a pebble.

झुक झुक *jhuk jkuk, adj.* (*H.* निउरा हुआ), bent downwards.

झुकुर झुकुर *jhukur jhukur,* when a man with long hair dives or sinks in water, and a portion of his hair is seen floating on the surface, that portion is named as above.

झोर *jhor*.

√ झोर *jhor* (*H.* पोतना, झारना), to brush or wash.

झोल *jhol* (*H.* कराइन, जाला), a cobweb.

झोलाँड़ *jhŏlāṛ* (*H.* निकुंज), an arbour, a bower.

झौराहा *jhauráhá*, *adj.* (*H.* मचला, रोनेवाला), perverse; cross; restive.

टंगन्नी *ṭang'ni* (*H.* अरगनी), a clothes-horse made of rope or bamboo: = अलगनी, *q. v.*

टंट घंट *ṭanṭ ghanṭ* (*H.* सामान), preparation.

टँड़ुआ *ṭāṛuá* (*H.* छोटी पइन), a small canal.

टिकन्री *tik'ri* (*H.* छोटी रोटी), a small loaf, a roll.

टीक *ṭik* (*H.* चुरकी), a lock of hair on the crown of the head.

टुकन्टुक *ṭuk'ṭuk* (*H.* एकटकी), a fixed gaze, a stare.

टुपन्टुप *ṭup'ṭup*, *adj.* (*H.* भरा डबा), full.

टूअर टापर *ṭúar ṭápar* (*H.* अनाथ), an orphan; helpless.

टूइँ *ṭúi* (*H.* तुतुई), a kind of vessel with a spout.

टेकन्नस *ṭĕk'nas* (*H.* गोबर छत्ता, कुकुर मुत्ता), a mushroom, a toad-stool.

डबन्डबाएल *ḍab'ḍabáĕl*.

टँभी *ṭębhi* [1](*H.* अंकुरा), a sprout, shoot; [2](*H.* दीया की टेंभ), the flame of a candle.

टेहन्रा *ṭĕh'rá* (*H.* चुक्का, मँड़िया), an earthen pot.

टोकन्नी *ṭŏk'ni*, a kind of wicker-work basket used for covering the eyes of an oilman's ox.

टोना *ṭoná*, a piece of wood.

√ टोप *ṭop* (*H.* सीना), to sew.

ठकन्मकाना *ṭhak'makáná*, *adj.* (*H.* ठगमुरी), perplexed.

ठकन्मुरन्की *ṭhak'mur'ki*, *adj.* (*H.* चक्का बक्का), perplexed.

ठस *ṭhas*, *adj.* (*H.* तुनुक), brittle = खसन्खसहा.

ठिसुआएल *ṭhisuáĕl*, *adj.* (*H.* लजायल), ashamed.

ठेकन्रा *ṭhĕk'rá*, a stick for stirring grain while it is being pounded.

ठेकुआ *ṭhĕkuá* (पूआ), a kind of cake.

ठेघा *ṭheghá*, a kind of mud flight of steps.

डगन्रा *ḍag'rá*, a large flat dish made of wood.

√ डढ़ *ḍaṛh* (*H.* जलना), to burn.

डुंडा *ḍuṇḍá*, *adj.* (*H.* अकेला), alone, single.

डफुआना *ḍaphuáná*, a sign of anger.

डबन्डबाएल *ḍab'ḍabáĕl*, *adj.* (*H.* लोरबोर), tearful.

डुब्भा *ḍubbhá* (*H.* बड़ा कटोरा), a large cup.

डभन्कल *ḍabh'kal, adj.* (*H.* डभका ऊआ), grain when nearly completely boiled (*lit.* that which says "*ḍabh ḍabh ḍabh*").

डमन्का *ḍam'ká* (*H.* ऊँची जमीन), high land.

डमन्रू *ḍam'rŭ* (*H.* शेर का बच्चा), a tiger whelp.

डमारा *ḍamárá* (*H.* बिनुआ कंडा), dried cowdung; *specially,* cowdung picked up dry in the jangal and not made into cakes (गोइठा)

डहन्जर *ḍah'jar, adj.* (*H.* डाही), envious.

डोंड़ी *ḍōṛi,* a kind of fishing net.

डोभन्रा *ḍŏbh'rá* (*H.* डबरा), a small ditch.

ढनन्ढनाना *ḍhan'ḍhanáná, adj.* (*H.* भटकना), astray.

ढसन्राएल *ḍhas'ráĕl, adj.* (*H.* गदराना), half-ripe, unripe (of fruit, or corn).

ढाउस *ḍháüs* (*H.* बड़ा मेघा) a toad, a large frog.

ढिलुआ *ḍhiluá* (*H.* हिंडोला), a cradle.

ढुरन्ढुर *ḍhur'ḍhur, adj.* (*H.* कोमल) soft, tender.

√ ढूस *ḍhús,* to attack with the horns (of a horned animal).

डेकन्वाँस *ḍhĕk'wâs* (*H.* डेलवाँस), a sling.

ढोनी *ḍhoni* (*H.* डाली), a present of fruit, &c.

तगन्ही *tag'hí* (*H.* पगहा), a tether; a hobble.

तँगिअइ *tãgiaï* (*H.* हठ), obstinacy.

तनीगो *tanigo* (*H.* थोड़ासा), a little.

तपावन *tapáwan* (*H.* शराब), wine.

तरन्हत्थी *tar'hatthi* (*H.* हथेली), the palm of the hand.

तरँगन *tarẽgan* (*H.* तारागण), stars.

तले *tale, adv.* (*H.* नीचे), below, down.

तितन्की *tit'ki* (*H.* चिनगारी), a spark, scintillation = अंगारी.

तीअन *tian* (*H.* तरकारी), vegetables.

√ तीर *tir* (*H.* खींचना), to draw, drag.

तीलेतीले *tiletile, adv.* (*H.* बारबार), often, frequently.

तुतुहूँ *tutuhũ* (*H.* सहनाई), a musical instrument; a kind of large hautboy.

तेखार *tekhár,* the third ploughing of a field. Cf. दोखार, पुरवे, फारन.

थेथर *thethar, adj.* (*H.* कुचुआ), shameless.

दंद *dand* (*H.* फिकिर), anxiety.

दरेची *darechi* (*H.* छोटी खिरकी), a small window.

दह *dah,* a ditch.

दादर *dádar* (*H.* दरका), a crack, a fissure.

दिनगरे *din'gare* (*H.* दिन रहते), before sunset.

दिनौरा *dinaurá*, wages for reaping.

दिंदिआल *dindiál* (*H.* वेग से), violently.

दीनी *diní* (*H.* कटनी), wages for reaping, the act of reaping a crop.

दुमुहियाँ *dumuhiyá̃*, *adj.* (*H.* बड़ा चतुर), cunning, artful.

√ दूस *dús* (*H.* दोष लगाना), to blame.

देखनगर *dékhan'gar* (*H.* देखनौक), beautiful.

दोखार *dokhár*, the second ploughing of a field. Cf. तेखार, पुरवे, फारन.

दोगा *dogá*, the thatching along the ridge of a roof.

दोंगा *dõgá* (*H.* गौने के बाद की यात्रा), the second journey of a bride to her husband's house.

दोगाह *dõgáh* (*H.* बछर घरा), a cattle-shed.

धंधौरा *dhandhaurá* (*H.* बड़ी ज्वाला), a violent flame, a blaze.

धरखा *dhar'khá* (*H.* ताखा), a small shelf or recess in a wall.

धुइयाँ *dhuïyá̃* (*H.* धूँआँ), smoke.

धुंधुर *dhundhur* (*H.* धुमैल), twilight.

धूर *dhúr* (*H.* बैल), an ox, a bullock.

धोकड़ी *dhók'ṛi* (*H.* थैली), a bag.

धोंछा *dhõchhá*, *adj.* (*H.* खराब), wicked.

नारा *nárá* (*H.* मड़ुआ का सेंठा), *maṛuá*-straw.

नितराल *nit'rál*, *adj.* (*H.* इतराना), wanton.

नीपे *nípe* (*H.* लीपना), plaster.

नूनू *núnú* (*H.* लड़का), a child, an infant.

नेठो *neṭho* (*H.* गँडुरी), a platter made of straw or rags to support a water-jar on a woman's head.

नोंचा *nõchá* (गोड़इती का नेग), the perquisite of grain taken by the village *goṛait* out of each crop.

नोख *nokh*, *adj.* (*H.* अनोखा), uncommon, wonderful.

नोनगर *nõn'gar*, *adj.* (*H.* नोनखर), salt, saline.

पचाठी *pacháṭhi*, a religious ceremony before transplanting seedlings.

पँचौट *pãchauṭ*, the left ox of a harrow. Cf. आगन्दाइन, कुड़न्दहिना, फेरा, हथौचा.

पटन्से *paṭ'se*, *adv.* (*H.* तुरते), quickly.

पठन्ह *paṭh'rú*, a bid.

पतिला *patilá* (*H.* कोहा), an earthen jar.

पतौरा *pataurá* (*H.* तरकारी), vegetables : = नौचन.

पथिआ *pathiá* (*H.* दौरी), a basket.

पन *pan*, an aggregate numeral = 20 *gaṇḍás*. One *gaṇḍa* = 4. One *pan* therefore = 80.

पनच्छंदा *pan'chhandá*, a man whose duty it is to guard water.

पनसोखा *pan'sokhá* (*H.* इंद्रधनुष), a rainbow.

पनिहता *panihatá*, boiled rice mixed with water.

पँरगा *pār'gá* (*H.* क्यारी, माँगी), the boundary of a field.

परझो *par'jho* (*H.* दृष्टाँत), an example.

परम *param*, the sprout of a palm-tree.

परवैती *par'waiti* or परवैतिन *par'waitin*, a woman when engaged in a religious ceremony.

परियाठा *pariyáṭhá*, the wooden framework over a well on which the person who draws water stands.

पसन्नी *pas'ni* (*H.* खुरपी), a scraper, a kind of hoe.

पाचर *páchar*, straw, &c., mixed with earth for building.

पाँजा *pājá*, a bundle of grain.

पातन *pátan*, the act of laying freshly cut rice out in the field, either to dry or to be softened by the dew.

पालट *pálaṭ* (*H.* हेंगाना), the act of harrowing.

पिच्छल *pichchhul*, *adj.* (*H.* बिछलहर), slippery.

पिट्ठा *piṭṭhá* (*H.* फरा), a kind of boiled pudding made of *sattú*.

पिल्पिलाहा *pil'piláhá* (*H.* डरपोक), a coward.

पीँड़ *pīṛ* (*H.* खाहर का घेरा), a high bank round a pond or tank.

पीनी *pini* [1](*H.* पिउनी), cleaned cotton fit for spinning; [2](*H.* पीने की तमाकू), smoking tobacco. Cf. खैनी.

पुकन्ठाल *puk'ṭhál*, *adj.* (*H.* गदराना), half-ripe.

पुत्ती *putti* (*H.* पखती), the spokes of a spinning wheel.

पुरवे *purawe*, the second ploughing of a field. See दोखार, तेखार, फारन.

पेटन्कुनियाँ *pĕṭ'kuniyā̃* (*H.* पेटकुरँयाँ), sleeping on the face, with the belly underneath.

पैरा *pairá* (*H.* बधिया बैल), a castrated ox; a bullock.

पोथानी *pŏthání* (*H.* पैताना), the foot of a bed.

पौती *pauti* (*H.* पेटारी), a kind of covered basket.

फ़ फरन्का *phar'ká*, [1]a pit for catching fish; [2](*H.* मिरगी), epilepsy.

फारन *pháran* (*H.* पहिलवाह), the first ploughing of a field. Cf. दोखार, पुरवे, तेखार.

फुच्ची *phuchchi*, short hair, down.

फेंटी *phẽṭi*, pieces of dried cowdung.

फेन *phen*, *adv.* (*H.* फिर), again.

√ फेन *phen* (*H.* फेंटना), to mix.

फेरा *pherá*, the right hand ox of a harrow. Cf. आगन्दाइन, कुड़न्दहिना, पँचौट, हथौआ.

फोकन्चा *phŏk'chá* (*H.* फफोला), a blister.

फोरन *phoran*, spices for seasoning food.

बटुरी *baṭurí*, a kind of leg-ornament.

बद्न्हा *bad'há* (*H.* पौला), a wooden shoe.

बधन्वाहा *badh'wáhá*, one who guards a field (बाध); a *garde champêtre*.

बनियाती *baniyáti*, one who works in the forest (बन).

बनुसार *banusár*, the completion of the transplanting of rice seedlings from the nurseries to the fields; हमर बनुसार भेल 'I have finished transplanting my rice-seedlings.' Cf. कबरिआ.

बरन्हा *bar'há* (*H.* बरिअत), the rope for drawing up the leather bucket of a well.

बरिआर *bariár*, *adj.* (*H.* जबरदस्त), high-handed, powerful.

बरौंची *baraũchí* (*H.* सोटनी), a brush made of pig's bristles (used by goldsmiths).

बल्न्ही *bal'hí* (*H.* लकड़ी का बोझ), a bundle of fuel.

बलुई *baluí*, an insect which infests grain when first in the ear.

बस्न्नी *bas'ní* (*H.* कलसी), a water-pot.

बँसन्फँटा *bãs'phẽṭá* (*H.* सोंटा), a stick, a cudgel.

बाँकी *bãkí*, a disease which attacks the leaves of trees (especially the pepper-tree) and causes them to curl up and wither.

बाध *bádh* (*H.* खार), the cultivated fields immediately round a village.

बिचा *bichchá* (*H.* बीआ), seed.

बिछरन्नी *bichhar'ní*, the washing of a cloth after it has had patterns printed on it.

बिंडा *biṇḍá*, a bundle of straw on the edge of the well on which the bucket rests when it is being emptied of water.

बिरन्वाई *bir'wái*, vegetable seedlings.

बीअर *biar* (*H.* बिल), a hole.

बीझल *bijhal* (*H.* घुना हुआ), weevil-eaten.

बीरी *birí* (*H.* बजका, पतौरा), a kind of food made of leaves and flour fried in *ghí*.

बीरो *biro* (*H.* दवा), medicine.

बीहन *bihan*, seed-grain.

बुतरू *but'rú* (*H.* लड़का), an infant.

बेँग *bēg* (*H.* मेँढक), a frog.

बेस *bes*, *interj.* (*H.* अच्छा), all right!

बैना पेंचानी *bainá pěháni*, a sweetmeat or cake distributed at a marriage or other ceremony.

बौधा *baudhá*, *adj.* (*H.* बेसमझ), senseless; an idiot.

भगन्जोगन्नी *bhag'jŏg'ni* (*H.* खद्योत), a firefly.

भगन्वा *bhag'wá* (*H.* लंगोटी), a small cloth worn between the legs.

भदन्राहा *bhad'ráhá*, *adj.* (*H.* अभागा), unfortunate.

भनर भनर *bhanar bhanar*, an obscure sound, a hum.

भनसा *bhan'sá*, a kitchen, a cook-room.

भरभर *bhar'bhar*, *adj.* (*H.* बेलस), wanting in viscosity, not tenacious.

भाँगल *bhágal*, *adj.* (*H.* टुटा हुआ), broken.

भाँड़ा *bhárá* (*H.* चट्टी), a jar.

भास *bhás* (*H.* ज्ञान), sense, knowledge.

भिठारा *bhiṭhárá* (*H.* चौमास), a field reserved for *rabi* crops.

भीरे *bhire* or भीरू *bhirú*, *adj.* (*H.* नजदीक), near.

भुकुर भुकुर *bhukur bhukur* (*H.* झगझगाना), a twinkling.

भूँआँ *bhúá* (*H.* धरती), the earth, the ground.

भूँजा *bhújá* (*H.* चबेना), parched grain.

भूँभुर *bhúbhur* (*H.* भौक), hot ashes, embers.

भूर *bhúr* (*H.* छेद), a hole.

भोकिला *bhŏkilá* (*H.* छोटी पइन), a small water-channel.

भोथर *bhothar*, *adj.* (*H.* गोँठिल), blunt.

भोरैँ *bhorí* (*H.* गलती), an error, a mistake.

मँइयाँ *máiyá* (*H.* लड़की), a girl.

मकन्री *mak'rí* (*H.* लाठा के नीचे की लकड़ी), a piece of wood fastened in the post of a well-lever (लाठा) to keep the latter in its place.

मँगन्नी *mág'ni*, *adv.* (*H.* मुफ्त), gratis; gratuitously; for nothing.

मँगन्रा *mág'rá*, a large kind of tile laid along the ridge pole of a roof.

मटन्पर *maṭ'par* (*H.* छोटी बोरसी), an earthen pot for containing fire.

मड़न्सटन्का *maṛ'saṭ'ká* (*H.* मड़गर भात), rice-gruel.

मने मने *mane mane*, *adv.* (*H.* चुपे चुपे), quietly.

मरुआएल *maruáël*, *adj.* (*H.* मुरझायल), withered.

मल्हिया *malhiyá* (*H.* कसोलिया), a small cup for keeping oil.

माँई *mâî* (*H.* लड़की), a girl.

माँजन *mâjan* (*H.* सुखिया), the chairman of a committee.

माँझा *mâjhá* [1](*H.* सिपावा के ऊपर की लकड़ी), the angle in which the front of a cart rests when supported on a *sipáwá* (the two crossed sticks used to support a cart when the bullocks are away): [2]ground-bait; food thrown into water to attract fishes before fishing: [3]a plaster of powdered glass applied to kite strings to enable them to cut the string of a rival kite.

√ मिचन्कार *mich'kâr* (*H.* फीचना, मीसना), to rinse; grind.

मिँझाल *mîjhál* (*H.* बुता हुआ), extinguished.

मिरन्कुटाह *mir'kuṭáh*, *adj.* (*H.* दुबला), lean, thin.

मुड़न्वारी *muṛ'wári*, the iron ferule of an oil-press.

मुँहन्गर *mũh'gar*, *adj.* (*H.* बाचाल), eloquent.

मुहन्चुर *muh'chur*, paddy when partially husked.

मजन *mejan* (*H.* मेलन), mixture; mingling.

मेमन्ना (*mĕm'ná*), a kid.

मेहन्टा *mĕh'ṭá*, the ox which when employed in treading out corn stands nearest the centre post (मेह). Cf. आगन्दाहन.

मैया *maiyá* (*H.* मा), a mother.

मोरी *morí* (*H.* बीहन), rice seedlings for transplantation.

मौगा *maugá* (*H.* मेहरा), womanhood.

मौनी *mauní* (*H.* कुरई), a very small kind of basket.

रावा *ráwá* (*H.* राब), syrup.

रँगा *rẽgá* (*H.* लड़न्का), a boy.

रेस *res* (*H.* डाह), envy; jealousy.

लकन्पक *lak'pak*, *adj.* (*H.* लचीला), elastic; viscid; tenacious: = लुरन्लुर।

लगन्नी *lag'ni*, a general term for all the apparatus of a wedding.

लंगटन्फाट *langaṭ'phát* (*H.* सिफला), one who has no food in his house and dresses himself extravagantly; an extravagant coxcomb.

लछनन्गर *lachhan'gar*, *adj.* (*H.* सुलच्छी), fortunate.

लजन्कोट *laj'koṭ* (*H.* लजाधुर), bashful.

लबन्लब *lab'lab*, *adj.* (*H.* जो वे समझ बऊत बोले), an ignorant prater.

√ खंभ *lambh*, to drive cattle into another person's field.

लरन्हा *lar'há.*	सल्सल *sal'sal.*

लरन्हा *lar'há* (*H.* पतीला खाटा), a thin pole.

लराहा *laráhá, adj.* (*H.* लसदार), tenacious, viscid = लुरलुर.

√ लहकाव *lah'káw* (*H.* लेलवाना), to cause to blaze: *hence*, to incite, excite (as a dog to bite a person).

लुग्गा *luggá* (*H.* कपड़ा), cloth generally; a cloth for wearing.

लुरग्गर *lur'gar, adj.* (*H.* सजरन्दार), intelligent; witty.

लुरलुर *lur'lur, adj.* (*H.* लचीला), elastic; viscid; tenacious: = लकपक, लराहा.

लुहचुह *luh'chuh, adj.* (*H.* चहचह), variegated, bright-coloured.

लूर *lúr* (*H.* सजर), wit; *especially* cleverness and expertness in some particular trade or art.

लूरुखुरु *lúrúkhúrú*, the doing a little work; acting lazily or half-heartedly.

लेदगुदाह *lĕd'gudáh*, a disease in which the belly swells (? dropsy).

लेदा *ledá*, the mud counterpoise of a well-lever.

लेदाल *lĕdál* (*H.* लसेटा), plaster.

लेरु *lerú* (*H.* बछवा), a calf.

लेवा *lewá* (*H.* खोदे में बोना), sowing in a wet field.

लेहू *lehú* (*H.* रक्त), blood.

लोढ़ा बिछा *loṛhá bichchhá* (*H.* गिला), gleaning.

लोंदा *lódá*, a lump of kneaded clay, a clod.

लोर *lor* [1](*H.* आँसू), tears; [2](*H.* मालपूआ का आँटा), a thin paste of flour for preparing the sweetmeat called *málpúá*; [3](*H.* ग्वार का कर्णभूषण), an ear-ornament worn by men of the gowálá caste.

लोंहड़ा *lóh'ṛá*, the first day of the *chhaṭh* festival.

लोहँड़िया *lóhāṛiyá*, one whose caste prevents his eating with another.

सनेस *sanes* [1](*H.* भेंट), recognition; [2](*H.* उपहार), a complimentary present.

समधर *sam'dhar*, the wedge which holds the three parts of a plough together.

समाँठ *samāṭh* (*H.* मूसर), a pestle.

समैला *samailá*, the two pegs of wood or metal at each end of a yoke.

समौआ *samauá* (*H.* ढेकी का मूसर), the wooden pestle of a pounding-machine.

सर *sar* (*H.* चाँड़), a basket used for raising water for irrigation.

सरसर *sar'sur, adj.* (*H.* बराबर), equal.

सल्सल *sal'sal* (*H.* मोटाई चढ़ना), getting fat.

सँसिहीन *sãsihín, adj.* (*H.* कमपैदगर), without prosperity, unlucky.

सिक्का *sikká* (*H.* सिकहर), three or more strings forming a kind of sling for carrying anything, such as are used by *bahngí-bardárs.*

सिराएल *siráël, adj.* (*H.* ठंढा), cold.

सिरौर *siraur,* a furrow: = सेवात.

सुघर *sughar, adj.* (सुथर, सुंदर), beautiful.

सुनन्गुन *sun'gun* (*H.* पता), a person's address; news about a person.

सुपन्री, *sup'rí* (*H.* मेटिया), a small jar.

सुरन्खुरू *sur'khurú, adj.* (*H.* तेजी), influential.

सेवात *sĕwát,* a furrow: = सिरौर।

सोई *soí* [1] (*H.* पसेवा), a spring of water; anything which oozes out naturally without artificial pressure; [2] (*H.* पसीना), perspiration.

सोझन्राएल *sŏjh'ráël, adj.* disentangled (of string, &c.)

सोहन्ना *sŏh'ná* (*H.* सोनार की चिमटी), a goldsmith's tongs.

हकन्बक *hak'bak, adj.* (*H.* ठकमुरकी), motionless.

हथैला *hathailá,* an earthen vessel for ladling the juice out of a sugar-press.

हथौआ *hathauá,* one of the oxen of a harrow; the one next the कुड़न्दहिना, *q. v.*; also *v.* आगन्दाइन, पँचौट, and फेरा.

हबन्गब *hab'gab* (*H.* अग्रसोच), a precaution.

हराठा *haráṭhá adj.* (*H.* मोटा ताजा), hard-working; vigorous.

हुलन्चुल्ली *hul'chullí* [1] (*H.* जलदबाज), expeditious; [2] (*H.* चंचल), fickle, restless.

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SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHÁR, IN THE EASTERN PORTION OF THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN PORTION OF THE CENTRAL PROVINCES.

PART IV.

MAITHIL-BHOJPÚRÍ DIALECT

OF CENTRAL AND SOUTH MUZAFFARPÚR.

Compiled under orders of the Government of Bengal

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APPENDIX II.

NOTE ON THE USE OF THE VARIOUS VERBAL TERMINATIONS.

INTRODUCTION.

§ 1. The following Grammar treats of the dialect spoken in Central and South Muzaffarpúr. It is principally composed of South Maithilí forms, but is largely impregnated with Bhojpúrí forms, especially in the west of the district. In this Grammar the dialect of the eastern portion of the tract is treated as the standard, the peculiarities of the more western language being generally given in footnotes.

§ 2. The alphabet and rules for spelling will be found in the General Introduction to this series of Grammars, and the remarks therein found are not repeated here.

DIVISION I.

DECLENSION.

CHAPTER I.

NOUNS.

§ 3. For general remarks, see the General Introduction, § 38 and ff.

The following are the post-positions used in declining the noun in this dialect :—

		Power.
Nom.	*Wanting.*	
Acc.	*Wanting* or के *ke.*	
Instr.	से *se.*	'By.'
Dat.	के *ke.*	'To.'
	ला *lá*, लेख *lel.*	'For.'
Abl.	से *se.*	'From.'
Gen.	के *kĕ.*	'Of.'
Loc.	मँ *mẽ.*	'In.'
Voc.	*Wanting.*	

All these post-positions will only be used in one example, that of घोड़ा *ghoṛá*, 'a horse;' but they can all be used with all nouns.

Except that for the genitive, they can be used with all pronouns. In the genitive singular many pronouns do not take this post-position, but have other forms subject to special rules.

The following are examples of declension.

§ 4. (a) Masculine Tadbhavas in आ *á*.

Example of the declension of a *tadbhava** masculine noun in आ *á*:–

घोड़ा *ghoṛá*, 'a horse.'

Short form, { Weak, घोड़ *ghoṛ*. Strong, घोड़ा *ghoṛá*. } Long form,* घोड़ऩ्वा *ghŏṛ'wá*. Redundant form,† घोड़ौवा *ghŏṛauwá*.

Singular.

Nom.	घोड़ा [1] *ghoṛá*,	'a horse.'
Acc.	घोड़ा *ghoṛá* or घोड़ा के *ghoṛá ke*,	'a horse.'
Instr.	घोड़ा से *ghoṛá se*,	'by a horse.'
Dat.	घोड़ा के *ghoṛá ke*, or ला *lá*, or लेख *lel*,	'to' *or* 'for a horse.'
Abl.	घोड़ा से, *ghoṛá se*,	'from a horse.'
Gen.	घोड़ा के[2] *ghoṛá kĕ*,	'of a horse.'
Loc.	घोड़ा मेँ *ghoṛá mē*,	'in a horse.'
Voc.	हे घोड़ा *he ghoṛá !*	'O horse!'

[1] Or घोड़ *ghoṛ*, घोड़ऩ्वा *ghŏṛ'wá*, or घोड़ौवा *ghŏṛauwá*, and so throughout the singular.

[2] The genitival affix के *kĕ* remains unchanged before all genders and cases. In Western Muzaffarpúr, however, the Bhojpúrí practice is followed of using के *kĕ* before nouns in the nominative and का *ká* before nouns in an oblique case.

Plural.

Nom.	घोड़न [1] *ghoṛan*,	'horses.'
Acc.	घोड़न *ghoṛan*, घोड़न के *ghoṛan ke*,	'horses.'
Instr.	घोड़न से *ghoṛan se*,	'by horses.'
Dat.	घोड़न के *ghoṛan ke*, or ला *lá*, or लेख *lel*,	'to' *or* 'for horses.'
Abl.	घोड़न से *ghoṛan se*,	'from horses.'
Gen.	घोड़न के[2] *ghoṛan kĕ*,	'of horses.'
Loc.	घोड़न मेँ *ghoṛan mē*,	'in horses.'
Voc.	हे घोड़न *hɜ ghoṛan !*	'O horses!'

[1] Or घोड़ऩ्वन *ghŏṛ'wan* or घोड़ौवन *ghŏṛauwan*, and so throughout the plural.

[2] See note [2] to singular.

---

* See General Introduction, § 12. † See General Introduction, §§ 12, 38, and ff.

§ 5. (b) Masculine Nouns ending in Silent Consonants.

Example of the declension of a masculine noun ending in a silent consonant:—

घर *ghar*, 'a house.'

Short form, घर *ghar*. Long form,* घरवा *ghar'wá*. Redundant form,* घरौवा *gharauwá*.

Singular.

Nom.	घर[1] *ghar*,	'a house.'
Acc.	घर, घर को *ghar, ghar ke*,	'a house.'
Instr.	घरँ *gharẽ*, घर से *ghar se*,	'by a house.'
Dat.	घर को *ghar ke*,	'to a house.'
Abl.	घर से *ghar se*,	'from a house.'
Gen.	घर के *ghar kĕ*,	'of a house.'
Loc.	घरे *ghare*, घर मँ *ghar mẽ*,	'in a house.'
Voc.	हे घर *he ghar !*	'O house!'

[1] Or घरवा *ghar'wá*, घरौवा *gharauwá*, and so throughout the singular

Plural.

Nom.	घरन[1] *gharan*,	'houses.'
Acc.	घरन *gharan* or घरन को *gharan ke*,	'houses.'
Instr.	घरन से *gharan se*,	'by houses.'
Dat.	घरन को *gharan ke*,	'to' *or* 'for houses.'
Abl.	घरन से *gharan se*,	'from houses.'
Gen.	घरन के *gharan kĕ*,	'of houses.'
Loc.	घरन मँ *gharan mẽ*,	'in houses.'
Voc.	हे घरन *he gharan !*	'O houses!'

[1] Or घरवन *ghar'wan*, घरौवन *gharauwan*, and so throughout the plural.

§ 6. It is not necessary to decline further any nouns in full, as the above examples suffice. All nouns ending in vowels are declined like घोड़ा *ghoṛá*, and all those ending in silent consonants like घर *ghar*. The final

* See General Introduction, §§ 12, 38, and ff.

syllables of all long and redundant forms may optionally be nasalized by the addition of *anunásik :* thus घोड़्वा *ghŏṛ'wá* or घोड़्वाँ *ghŏṛ'wã̆ ;* घरौवा *gharauwá* or घरौवाँ *gharauwã̆ ;* मलिया *maliyá* or मलियाँ *maliyã̆.*

NOTE, however, that—

(1) Occasionally in the case of masculine nouns ending in a silent consonant we find an instrumental in ऍ *ẽ* and a locative in ए *e :* thus हम बलेँ ले जाएब *ham balẽ le jáëb,* 'I shall take away by force,' where बलेँ *balẽ* is the instrumental of बल *bal,* 'force;' घाटे *ghátẹ,* 'at a landing stage,' locative of घाट *ghát,* 'a landing stage:' so also घरे घरे *ghare ghare,* 'in every house,' 'from house to house.'

(2) All nouns ending in a long vowel shorten it before the plural termination न *n :* thus घोड़न *ghoṛan* from घोड़ा *ghoṛá.*

(3) Certain verbal nouns ending in ल *l* have an oblique form in ला *lá :* thus देखल *dekhal,* abl. देखला से *dĕkh'lá se,* 'from seeing;' also verbal nouns in the form of the root have an oblique form in ए *ĕ :* thus देख *dekh,* dat. देखे के *dekhĕ ke* 'for seeing.' Full particulars concerning these nouns will be found in § 111.

An example of each of the more common forms of nouns follows :—

§ 7. (c) Masculine Tatsamas* in आ *á.*

राजा *rája,* 'a king.'

Short form, राजा *rájá.* Long form,* रज्वा *raj'wá.* Redundant form,* रजौवा *rajauwá.*

Gen. sing. राजा के *rájá kĕ.*
Nom. plur. राजन *rájan.*

* See General Introduction, §§ 12, 38, and ff., 34 and 36.

§ 8. (d) Masculine Nouns in ि *i*.

माली *máli*, 'a gardener.'

Short form, माली *máli*. Long form,* मलिया *maliyá*. Redundant form,* मलियवा *maliyawá* or मलीवा *malíwá*.

Gen. sing. माली के *málí kĕ*.
Nom. plur. मालिन *málin*.

§ 9. (e) Masculine Nouns in ऊ *ú*.

नाऊ *náú*, 'a barber.'†

Short form, नाऊ *náú*. Long form,‡ नउआ *naüá* or नौआ *nauá*. Redundant form,‡ नउआवा *naüawá* or नौआवा *nauawá*.

Gen. sing. नाऊ के *náú kĕ*.
Nom. plur. नाउन *náün*.

§ 10. (f) Feminine Nouns in ि *i*.

पोथी *pothi*, 'a book.'

Short form, पोथी *pothí*. Long form,‡ पोथिया *pŏthiyá*. Redundant form,‡ पोथियवा *pŏthiyawá* or पोथीवा *pothiwá*.

Gen. sing. पोथी के *pothí kĕ*.
Nom. plur. पोथिन, *pothin*.

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* See General Introduction, §§ 12, 38, and ff., 34 and 36.

† Kellogg in his Hindí Grammar incorrectly gives आँसू *ású* as an example of a feminine noun in ऊ *ú*: it is masculine. आँसू *ású* is not used in Bihárí, लोर *lor* being the word for 'a tear.'

‡ See General Introduction, §§ 12, 38, and ff., and 34 to 36.

§ 11. (g) Feminine Nouns ending in a Silent Consonant.

बात *bát*, 'a word.'

Short form, बात *bát*. Long form,* बतिया *batiyá*. Redundant form,* बतियवा *batiyawá* or बतीवा *batíwa*.

Acc. sing. बात के *bát ke*.
Gen. sing. बात के *bát kĕ*.
Nom. plur. बातन *bátan*.

§ 12. Periphrastic Plural.

With reference to the above plural forms, it must be noted that every noun can also form a periphrastic plural by the addition of a word signifying plurality, such as सभ *sabh*, 'all;' or, in the case of *rational* beings, such as लोग *log*, 'people.' Example: घर सभ *ghar sabh* instead of घरन *gharan*, and मालो लोग *málí log* for मालिन *málin*. Sometimes even this plural affix is omitted, so that a plural noun appears under a singular form. An example occurs in the ninth of the following sentences, where बेटा *beṭá* is used for बेटा सभ *beṭá sabh*. This is the regular rule when a numeral adjective precedes, as in Nos. 6 and 7 of the following sentences. Sometimes these plural affixes are added pleonastically to a word already in the plural form, *e.g.* पोथिन सभ *pothin sabh* for पोथिन *pothin*.

§ 13. Genitival Affixes.

The following examples have been specially designed to exhibit the use of the genitival affixes. Each sentence is given as spoken (*a*) in Eastern and (*b*) in Western Muzaffarpúr:—

1. (*a*) ई राजा के मन्दिर छिकैन्ह. 'This is the king's temple.'
Í rájá kĕ mandir chhikainh.
(*b*) ई राजा के मन्दिर बटैन्ह.
Í rájá kĕ mandir bataiñh.

* See General Introduction, §§ 12, 38, and ff., and 34 and 36.

2. (*a*) हम कन्स के लौंड़ी छी. — 'I am the maid-servant of King Kans.'
Ham Kans kĕ lauṛi chhi.

(*b*) हम कन्स के दासी बटिऐन्ह.
Ham Kans kĕ dási baṭiainh.

3. (*a*) मधन्माँछी के झूँड़ उड़ गेलैक. — 'A swarm of bees flew away.'
Madh'mắchhi kĕ jhũṛ uṛ gĕlaik.

(*b*) मधुमाखी के झूँड़ उड़ गेल.
Madhumákhi kĕ jhũṛ uṛ gel.

4. (*a*) कपन्टी के मारन्ला मँ दोख नहिँ कौनो. — 'There is no sin in slaying a deceiver.'
Kap'ṭi kĕ már'lá mẽ dokh nahĩ kaunõ.

(*b*) कपन्टी का मारन्ला के कुछ दोख नइ.
Kap'ṭi ká már'lá kĕ kuchh dokh na.

5. (*a*) मथुरा के मौँगी सभ कनैत चल गेल:थिन्ह. — 'The women of Mathurá departed weeping.'
Mathurá kĕ mauṅgi sabh kanait chal gĕl'thinh.

(*b*) मथुरा के नारी सभ रोऐत चल गेलिन.
Mathurá kĕ nári sabh röait chal gelin.

6. (*a*) कै रङ्ग के बात सुनल गेल. — 'Matters of many kinds were heard.'
Kai rang kĕ bát sunal gel.

(*b*) बडत तरह के बात सुनल गेल.
Bahut tarah kĕ bát sunal gel.

7. (*a*) स्फटिक के चार फाटक टूट गेलै. — 'Four gates of crystal broke.'
Sphaṭik kĕ chár phấṭak ṭúṭ gĕlai.

(*b*) स्फटिक के चार फाटक टूट गेल.
Sphaṭik kĕ chár phấṭak ṭúṭ gel.

8. (*a & b*) देस देस के राजा ऐलन्ह. — 'Kings of all countries came.'
Des des kĕ rájá ailanh.

9. (*a*) ऊ सभ माली के बेटा हतन्ह. — 'They are the sons of the gardener.'
Ú sabh máli kĕ beṭá chhatanh.

(*b*) ऊ सभ माली के बेटा हतन.
Ú sabh máli kĕ beṭá hatan.

10. (*a*) हम राजा के गाँव में ऐली. — 'I came into the king's villages.'
Ham rájá kĕ gắw mẽ aili.

(*b*) हम राजा का गाँवन में ऐली.
Ham rájá ká gắwan mẽ aili.

11. (*a*) पण्डितन के घर में कइ रङ्ग के पोथी छैन्ह. — 'There are many books in *pandits'* houses.'
Paṇḍitan kĕ ghar mẽ kaï rang kĕ pothi chainh.

(*b*) पण्डित सभ का घर में बहुत पोथी बटैन्ह.
Paṇḍit sabh ká ghar mẽ bahut pothi baṭainh.

CHAPTER II.

ADJECTIVES.

§ 14. Gender.

See General Introduction, § 42 and ff.

§ 15. Numeral Adjectives.

The cardinals are nearly the same as those in High Hindí. The following are the ones that present points of difference:—

1 = एक *ĕk.*
2 = दू *dú.*
6 = छव *chhaw.*
11 = इगारह *igárah.*
15 = पनरह *pan'rah.*
16 = सोरह *sorah.*
21 = एकैस *ĕkais.*
31 = एकतिस *ĕk'tis.*
32 = बत्तिस *battis.*
33 = तँतिस *tẽtis.*
34 = चौंतिस *chaũtis.*
35 = पैंतिस *pãtis.*
36 = छत्तिस *chhattis.*
37 = सैंतिस *sãtis.*
38 = अड़तिस *ar'tis.*
39 = उनन्तालिस *un'tális.*
40 = चालिस *chális.*
41 = एकन्तालिस *ĕk'tális.*
42 = बेंचालिस *bĕális.*
43 = तँतालिस *tẽtális.*
44 = चवालिस *chawális.*
45 = पँतालिस *pãtális.*
46 = छियालिस *chhiyális.*
47 = सँतालिस *sãtális.*
48 = अड़न्तालिस *ar'tális.*
54 = चौवन *chauwan.*
64 = चौंसठ *chausaṭh.*
66 = छियासठ *chhiyásaṭh.*
67 = सरसठ *sar'saṭh.*
74 = चौहत्तर *chauhattar.*
82 = बेंचासी *bĕási.*
84 = चौरासी *chaũrási.*
86 = छियासी *chhiyási.*
94 = चौरानवे *chaũránawe.*
96 = छियानवे *chhiyánawe.*
100 = सै *sai.*

§ 16. Ordinals.

The ordinals up to 'sixth' are as follows:—

1*st* = पहिल *pahil*; *obl.* पहिला *pahilá* or पहला *pah'lá*.*
2*nd* = दोसर *dosar*; *obl.* दोसरा *dŏs'rá*.*
3*rd* = तेसर *tesar*; *obl.* तेसरा *tĕs'rá*.*
4*th* = चौठ *chauṭh*.
5*th* = पँचवाँ *pãch'wã̆* or पाँचम *pãcham*.
6*th* = छठवाँ *chhaṭh'wã̆* or छठम *chhaṭham*.

The ordinals above 'sixth' are all formed by adding वाँ *wã̆* or म *m* to the cardinals: as दसवाँ *das'wã̆* or दसम *dasam*, 'tenth;' पचसवाँ *pachas'wã̆* or पचासम *pachásam*, 'fiftieth.'

§ 17. Fractional Numbers.

These are—

¼ = पा *pá*, पाव *páwa*.
⅓ = तिहाइ *tehái* or तेहाइ *tĕhái*.
½ = अद्धा *addhá* or आधा *ádhá*.
¾ = पौन *paun* or पौना *pauná*.
—¼ = पौने *paune*.
1¼ or +¼ = सवा *sawá*, सवाइ *sawái*.
1½ = डेढ़ *ḍeṛh* or डेढ़ा *deṛhá*.
2½ = अढ़ाइ *aṛhái*.
+½ = साढ़े *sáṛhe*.

§ 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in this dialect. The Bihárí idiom is illustrated in such phrases as दू सते चौदह *dú sate chaudah*, 'two seven's, fourteen;' छव सौ अठारह *chhaw tí*

* The first three ordinals follow pronominal genitives in the formation of oblique forms. See *post*, § 34.

aṭhárah, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicatives, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions:—

× 1, का *ká*.
× 1¼, सवा *sawa*, सवैया *sawaiyá*, सवैएँ *sawaiẽ*.
× 1½, डेवढ़ा *ḍĕuṛhá*, डेवढ़े *ḍĕuṛhe*.
× 2, दूना *dúná*, दूनी *dúní*.
× 2½, धाम *dhám*, अढ़ैया *aṛhaiyá*, अढ़ैएँ *aṛhaiẽ*.
× 3, तो *tí*, तिया *tiyá*, तियाँइ *tiyắi*, तिरिका *tiriká*.
× 3½, हूँठा *hũṭhá*, हूँठे *hũṭhe*.
× 4, चौका *chauká*, चौके *chauke*.
× 4½, धौंचा *dhãũchá*, धौंचे *dhãũche*.
× 5, पचे *pache*, पञ्जे *pañje*.
× 5½, पहुंचा *pahuńchá*, पहुंचे *pahuńche*.
× 6, छक *chhak*, छक्का *chhakká*, or छके *chhake*.
× 6½, खौंचा *khãũchá*, खौंचे *khãũche*.
× 7, सते *sate*.
× 8, अट्ठे *áṭṭhe*.
× 9, नवाँ *nawắ*, नवाँइ *nawắi*.
× 10, दहाँइ *dahắi*, दहैएँ *dahaiẽ*.

§ 19. Definite Cardinals.

These are as follows:—

दूनो *dúno*, दोनो *dono*, 'the two,' 'both;'
तीनो *tíno*, 'the three;'
चारो *cháro*, 'the four;' and so on,

adding ओ *o* to the numerals, after omitting a final short vowel. Example: पाँचो भाइ जौरे हथ *pắcho bhái jaure hãth*, 'the five brothers are an undivided family.'

§ 20. Indefinite Cardinals.

The termination अन *an* added to the numbers 'one hundred,' 'one thousand,' and so on, always denotes an indefinite number of these aggregates. In this idiom सैकर *saikar* is always substituted for सै *sai*, 'one hundred.' Examples are सैकरन पेड़ *saĭk'ran peṛ*, 'hundreds of trees;' हजारन *hajáran*, 'thousands;' लाखन *lákhan*, 'tens of thousands;' हजारन आदमी मरलन्ह *hajáran adimí marilanh*, 'thousands of men died.'

§ 21. Collective Numerals.

These—viz. जोड़ा *joṛá*, 'a pair,' गंडा *gaṇḍá*, 'a four'—are the same as in High Hindí, except सैकरा *saĭk'rá*, 'a hundred.'

CHAPTER III.

PRONOUNS.

§ 22. The following tables show the declensional forms of the principal pronouns and pronominal forms.

The declension of pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

While nouns frequently remain unchanged before post-positions, pronouns, with few exceptions, change to some other form, called the *oblique* or *inflected base*.

The accusative singular of pronouns is, with one or two exceptions, never the same as the nominative. The only exception is कुछ *kuchh*, 'anything,' 'something.' In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun takes the oblique form without any post-position.

The genitive forms of pronouns ending in र *r* and न *n* are also to be noticed. They have all oblique forms ending in रा *rá* or ना *ná*, for which see § 34.

Pronouns have the same form, whether referring to masculine or feminine nouns. With the exception of the pronouns of the second person, they all want the vocative case.

§ 23. Pronouns of the First Person and of the Second Person Non-Honorific.

These pronouns have each two forms, a shorter and a longer.

हम *ham*, 'I.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	हम *ham.*
Acc.	मोरा[1] *morá* or मोरा के *morá ke.*	हमन्रा[1] *ham'rá* or हमन्रा के *ham'rá ke.*
Instr.	मोरा से *morá se.*	हमन्रा से *ham'rá se.*
Dat.	मोरा के *morá ke.*	हमन्रा के *ham'rá ke.*
Abl.	मोरा से *morá se.*	हमन्रा से *ham'rá se.*
Gen.	मोर *mor.*	हम्मर *hammar*, हमर *hamar.*
Loc.	मोरा मँ *morá mẽ.*	हमन्रा मँ *ham'rá mẽ.*
Voc.	*Wanting.*	*Wanting.*

[1] मोरो *moro* and हमन्रो *ham'ro* may be used for मोरा *morá* and हमन्रा *ham'rá* in an emphatic sense : thus हमन्रो द *ham'ro da*, 'give to me also.'

Plural.

	Shorter form.	*Longer form.*
Nom.	हमनी[1] *hamaní.*	हमन्रा सभ[2] *ham'rá sabh.*
Acc.	हमनी (के) *hamaní (ke).*	हमन्रा सभ (के) *ham'rá sabh (ke).*
Instr.	हमनी से *hamaní se.*	हमन्रा सभ से *ham'rá sabh se.*
Dat.	हमनी के *hamaní ke.*	हमन्रा सभ के *ham'rá sabh ke.*
Abl.	हमनी से *hamaní se.*	हमन्रा सभ से *ham'rá sabh se.*
Gen.	हमनी के *hamaní kĕ.*	हमन्रा सभ के *ham'rá sabh kĕ.*
Loc.	हमनी मँ *hamaní mẽ.*	हमन्रा सभ मँ *ham'rá sabh mẽ.*
Voc.	*Wanting.*	*Wanting.*

[1] Or हम सभ *ham sabh*, and so throughout.

[2] In Western Muzaffarpúr a Bhojpúrí nominative plural हमरन्हिनका *hamar'hin'ká* and oblique plural हमरन्हिन *hamar'hin* are also used.

तोँ *tō* or तूँ *tũ*, 'thou.'

Singular.

	Shorter form.	*Longer form.*
Nom.	तोँ or तूँ *tō* or *tũ*.	तोँ or तूँ *tō* or *tũ*.
Acc.	तोरा,[1] तोरा के *torá* or *torá ke*.	तोह्रा[1] or तोह्रा के *töh'rá* or *töh'rá ke*.
Instr.	तोरा से *torá se*.	तोह्रा से *töh'rá se*.
Dat.	तोरा के *torá ke*.	तोह्रा के *töh'rá ke*.
Abl.	तोरा से *torá se*.	तोह्रा से *töh'rá se*.
Gen.	तोर *tor*.	तोहर *tohar*.
Loc.	तोरा मेँ *torá mẽ*.	तोह्रा मेँ *töh'rá mẽ*.
Voc.	हे तोँ *he tō* or हे तूँ *he tũ*.	हे तोँ *he tō* or हे तूँ *he tũ*.

[1] तोरो *toro* and तोह्रो *töh'ro* may be used for तोरा *torá* and तोह्रा *töh'rá* in an emphatic sense: thus तोह्रो देखैछी *töh'ro dĕkhaichhí*, 'I see you also.'

Plural.

	Shorter form.	*Longer form.*
Nom.	तोहनी[1] *töhani*.	तोह्रा सभ[2] *töh'rá sabh*.
Acc.	तोहनी (के) *töhani* (*ke*).	तोह्रा सभ (के) *töh'rá sabh* (*ke*).
Instr.	तोहनी से *töhani se*.	तोह्रा सभ से *töhrá sabh se*.
Dat.	तोहनी के *töhani ke*.	तोह्रा सभ के *töh'rá sabh ke*.
Abl.	तोहनी से *töhani sẽ*.	तोह्रा सभ से *töh'rá sabh se*.
Gen.	तोहनी के *töhaní kĕ*.	तोह्रा सभ के *töh'rá sabh kĕ*.
Loc.	तोहनी मेँ *töhani mẽ*.	तोह्रा सभ मेँ *töh'rá sabh mẽ*.
Voc.	हे तूँ सभ *he tũ sabh*.	हे तूँ सभ *he tũ sabh*.

[1] Or तोँ सभ *tō sabh*, and so throughout.

[2] In Western Muzaffarpúr a Bhojpúrí nominative plural तोहरन्हिनका *töhar'hin'ká* and oblique plural तोहरन्हिन *töhar'hin*, are also used.

§ 24. Pronoun of the Second Person Honorific and Reflexive Pronoun.

आहाँ *áhã̆* or अपन्ने *ap'ně*, 'your honor.

This pronoun is declined regularly like a substantive: thus—

आहाँ के *áhã̆ ke* or अपन्ने के *ap'ně ke.*
आहाँ से *áhã̆ se* or अपन्ने से *ap'ně se, &c.*

The nominative plural is आहाँ सभ *áhã̆ sabh* or अपन्ने सभ *ap'ně sabh.* In Western Muzaffarpúr the Bhojpúrí form रउरा *raürá* or रौरा *raurá*, 'your honor,' is also used. It is also declined regularly except in its genitive singular, which is राउर *ráur.*

अपन्ने *ap'ne*, 'self.'

Nominative singular अपन्ने *ap'ně*: accusative अपन्ने के *ap'ně ke* or अपन्ना के *ap'ná ke*: instrumental अपन्ने से *ap'ně se* or अपन्ना से *ap'ná se*, and so on. Genitive singular अप्पन *appan*, अपन *apan*, or आपन *ápan.*

Nominative plural अपन्ने सभ *ap'ně sabh*, अपन्ना सभ *ap'ná sabh*, or अप्पन सभ *appan sabh.* The rest is regular.

§ 25. Demonstrative Pronouns.

These are (1) the proximate demonstrative ई *ī*, 'this,' and (2) the remote demonstrative उ *ū*, 'that.'

Like the personal pronouns, they have each two forms, a shorter and a longer.

ई *ī*, 'this.'

Singular.

	Shorter form.	*Longer form.*
Nom.	ई *ī*.	ई *ī*.
Acc.	इह[1] (के) *ĕh*[1] (*ke*).	इकर्‌रा (के) *ĕk'rá* (*ke*).
Instr.	इह से *ĕh se*.	इकर्‌रा से *ĕk'rá se*.
Dat.	इह के *ĕh ke*.	इकर्‌रा के *ĕk'rá ke*.
Abl.	इह से *ĕh se*.	इकर्‌रा से *ĕk'rá se*.
Gen.	इह के *ĕh kĕ*.	एकर *ekar*.
Loc.	इह मेँ, *ĕh mẽ*.	इकर्‌रा मेँ *ĕk'rá mẽ*.

[1] इहि *ĕhi*, ए *e*, or इईं *ĕí* may be substituted for इह *ĕh* throughout.

Plural.

	Shorter form.	*Longer form.*
Nom.	ई सभ *í sabh*.	ई सभ *í sabh*.
Acc.	इन्ह[1] (के) *inh* (*ke*).	इन्हन्‌करा[2] (के) *inh'karáa* (*ke*).
Instr.	इन्ह से *inh se*.	इन्हन्‌करा से *inh'karáa se*.
Dat.	इन्ह के *inh ke*.	इन्हन्‌करा के *inh'karáa ke*.
Abl.	इन्ह से *inh se*.	इन्हन्‌करा से *inh'karáa se*.
Gen.	इन्ह के *inh kĕ*.	इन्हन्‌कर *inh'kar*.
Loc.	इन्ह मेँ *inh mẽ*.	इन्हन्‌करा मेँ, *inh'karáa mẽ*.

[1] Or हिन्ह *hinh*, इन *in*, or हिन *hin*, and so throughout.

[2] Or हिन्हन्‌करा *hinh'karáa*, इन्हन्‌का *inh'ká*, हिन्हन्‌का *hinh'ká*, इनन्‌करा *in'karáa*, हिनन्‌करा *hin'karáa*, इनन्‌का *in'ká*, or हिनन्‌का *hin'ká*, and so throughout.

Note.—The plural of this pronoun is used in a singular honorific sense. To form the non-honorific plural, the word सभ *sabh* is added to any of the above forms: thus, nominative plural ई सभ *í sabh*, इकर्‌रा सभ *ĕk'rá sabh*, इन्ह सभ *inh sabh*, हिन्हन्‌करा सभ *hinh'karáa sabh*, and so on.

ऊ *ú*, 'that.'

The close analogy between the declension of this pronoun and that of ई *í*, 'this,' will be manifest from the following paradigm:—

Singular.

	Shorter form.	*Longer form.*
Nom.	ऊ *ú*.	ऊ *ú*.
Acc.	ओह[1] (के) *ŏh*[1] (*ke*).	ओकर्‌रा (के) *ŏk'rá* (*ke*).
Instr.	ओह से *ŏh se*.	ओकर्‌रा से *ŏk'rá se*.
Dat.	ओह के *ŏh ke*.	ओकर्‌रा के *ŏk'rá ke*.
Abl.	ओह से *ŏh se*.	ओकर्‌रा से *ŏk'rá se*.
Gen.	ओह के *ŏh kē*.	ओकर *okar*.
Loc.	ओह मेँ *ŏh mē*.	ओकर्‌रा मेँ *ŏk'rá mē*.

[1] ओंहि *ŏhi*, ओ *o*, or ओई *ŏí* may be substituted for ओह *ŏh* throughout.

Plural.

	Shorter form.	*Longer form.*
Nom.	ऊ सभ *ú sabh*.	ऊ सभ *ú sabh*.
Acc.	उन्ह[1] (के) *unh* (*ke*).	उन्हन्करा[2] (के) *unh'kará* (*ke*).
Instr.	उन्ह से *unh se*.	उन्हन्करा से *unh'kará se*.
Dat.	उन्ह के *unh ke*.	उन्हन्करा के *unh'kará ke*.
Abl.	उन्ह से *unh se*.	उन्हन्करा से *unh'kará se*.
Gen.	उन्ह के *unh kĕ*.	उन्हन्कर *unh'kar*.
Loc.	उन्ह मेँ *unh mē*.	उन्हन्करा मेँ *unh'kará mē*.

[1] Or हुन्ह *hunh*, उन *un*, or हुन *hun*, and so throughout.

[2] Or हुन्हन्करा *hunh'kará*, उन्हन्का *unh'ká*, हुन्हन्का *hunh'ká*, उनन्करा *un'kará*, हुनन्करा *hun'kará*, उनन्का *un'ká*, or हुनन्का *hun'ká*, and so throughout.

NOTE.—The plural of this pronoun is used in a singular honorific sense. To form the non-honorific plural, the word सभ *sabh* is added to any of the above forms: thus, nominative plural ऊ सभ *ú sabh*, ओकर्‌रा सभ *ŏk'rá sabh*, उन्ह सभ *unh sabh*, उन्हन्करा सभ *hunh'kará sabh*, and so on.

NOTE.—In the above two demonstrative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective.

§ 26. Correlative Pronouns.

These are (1) the relative pronoun जे *je*, 'who;' (2) the correlative pronoun से *se*, 'that;' and (3) the interrogative pronoun के *ke*, 'who?'

The close analogy between their forms should be noted. Like the personal and demonstrative pronouns, they have each a shorter and a longer form.

It is not necessary to give their declension in full, as it is on exactly the same lines as that of the demonstrative pronouns. I shall therefore give only the nominative, genitive, and general oblique forms for each number.

Relative.

जे *je*, 'who.'

Singular.

	Shorter form.	*Longer form.*
Nom.	जे *je* or जौन *jaun.*	*Wanting.*
Gen.	जेह के *jĕh kĕ.*	जेकर *jekar.*
Obl.	जेह, *jĕh.*	जेकरा *jĕk'rá.*

Plural.

Nom.	जे सभ *je sabh.*	जे सभ *je sabh.*
Gen.	जिन्ह के *jinh kĕ.*	जिन्हकर *jinh'kar.*
Obl.	जिन्ह *jinh.*	जिन्हकरा *jinh'kará.*

Correlative.

से *se*, 'that.'

Singular.

	Shorter form.	*Longer form.*
Nom.	से *se*, ते *te*, or तौन *taun.*	*Wanting.*
Gen.	तेह के *tĕh kĕ.*	तेकर *tekar.*
Obl.	तेह *tĕh.*	तेकरा *tĕk'rá.*

Plural.

Nom.	से सभ *se sabh.*	से सभ *se sabh.*
Gen.	तिन्ह के *tinh kĕ.*	तिन्हकर *tinh'kar.*
Obl.	तिन्ह *tinh.*	तिन्हकरा *tinh'kará.*

Interrogative.

के *ke*, 'who?'

Singular.

	Shorter form.	*Longer form.*
Nom.	के *ke* or कौन *kaun*.	*Wanting.*
Gen.	केह के *kĕh kĕ*.	केकर *kekar*.
Obl.	केह *kĕh*.	केकरा *kĕk'rá*.

Plural.

Nom.	के सभ *ke sabh*.	के सभ *ke sabh*.
Gen.	किन्ह के *kinh kĕ*.	किन्हकर *kinh'kar*.
Obl.	किन्ह *kinh*.	किन्हकरा *kinh'karâ*.

Other optional forms as in the demonstrative pronouns.

NOTE.—In the above correlative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective. As in the case of the demonstrative pronouns, the non-honorific plural is formed by adding सभ *sabh*.

§ 27. Interrogative Pronoun.

SUBSTANTIVAL.

का *ká* or की *kí*, 'what?'

This pronoun is really a neuter form of के *ke*, and can only refer to inanimate things. Its plural is the same as that of के *ke*.

Singular.

Nom. का *ká*, की *kí*, कथी *kathí*, or केथी *kĕthí*.
Obl. कथी *kathí*, केथी *kĕthí*, or काहे *káhĕ*.

Declined regularly like a substantive. Its dative,—केथी ला *kĕthi lá* or कथी ला *kathi lá*, 'for that,' is used as an adverb, meaning 'why.'

§ 28. Indefinite Pronoun.

केउ *kĕú*, 'anyone,' 'some one.'

When used as an adjective, this pronoun takes also the form कौनो *kaunŏ* or कउनो *kaünŏ*.

Nom. केउ *kĕú*, or केहू *kĕhú*, or कौनो *kaunŏ*.

Obl. केकर्‌रो *kĕk'rŏ*, केथियो *kĕthiyŏ*, केउ *kĕú*, or केहू *kĕhú*.

Declined regularly like a substantive, except the genitive, which is केकर्‌रो *kĕk'rŏ* only.

PLURAL.—Wanting.

§ 29. The indefinite pronoun कुछ *kuchh*, कुछु *kuchhu*, कुछुओ *kuchhuŏ*, किछु *kichhu*, or किछिओ *kichhiŏ*; and तनिक *tanik* or कनिक *kanik*, 'anything,' 'something,' is declined regularly like a substantive: thus कुछु के *kuchhu ke*, कुछु से *kuchhu se*, *&c.*

§ 30. The indefinite pronoun सभ *sabh*, 'all,' 'every one,' is declined regularly like a substantive. When plurality is to be emphasised, it has an oblique plural form सभन *sabhan*: thus, सभ के *sabh kĕ*, 'of all,' *taken as a whole*; but सभन के *sabhan kĕ*, 'of all,' *taken severally*.

§ 31. The indefinite pronouns जेकेउ *jekĕú*, 'whoever,' and जेकुछु *jekuchhu*, 'whatever,' are compounds, and are declined regularly like their component parts: thus, acc. sing. जेह केकर्‌रो *jĕh kĕk'rŏ*, जेह कुछु *jĕh kuchhu*; instr. जेह केकर्‌रो से *jĕh kĕk'rŏ se*, *&c.*

The indefinite pronominal adjective कै *kai*, कइ *kaï*, or कइक *kaïk* signifies 'several.' It is also used as an interrogative, meaning 'how many?'

§ 32. Derivative Pronominal Forms.

The following table gives the more usual pronominal adjectives and adverbs in a succinct form.

		Pronoun.	Manner.	
			Pron. Adj.	Pron. Adv.
Demonstrative ...	Proximate ...	ई *i*, 'this' ...	ऐसन *aisan*, 'of this kind.'	ऐसे *aise*, 'thus.'
	Remote ...	अ *u*, 'that' ...	वैसन *waisan*, 'of that kind.'	वैसे *waise*, 'in that way.'
Relative		जे *je*, 'who' ...	जैसन *jaisan*, 'of what kind.'	जैसे *jaise*, 'in what way.'
Correlative		से *se*, 'that' ...	तैसन *taisan*, 'of that kind.'	तैसे *taise*, 'in that way.'
Interrogative		के *ke*, 'who?' ...	कैसन *kaisan*, 'of what kind?'	कैसे *kaise*, 'in what way?'

Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
इतेक *ĕtĕk*, इतन्ना *ĕt'ná*, 'this much.'	इहिया *ĕhiyá*, 'now.'	इहाँ *ihắ*, 'here.'	इन्ने *ĕnnĕ*, हेन्ने *hĕnnĕ*, or एम्हर *emhar*, 'hither.'
ओतेक *ŏtĕk*, ओतन्ना *ŏt'ná*, 'that much.'	ओहिया *ŏhiyá*, 'then.'	उहाँ *uhắ*, 'there.'	ओन्ने *ŏnnĕ*, ओम्हर *omhar*, 'thither.'
जेतेक *jĕtĕk*, जेतन्ना *jĕt'ná*, 'how much.'	जहिया *jahiyá*, 'when.'	जहाँ *jahắ*, 'where.'	जेन्ने *jĕnnĕ*, जेम्हर *jemhar*, 'whither.'
तेतेक *tĕtĕk*, तेतन्ना *tĕt'ná*, 'so much.'	तहिया *tahiyá*, 'then.'	तहाँ *tahắ*, 'there.'	तेन्ने *tĕnnĕ*, तेम्हर *temhar*, 'thither.'
केतेक *kĕtĕk*, केतन्ना *kĕt'ná*, 'how much?'	कहिया *kahiyá*, 'when?'	कहाँ *kahắ*, 'where?'	केन्ने *kĕnnĕ*, केम्हर *kemhar*, 'whither?'

§ 33. Adjectival Pronouns.

The following sentences are designed to show the use of the various pronouns, both adjectivally and substantivally. Before doing so it is best to note here that colloquially the oblique forms एह *ĕh*, ओह *ŏh*, जेह *jĕh*, तेह *tĕh*, and केह *kĕh*, are frequently written and pronounced ए *e*, ओ *o*, जे *je*, ते *te*, and के *ke* respectively.

NOTE that while जे *je*, जौन *jaun*, से *se*, तौन *taun*, are used either as adjectives or substantives in both the nominative and oblique cases, के *ke* can only be used as an adjective in the nominative case. In the oblique cases, when used as an adjective, के *ke* always becomes कौन *kaun* or कौना *kauná* (also, of course, spelt कउन *kaün* or कउना *kaüná*). Moreover, when used in the *oblique* cases as adjectives, जौन *jaun* (or जउन *jaün*) and तौन *taun* (or तउन *taün*) may optionally become जौना *jauná* (or जउना *jaüná*) and तौना *tauná* (or तउना *taüná*) respectively.

The examples are in the dialect of Eastern Muzaffarpúr.

(1) जे आएल रहे, से गेल, *je áël rahe, se gel:* 'he who had come, went.'

(2) जे लोग आएल रहे, से लोग गेल, *je log áël rahe, se log gel:* 'the man who had come, went.'

(3) जेकर खेत, तेकर धान, *jekar khet, tekar dhán:* 'he who owns the field, owns the paddy.'

(4) जे (or जौन or जौना) लोग के खेत, ते (or तौन or तौना) लोग के धान *je* (or *jaun* or *jauná*) *log kĕ khet, te* (or *taun* or *tauná*) *log kĕ dhán:* 'the man who owns the field, owns the paddy.'

(5) के रहे *ke rahe?* 'who was it?'

(6) ऊ के (or कौन) लोग हथ *ú ke* (or *kaun*) *log hath?* 'what caste is he?'

(7) केकर घोड़ा है *kekar ghoṛá hai?* 'whose is the horse?'

(8) की है *kí hai?* 'what is it?'

(9) कौन बिरिछ है, *kaun birichh hai?* 'what tree is it?'

(10) कथी में पानि लैलऽ हऽ *kathí mē páni laila ha?* 'in what have you brought the water?'

(11) कौना लोटा में पानि लैलऽ ह *kauná loṭá mē páni laila ha?* 'in what *loṭa* have you brought the water?'

(12) कौनो नउ आएल *kaunŏ na áël*, 'no one came.'

(13) केहू लरिका नउ आएल *kĕhú lariká na áël*, 'no boy came.'

(14) उ गाँव में केकरो किछु नउ है *ú gâw mẽ kĕk'rŏ kichhu na hai*, 'in that village no one has anything.'

(15) उ गाँव के केहू बनियाँ से किछु नउ मिलन्ते *ú gâw ke kĕhú baniyã̂ se kichhu na mil'tai*, 'in that village nothing will be got from any shopkeeper.'

(16) उ दवाइ के केथियो में धरे के* होयत *ú dawäi ke kĕthiyŏ mẽ dharĕ ke* hoät*, 'it will be (necessary) to put that medicine into something.'

(17) कै आदिमी ऐलन्ह *kai adimi ailanh*, 'several men came,' or 'how many men came?'

§ 34. The Pronominal Oblique Genitive.

The following are examples of pronominal genitives which end in र *r* or न *n*, and which have an oblique form ending in रा *rá* or ना *ná*. These oblique forms occur for all pronominal genitives ending in र *r*, and are used with nouns in any form except that of the nominative singular or plural:—

Direct Genitive.	Meaning.	Oblique form.
मोर *mor*.	'My.'	मोरा *morá*.
हमर *hammar*.	'My.'	हमरा *ham'rá*.
तोर *tor*.	'Thy.'	तोरा *torá*.
तोहर *tohar*.	'Thy.'	तोहरा *tŏh'rá*.
अप्पन *appan*.	'Own.'	अपना *ap'ná*.
एकर *ekar*.	'Of this.'	एकरा *ĕk'rá*.
ओकर *okar*.	'Of that,' 'his.'	ओकरा *ŏk'rá*.
जेकर *jekar*.	'Whose.'	जेकरा *jĕk'rá*.
तेकर *tekar*.	'His.'	तेकरा *tĕk'rá*.
केकर *kekar*.	'Whose?'	केकरा *kĕk'rá*.

* Dative of the verbal noun.

The following examples will show the use of the genitive in—(*a*) its direct form, (*b*) its oblique form.

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM, *i.e.* DIRECT GENITIVES.

ओकर मौगी कैसन सुन्दर छै *okar maugi kaisan sundar hai*, 'how beautiful his wife is!'

केकर बेटा छै *kekar beṭá hai?* 'whose son is he?'

हम्मर धंधा बिगरत्ते *hammar dhandhá bigar'tai*, 'my profession will be ruined.'

ओकर कानल सुन के *okar kánal sun kĕ*, 'on hearing her lamentations.'

ओकर इकरार लिख *okar ik'rár likha*, 'write a bond to that effect' (*lit.* of that).

अपन सभ धन उड़ा पड़ा क, भिखार हो गेल *appan sabh dhan uṛá paṛá ka, bhikhár ho gel*, 'having wasted all his substance, he became poor.'

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM, *i.e.* OBLIQUE GENITIVES.

ओकरा चढ़े के घोड़ा *ŏk'rá chaṛhĕ kĕ ghoṛá*, his riding-horse' (*lit.* the horse of his riding.)

ऊ ओकरा फुलवारी में आएल *ú ŏk'rá phul'wárí mẽ áĕl*, 'he came into *his* (some one else's) garden.'

हमरा सिरकी में *ham'rá sir'kí mẽ*, 'in my hovel.'

तोहरा घर में *töh'rá ghar mẽ*, 'in your house.'

तोहरा हथवा से *töh'rá hath'wá se*, 'from thy hand.'

हमरा दरवाजा से ओकर दरवाजा बाँस भर अलग छै *ham'rá dar'wájá se okar dar'wájá bãs bhar alag hai*, 'his doorway is a rod, distance from mine.'

गिरहस्त अपना जी में कहलक *gir'hast ap'ná ji mẽ kah'lak*, 'the husbandman said in his heart.'

Sometimes, by the vulgar, the direct form is used instead of the oblique, but the oblique form is never used instead of the direct.

DIVISION II.

CONJUGATION.

CHAPTER IV.

INTRODUCTORY.

§ 35. It must be noted with respect to the following paradigms that colloquially the plural is commonly used in the place of the singular: thus तोँ छ *tō ha*, 'thou art,' is commonly used instead of तोँ छए *tō hae*, which is the more correct form. It is important to note this. Distinction of number is only found in poetry. In common talk the singular is commonly used in a non-honorific, and the plural in an honorific sense, exactly like Uriyá or Bangálí.

Note also that there is great laxity colloquially in regard to gender. The forms given for the feminine are only those which are specially confined to that gender; but instead of these, the masculine forms are often used colloquially. In the following paradigms when the masculine and feminine forms coincide, the latter are not given. As a matter of fact feminine forms are rarely used except in the west of the district. Perhaps the second plural feminine is the one which is most current.

§ 35*a*. As already observed (§ 1), the language spoken in Central and South Muzaffarpúr is in the main Maithilí. In the western part of the district, however, many Bhojpúrí forms are used, and such will be noted in their proper places.

Besides the personal forms given, each tense has a special honorific form common to the second and third persons, which will, in the case of the radical and participial tenses, be duly noted. It has not been thought necessary to do so in the case of the periphrastic tenses.

§ 36. With regard to the spelling of the various tense-forms, it must be noted that ऐ *ai* and औ *au* are frequently written अइ *aï* and अउ *aü* respectively: thus such forms as गिरन्लै *gir'lai* and गिरन्लौ *gir'lau* are often written गिरन्लइ *gir'laï* and गिरन्लउ *gir'laü*. It has not been thought necessary to put both these varieties of spelling into the paradigms: hence only गिरन्लै *gir'lai*, गिरन्लौ *gir'lau*, *&c.*, will be found therein. With regard to this and to the shortening of antepenultimate vowels, see General Introduction, §§ 34—37.

It must be noted that a great many verbal forms have a heavy diphthong, viz. ऐ *ai* or औ *au*, in the last syllable. When this occurs in any form (except in the present conjunctive), any preceding long vowel is shortened. Thus we have भेलैक *bhĕlaik*, 'he became,' देखैत *dĕkhait*, 'seeing,' and not भलैक *bhelaik* or देखैत *dekhait*, as would be required by General Introduction, § 37. In the present conjunctive, however, a preceding vowel remains long, so that we have देखै *dekhai*, '(if) he sees,' and not देखै *dĕkhai*.

Note also that every plural form ending in ञ *nh* can also be spelt as ending in न *n*: thus गिरन्लञ *gir'lanh* or गिरन्लन *gir'lan*. Only the fuller form in ञ *nh* will be given in the paradigms.

§ 37. Conjugational System.

The conjugation of the verb √ देख *dekh*, 'see,' being given in full, it is not necessary to give here the details of conjugation at length.

§ 38. There are three moods—the Indicative, Conjunctive, and Imperative. These may again be divided into *simple tenses*—formed from the root direct, and *periphrastic tenses*—formed with the aid of auxiliary verbs added to the present or past participle, or to the conjugated preterite indicative.

§ 39. The *simple tenses* are as follows:—

Indicative.	Conjunctive.	Imperative.
Present	Present.	Present.
Preterite.	Preterite.	
Future.		

Of these, the present imperative is always the same as the present conjunctive.

§ 40. The *periphrastic tenses* are as follows:—

a) From the present participle, direct form—

Indicative—

Definite present with auxiliary present.
Imperfect „ preterite.
Durative future „ future.

Conjunctive—

Future with auxiliary present conjunctive.
Durative present „ preterite „

b) From the past participle: direct form in the neuter verb, oblique form in the active verb—

Indicative—

Perfect (form II) with auxiliary present.
Pluperfect (form II) „ past.
Future exact „ future.

Conjunctive—

Future exact with auxiliary present conjunctive.
Preterite „ preterite.

c) From the preterite indicative—

Indicative—

Perfect (form I) with auxiliary present.
Pluperfect (form I) „ preterite.

Concerning the use of the auxiliary in tenses formed from the past participle, see General Introduction, p. 13, cl. (4).

§ 41. The Simple Tenses.

The personal terminations are nearly the same for all these tenses. They are added to a tense-stem, the formation of which will be described afterwards. They are exactly the same for the present conjunctive, the preterite indicative, and the preterite conjunctive.

The terminations of these three tenses are given in the following table. It will be observed that there are many optional forms of terminations for each person. They are all used with nearly equal frequency. They should be carefully committed to memory.

It must be noted that the termination अह *ah* or अ *a* of the 2nd plural masculine is pronounced with a peculiar drawl, something like the English word 'awe.' Thus, देखअ *dekh*'awe.' So also is pronounced the penultimate अ *a* of the Bhojpúrí present indicative: thus देखलौं *dekhalō*, 'I see,' pronounced *dekh*'awe'*lō*; देखलअ *dekhala*, 'you see,' pronounced *dekh* 'awe'*l*'awe.'

Table showing the Personal Terminations of the Present Conjunctive, the Preterite Indicative, and the Preterite Conjunctive.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ओं *ō*, औं *au.*		ईं *i*, इऐन्ह *iainh.*	
2nd	ए *e*, अस *as.**	इस *is.**	अह *ah*, अ *a*, ःहोक *'hok.*	ऊ *ú.**
3rd	ए *e.*		अथ *ath.* ःथिन्ह *'thinh.* ःथुन्ह *'thunh.* अन्ह *anh.*	इन्ह *inh.**

* These are Bhojpúrí forms, only used in the west of the district. It will be noticed that they include all the feminine forms. The 2nd plural feminine is, however, used more generally.

§ 42. These terminations are added to various tense-stems, and it is by these tense-stems that the tenses are distinguished. The formation of each tense-stem will be given separately under the heading of each tense, and the conjugation of each tense will now be described in the order in which they will subsequently be given in the conjugation of the model verb √ देख *dekh*, 'see.'

§ 43 (a). The Present Indicative.

This tense is borrowed from Bhojpúrí, and is only used in the west of the district. It is conjugated by adding the following terminations to the root :—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	अलों *alõ*.		ईला *ílá*, ईले *íle*.	
	एलों *ělõ*.		ऐली *ăilí*, अली *alí*.	
2nd	अले *ale*.	अलिस *alis*.	अलऽ *ala*.	
	एले *ěle*.	एलिस *ělis*.	एलऽ *ěla*.	
3rd	अला *alá*.		अले *ale*, अलन्ह *alanh*.	अलिन्ह *alinh*.
	एला *ělá*.		एले *ěle*, एलन्ह *ělanh*.	एलिन्ह *ělinh*.

Concerning the pronunciation of these terminations, see § 41.

§ 43 (b). The Preterite Indicative.

The stem of this tense is formed by adding अल *al* to the root. To this the terminations in § 41 are added. Thus √ देख *dekh*, 'see,' preterite stem देखल *dekhal*, to which the terminations are added: thus देखलों *dĕkh'lõ*, 'I saw.' This tense has in the case of transitive verbs the following optional

terminations:—अक *ak*, ऐ *'kai*, ऐक *'kaik* for the third person singular, and ऐन्ह *'kainh* in the third person plural. In the case of neuter verbs—

(1) in third sing. masc., either no termination is added to the stem at all, or else the following are the terminations,—ए *e*, अक *ak*, ऐ *ai*, ऐक *aik*, औ *au*, or औक *auk*;

(2) in the third plur. masc. in addition to the terminations in § 41, it takes the termination ऐन्ह *ainh*.

Examples.

देखल्ले *dĕkh'le* or देखल्लक *dĕkh'lak*, देखल्लै *dĕkhal'kai*, देखल्लैक *dĕkhal'kaik*, 'he saw.' देखल्लैन्ह *dĕkhal'kainh*, &c., 'they saw.'

गिरल्ले *gir'le* or गिरल *giral*, गिरल्लक *gir'lak*, गिरल्लै *gir'lai*, गिरल्लैक *gir'laik*, गिरल्लौ *gir'lau*, गिरल्लौक *gir'lauk*, 'he fell.' गिरल्लैन्ह *gir'lainh*, &c., 'they fell.'

§ 44. The Future Indicative.

This tense has two stems—one for the first and second persons, and one for the third person. The first stem is formed by adding अब *ab* to the root; the second is the root itself.

The following are the terminations of this tense. All should be added to the root direct.

After certain vowels, *e.g.* आ *á*, the stem terminations may be इब *ib* instead of अब *ab*.

Terminations of the Future.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बै *'bai*, बैक *'baik*. बौ *'bau*, बौक *'bauk*.		अब *ab*, बैन्ह *'bainh*.	
2nd	बे *'be*.		बह *'bah*, बठ *'ba*.	बू *bú*.*
3rd	अत, ते, तैक, तौ, *at*, *'tai*, *'taik*, *'tau*, तौक *'tauk*, ई *í*.*		तन्ह *'tanh*, तैन्ह *'tainh*, इहँ *ihẽ*.*	तिन्ह *'tinh*.*

* These are Bhojpúrí forms, only used in the west of the district.

§ 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus देखौं *dekhō*, 'let me see.' As already stated, the terminations are those given in § 41. Besides these, this tense may in the first person singular take the termination ऊ *ú*, and in the third person masculine singular take the following terminations:— ओ *o*, ऐ *ai*, ऐक *aik*, अस *as*. Of these, the last (viz. अस *as*) is Bhojpúrí, and confined to the west of the district. It also optionally takes no termination whatever in the second person singular.

In the third person masculine plural the termination ऐन्ह *ainh* can optionally be used.

§ 46. The Preterite Conjunctive.

In this tense अत *at* or इत *it* is added to the root to form the stem. The personal terminations in § 41 are then added: thus देखःतौं *dĕkh'tō*, '(if) I had seen.'

In the third person singular masculine this tense drops the usual terminations and ends in ऐत *ait* or इत *it*, added simply to the root: thus देखैत *dĕkhait* or देखित *dekhit*.

CHAPTER V.

AUXILIARY VERBS.

§ 47. There are two classes of auxiliary verbs, the *defective* and the *complete*.

§ 48. There are five *defective auxiliary verbs*, one from the √अछ *ahw* or √हु *haw*, another from the √अछ *achh*, another from the √थ *tha*, another from the √बाट *bāṭ*, and another from the √रह *rah*. They are all more or less irregular in their conjugation.

(*a*) The first is used in the present tense only, and loses its initial vowel. It has two forms, a weak (*e.g.* हऊ *haú*, 'I am,') and a strong (*e.g.* हतू *hatú*, 'I am'). The weak form is very irregular. I shall call it the *first defective auxiliary verb.*

(*b*) The second is used in the present and preterite tenses, and always loses its initial vowel. It has in the present tense two forms, a weak (*e.g.* छौं *chhāũ*, 'I am,') and a strong (*e.g.* छिकौं *chhikõ*, 'I am'). In the preterite tense it is used only in the weak form (*e.g.* छलौं *chhalõ*, 'I was'). I shall call it the *second defective auxiliary verb.*

(*c*) The third is used only in the present tense. It has only one form, the strong (*e.g.* थिकौं *thĭkõ*, 'I am'), the weak form not being used. I shall call it the *third defectiue auxiliary verb.*

(*d*) The fourth is borrowed from Bhojpurí, and is only used in the west of the district. It is used only in the present tense in one form, the weak (*e.g.* बाटौं *bāṭõ*, 'I am'). I shall call it the *fourth defective auxiliary verb.*

(*e*) The fifth is used only in the present tense, with, however, a preterite signification. It is hence classified as a preterite. It has only one form, a weak one (*e.g.* रही *rahí*, 'I was'). I shall call it the *fifth defective auxiliary verb.*

§ 49. The complete auxiliary verb is formed from the √ हो *ho*, 'become.' It has two forms, a weak (√ हो *ho*) and a strong (√ होख *hokh*), each of which is conjugated through all moods and tenses. The first I shall call the *weak complete auxiliary verb*, and the second *the strong complete auxiliary verb*. Its preterite, however, is never used as an auxiliary, but only as a verb substantive.

§ 50. First Defective Auxiliary Verb.

√ अह्व *ahw*, √ हव *haw*, 'be,'

Present: '*I am*,' *&c.*

WEAK FORM.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हऊ *haú.*		हई *hai*, ही *hí.*	
			हिऐन्ह *hiainh.*	
2nd	हए *haë.*	हिस *his.**	हह *hah*, हठ *ha*,	हऊ *haú.**
	हस *has*,* हवस *hawas.**		हथठ *hatha.*	
3rd	हठ *ha.*		हथ *hath*, हथन्ह *hathinh.*	
	है *hai*, हैक *haik.*			
	हौ *hau*, हौक *hauk.*		हैन्ह *hainh.*	
	हवस *hawas.**		हवन्ह *hawanh.*	हविन्ह *hawinh.**

* Bhojpúrí forms peculiar to the west of the district.

Honorific forms for second and third persons: हई *haí* or हथी *hathi.*

STRONG FORM.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हतू *hatú.*		हती *hati.*	
	हतौं *hatô*, हतौँ *hatãu.*		हतिऐन्ह *hatiainh.*	
2nd	हत *hat*, हते *hate.*		हतह *hatah*, हतऽ *hata.*	हतू *hatú.**
	हतस *hatas.**	हतिस *hatis.**		
3rd	हते *hate*, हतो *hato.*		हतथ *hatath*, हतःथिन्ह [*hat'thinh.*	
	हतै *hatai*, हतैक *hataik.*		हतैन्ह *hatainh.*	
	हतस *hatas.**		हतन्ह *hatanh.*	हतिन्ह *hatinh.**

* Bhojpúrí forms peculiar to the west of the district.

Honorific forms for second and third persons : हती *hati* or हतौ *hatau.*

§ 51. Second Defective Auxiliary Verb.

√ अछ *achh*, 'be.'

Present : '*I am*,' &c.

WEAK FORM.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	छौं *chhãu.*		छी *chhi*, छिऐन्ह *chhiainh.*	
2nd	छे *chhe.*		छह *chhah*, छऽ *chha.*	
3rd	छै *chhai*, छैक *chhaik.*		छैन्ह *chhainh.*	
			छथ *chhath*, छथिन्ह *chhathinh.*	

Honorific forms for second and third persons : छी *chhi* or छौ *chhau.*

STRONG FORM.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	छिकौं, छिकौं, *chhikō, chhikaũ.*		छिकी, छिकिऐन्ह, *chhiki, chhikiainh.*	
	छतौं, छतौं, *chhatō, chhataũ.*		छती, छतिऐन्ह, *chhati, chhatiainh.*	
2nd	छिके *chhike.*		छिकह, छिकउ, *chhikah, chhika.*	
	छते *chhate.*		छतह, छतउ, *chhatah, chhata.*	
3rd	छिके *chhike.*		छिकैन्ह *chhikainh.*	
	छिकै *chhikai.*		छिकथ *chhikath.*	
	छिकैक *chhikaik.*		छिकथिन्ह *chhik'thinh.*	
			छतन्ह *chhatanh.*	छतिन्ह *chhatinh.**

* Bhojpúrí form, only used in the west of the district.

Honorific forms for second and third persons : छिकी *chhiki* or छिकौ *chhikau.*

Preterite : '*I was*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	छलोँ, छलौँ, *chhalō, chhalāū.*		छली *chhalí*, छलिऐन्ह [*chhaliainh.*	
2nd	छले *chhale.*		छलह *chhalah*, छलठ *chhala*, छलन्होक *chhal'hok.*	छलू *chhalú.**
3rd	छल *chhal*, छलक [*chhalak.*		छलथ, छलन्थिन्ह, *chhalath, chhal'thinh*, छलन्थुन्ह *chhal'thunh.*	
	छले *chhale.*		छलैन्ह *chhalainh.*	
	छलै *chhalai*, छलैक [*chhalaik.*		छलन्ह *chhalanh.*	छलिन्ह *chhalinh.**

* Bhojpúrí forms, only used in the west of the district.

Honorific forms for second and third persons : छली *chhalí* or छलौ *chhalau.*

§ 52. Third Defective Auxiliary Verb.

√ थ *tha*, 'be.'

Present: '*I am*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	थिकौं, थिकौं, *thikõ, thikaũ.*		थिकी *thiki*, थिकिऐन्ह [*thikiainh.*	
2nd	थिके *thike.*		थिकह *thikah*, थिक *thika.*	
3rd	थिके *thike.*		थिकथ, *thikath*, थिक'थिन्ह, *thik'thinh*,	
	थिकै, थिकैक, *thikai, thikaik.*		थिकैन्ह *thikainh.*	

Honorific form for second and third persons: थिकौ *thikí* or थिकौ *thikau.*

This verb contains no Bhojpúrí forms, and is only used in the east of the district.

§ 52a. Fourth Defective Auxiliary Verb.

√ बाट *bát*, 'be.'

Present: '*I am*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	बाटों *bátõ.*		बाटी *bátí.*	
2nd	बाटे *báṭe*, बाटस *báṭas.*	बाटिस *báṭis.*	बाटह *báṭah*, बाटऽ *báṭah.*	बाटू *báṭú.*
3rd	बाटे *báṭe*, बाटो *báṭo*, बाटै *bátai*, बाटस *báṭas*, बा *bâ.*	बटसि *baṭasi.*	बाटन *báṭin.*	बाटिन *báṭin.*

This verb is borrowed from Bhojpúrí, and is used only in the west of the district.

§ 52b. Fifth Defective Auxiliary Verb.

√ रह *rah*, 'remain.'

Present, *used as a* Preterite: '*I was*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	*Not used.*		रही *rahí.*	
2nd	रहे *rahe.*		रहह *rahah*, रहऽ *raha.*	रहू *rahú.**
3rd	रहे *rahe.*		रहथ *rahath*, रहःथिन्ह *rah'thinh.*	
	रहै *rahai*, रहैक *rahaik.*		रहैन्ह *rahainh.*	

* A Bhojpúrí form, only used in the west of the district.

Honorific forms for second and third persons: रही *rahí* or रहौ *rahau.*

§ 53a.—The Weak Complete Auxiliary Verb.

√ हो *ho*, '*be*,' '*become*.'

INDICATIVE MOOD.

(*a*)—Present :* '*I am*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होअलौं, होएलौं, *hoalõ, hoĕlõ.*		होईला, होईले, *hoĭlá, hoíle.*	
2nd	होअले *hoale*, होएले [*hoĕle.*	होअलिस *hoalis.* होएलिस *hoĕlis.*	होअलऽ, होएलऽ, *hoala, hoela.*	
3rd	होअला, होएला, *hoalá, hoĕlá.*		होअले, होएले, *hoale, hoĕle,*	
			होअलन्ह *hoälanh,* होएलन्ह, *hoĕlanh.*	होअलिन्ह *hoalinh.* होएलिन्ह *hoĕlinh.*

* This tense is borrowed from Bhojpúrí, and is only used in the west of the district.

Honorific form for second and third persons : होईले *hoíle*

53b. (*b*)—Preterite: '*I became*,' *&c.*

NOTE.—This tense is never used as an auxiliary, छलौं *chhalō* or रहौ *rahi* (see above) being used instead.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	भेलौं *bhelō.* भेलौँ *bhĕlāũ.*		भेली *bhelí.* भेलिएन्ह *bhĕliainh.*	
2nd	भेले *bhele*, भेलस *bhelas.**	भेलिस *bhelis.**	भेलह *bhelah*, भेलऽ *bhela.*	भेलू *bhelú.**
3rd	भेल *bhel*, भेलक *bhelak.* भेले *bhele.*		भेलथ, भेलन्थिन्ह, भेलन्थुन्ह, *bhelath, bhĕl'thinh, bhel'-thunh.*	
	भेलै *bhĕlai*, भेलैक *bhĕlaik.*		भेलैन्ह *bhĕlainh.*	
	भेलौ *bhĕlau*, भेलौक *bhĕlauk.*		भेलन्ह *bhelanh.*	भेलिन्ह *bhelinh.**

* Bhojpúrí forms, only used in the west of the district.

Honorific forms for second and third persons: भेली *bhelí*, भेलौ *bhĕlau.*

§ 54. (c)—Future : '*I shall be*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होएबै *hŏĕbai*, होएबैक [*hŏĕbaik.*		होएब *hoĕb*, होएबैन्ह *hŏĕ*- [*bainh.*	
	होएबौ *hŏĕbau*, होएबौक [*hŏĕbauk.*			
2nd	होएबे *hoĕbe.*		होएबह *hoĕbah*, होएबट *hoĕbaṭ.*	होएबू *hoĕbú.**
3rd	होयत *hoät.*			
	होतै *hŏtai*,† होतैक [*hŏtaik.*†			
	हतौ *hŏtau*,† होतौक [*hŏtauk*†.		होतन्ह *hotanh*,† होतैन्ह [*hŏtainh.*†	होतिन्ह *hotinh.**†
	होइ *hoi.**		होइहँ *hoïhē.**	

* Bhojpúrí forms, only used in the west of the district.

† Or होअतै *hŏatai*, होयन्तै *hŏy'tai*, &c.

Honorific forms for second and third persons: होएब *hoĕb* or होएबैन्ह *hŏebainh.*

CONJUNCTIVE MOOD.

§ 55. (*d*)—Present: '*(If) I be*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होउ *hoú.*		होईं *hoï*, होइऐन्ह *höïainh.*	
2nd	होए *hoe.*		होअह *hoah*, होअ *hoa.*	होउ *hoú.**
	होअस *hoas.**	होइस *hoïs.**		
3rd	होए *hoe.*		होअथ. होअथिन्ह, *hoath, hoathinh.*	
	होऐ, होऐक, *hoai, hoaik.*		होऐन्ह *hoainh.*	
	होअस *hoas.**		होअन्ह *hoanh.*	होइन्ह *hoïnh.**

* Bhojpúrí forms, only used in the west of the district.

Honorific form for second and third persons: होईं *hoï.*

§ 56. (*e*)—Preterite: '*(If) I had been*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होइतौँ *hoïtō.*		होइती *hoïtí.*	
	होइतौँ *hŏïtaū.*		होइतिऐन्ह *hŏïtiaïnh.*	
2nd	होइते *hoïte.*		होइतह *hoïtah*, होइतऽ, [*hoïta.*	होइत *hoïtú.**
	होइतस *hoïtas.**	होइतिस *hoïtís.**		
3rd	होइत *hoït.*		होइतथ *hoïtath.*	
	होऐत *hŏait.*		होइतन्थिन्ह *hoït'thinh.*	
			होइतन्ह *hoïtanh.*	होइतिन्ह *hoïtinh.**

* Bhojpúrí forms, only used in the west of the district.

Honorific forms for second and third persons: होइती *hoïtí* or होइतौ *hŏïtau.*

§ 57.—Imperative Mood.

Present: '*Let me see*,' *&c.*

The same as the present conjunctive.

Precative Forms.

Non-honorific—

होइह *hoïha.*

Honorific—

होज *hoú*, होएब *hoĕb*, होइहँ *hoïhə*, 'be good enough to be.'

The periphrastic tenses are quite regular, and need not be given.

§ 58a. Present Participle, *'being.'*

Singular and Plural.

होइत *hoït* or होएत *hoäit.*

Past Participle, *'been.'*

भेल *bhel.*

Conjunctive Participle, *'having been.'*

भै के *bhai kĕ.*

Infinitive, *'to be.'*

होएब *hoëb.*

§ 58b. The Strong Complete Auxiliary Verb.

√ होख *hokh*, 'be,' 'become.'

This verb is conjugated regularly throughout, exactly like the verb √ देख *dekh*, 'see,' except that, being intransitive, its third person singular preterite is होखल *hokhal*, *&c.*, like गिरल *giral*, *&c.* Its conjugation is therefore not given here.

CHAPTER VI.

THE REGULAR ACTIVE VERB.

§ 59. There is only one conjugation of active verbs, if we except a few irregular verbs to be noted further on. The conjugation of neuter verbs differs from that of active verbs only in certain of the past tenses, and these will be treated of in a future page. Verbs whose roots end in vowels also exhibit slight variations, which will be explained at the proper place. For the sake of uniformity the tenses are given in the same order, and under the same names, as those in Dr. Hœrnle's Grammar.

Reference is again made to General Introduction, §§ 34 to 36, with regard to the changes of the root-vowel.

§ 60. √देख *dekh*, 'see.'

INFINITIVE: देखल *dekhal.*

PRESENT PARTICIPLE: देखैत *dĕkhait.*

PAST PARTICIPLE: देखल *dekhal.*

Simple Tenses.

Indicative Mood.

§ 61a. (*a*)—Present: '*I see*,' '*I shall see*,' &c.

Note.—This tense is frequently used with future signification.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखलौँ *dekhalõ* or देखेलौँ *dekhělõ*.		देखीला *dekhílá*, देखीले *dekhíle*, देखैली *dekhaĭlí*, or देखली *dekhalí*.	
2nd	देखले *dekhale* or देखेले *dekhěle*.	देखलिस *dekhalis*, देखेलिस *dekhělis*.	देखलऽ *dekhala* or देखेलऽ *dekhěla*.	
3rd	देखला *dekhalá* or देखेला *dekhělá*.		देखले *dekhale*, or देखेले *dekhěle*, देखलन्ह *dekhalanh* or देखेलन्ह *dekhělanh*.	देखलिन्ह *dekhalinh* or देखेलिन्ह *dekhělinh*.

Honorific form for second and third persons: देखीले *dekhíle*.

Note.—In this tense the vowel of the root always remains long, and is never shortened when antepenultimate.

Concerning the pronunciation of this tense, see § 41.

§ 61b. (*a*)—Preterite: '*I saw*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखऽलोँ *dĕkh'lō*, देखऽलौँ *dĕkh'lāũ*.		देखऽली *dĕkh'lí*. देखऽलिऐन्ह *dĕkh'liainh*.	
2nd	देखऽले *dĕkh'le*, देखऽलस *dĕkh'las*.*	देखऽलिस *dĕkh'lis*.*	देखऽलह, देखऽलठ, *dĕkh'lah*, *dĕkh'la*. देखलऽहोक *dĕkhal'hok*.	देखऽलू *dĕkh'lú*.*
3rd	देखऽले *dĕkh'le*. देखऽलक *dĕkh'lak*. देखलऽकै देखलऽकैक *dĕkhal'kai*, *dĕkhal'kaik*.		देखऽलन्ह, देखऽलथ *dĕkh'lanh*, *dĕkh'lath*. देखलऽथिन्ह, देखलऽथुन्ह *dĕkhal'thinh*, *dĕkhal'thunh*. देखलऽकैन्ह *dĕkhal'kainh*.	देखऽलिन्ह *dĕkh'linh*.*

* Bhojpúrí forms, only used in the west of the district.

Honorific forms for first and second persons: देखऽली *dĕkh'lí*.

§ 62. (*b*)—Future: '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखब्बै, देखब्बैक, *dĕkh'bai, dĕkh'baik.* देखब्बौ, देखब्बौक, *dĕkh'bau, dĕkh'bauk.*		देखब, देखब्बैन्ह, *dekhab, dĕkh'bainh.*	
2nd	देखब्बे *dĕkh'be.*		देखब्बह, देखब्बठ, *dĕkh'bah, dĕkh'ba.*	देखब्बू *dĕkh'bú.**
3rd	देखत *dekhat.* देखन्तै, देखन्तैक, *dĕkh'tai, dĕkh'taik.* देखन्तौ, देखन्तौक, *dĕkh'tau, dĕkh'tauk.* देखी *dekhí.**		देखन्तन्ह *dĕkh'tanh.* देखन्तैन्ह *dĕkh'tainh.* देखिहँ *dĕkhihẽ.**	देखतिन्ह *dĕkh'tinh.**

* Bhojpúrí forms, only used in the west of the district.

Honorific forms for second and third persons: देखब *dekhab* or देखब्बैन्ह *dĕkh'bainh.*

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 63. (*c*)—Present: '*(If) I see*;' rarely '*I see*,' or '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखु *dekhú*. देखौं, देखौं, *dekhō, dekhaũ*.		देखी, देखिऐन्ह, *dekhí, dĕkhiainh*.	
2nd	देख *dekh*, देखे *dekhe*, देखस *dekhas*.*	देखिस *dekhis*.*	देखह, देखत *dekhuh, dekha*. देखःहोक *dĕkh'hok*.	देखु *dekhú*.*
3rd	देखे *dekhe*, देखो *dekho*. देखै, देखैक, *dekhai, dekhaik*. देखस *dekhas*.*		देखथ *dekhath*. देखःथिन्ह, देखःथुन्ह, *dĕkh'thinh, dĕkh'thunh* देखैन्ह, देखन्ह, *dekhainh, dekhanh*.	देखिन्ह *dekhinh*.

* Bhojpúrí forms, only used in the west of the district.

Honorific forms for second and third persons: देखौ *dekhí* or देखौ *dekhau*.

§ 64. (*d*)—Preterite: '(*If*) *I had seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्तौं *dĕkh'tō.** देखन्तौं *dĕkh'taũ.*		देखन्ती *dĕkh'ti.* देखन्तिऐन्ह *dĕkh'tiainh.*	
2nd	देखन्ते *dĕkh'te.* देखन्तस *dĕkh'tas.*†	देखन्तिस *dĕkh'tis.*†	देखन्तह *dĕkh'tah.* देखन्तऽ *dĕkh'ta.* देखतन्होक *dĕkhat'hok.*	देखन्तू *dĕkh'tũ.*†
3rd	देखैत *dĕkhait* or देखित *dekhit.*		देखन्तथ *dĕkh'tath.* देखतन्थिन्ह *dĕkhat'thinh.* देखतन्थुन्ह *dĕkhat'thunh.* देखन्तन्ह *dĕkh'tanh.*	देखन्तिन्ह *dĕkh'tinh.*†

*Or देखितौं *dĕkhitō*, and so throughout.

† Bhojpúrí forms, only used in the west of the district.

Honorific forms for second and third persons: देखन्ती *dĕkh'ti* or देखन्तौ *dĕkh'tau.*

Imperative Mood.

§ 65. (*e*)—Present.—Same as Present Conjunctive.

Precative Forms.

Non-honorific—

2nd person: देखिहऽ *dĕkhiha*, 'you will be good enough to see.'

Honorific—

2nd person: देखू *dekhú*, देखी *dekhi*, देखब *dekhab*, देखिहँ *dĕkhihĕ*, देखियौ *dĕkhiau*, 'be good enough to see.' A still more respectful form is देखल जाओ *dekhal jão.*

(B)—Periphrastic Tenses.

INDICATIVE MOOD.

§ 66. In the following paradigms the optional forms and dialectic forms of the auxiliary verbs will not all be given, as taking up too much valuable space. For similar reasons feminine forms are generally omitted. When not given, they only differ from the masculine in assuming the feminine form of the auxiliary verb. Thus the second singular definite present is—masculine देखैत छए *dĕkhait haë* or देखैत छस *dĕkhait has*, and feminine देखैत छिस *dĕkhait his*.

§ 67. (*g*)—Definite Present: '*I am seeing*,' &c.

Person.	Singular.	Plural.
1st	देखैत छऊ *dĕkhait haú.*	देखैत छइ *dĕkhait hai.*
2nd	देखैत छए *dĕkhait haë.*	देखैत छ *dĕkhait ha.*
3rd	देखैत छै *dĕkhait hai.*	देखैत छैन्ह *dĕkhait hainh.*

To form the feminine, use feminine forms of the auxiliary verb. Thus, second singular देखैत छिस *dĕkhait his*, plural देखैत छऊ *dĕkhait haú*; third plural देखैत छविन्ह *dĕkhait hawinh*.

Any optional form of the present of the defective auxiliary verb may be used; also any other of the defective auxiliary verbs in the present tense. Thus, first plural, देखैत छती *dĕkhait hati*, देखैत छी *dĕkhait chhi*, देखैत छिकी or छती *dĕkhait chhiki* or *chhati*, देखैत थिकी *dĕkhait thiki*, or (in the west of the district) देखैत बाटी *dĕkhait báti*. Before the second and third defective auxiliary verbs the final त *t* of the present participle may optionally be omitted. The participle and auxiliary are then written as one word: thus, first plural देखैछी *dĕkhaichhi*, देखैछिकी *dĕkhaichhiki*, or देखैथिकी *dĕkhaithiki*.

§ 68. (*h*)—By changing the initial छ *chh* of the second auxiliary verb into स *s*, the following somewhat irregular (and in the third person singular the usual) form of the definite present is arrived at:—

Person.	Singular.	Plural.
	Masculine and Feminine.	Masculine and Feminine.
1st	*Not used.*	देखैसी *dĕkhaisi.*
2nd	देखैसे *dĕkhaise.*	देखैसऽ *dĕkhaisa.*
3rd	देखैसै *dĕkhaisai.*	देखैसथ *dĕkhaisath.*
	देखैसैक *dĕhhaisaik.*	देखैसैन्ह *dĕkhaisainh.*
	देखैअ *dĕkhaia.*	
	देखैए *dĕkhaie.*	

The feminine is the same as the masculine.

§ 69. (*i*)—Imperfect: '*I was seeing.*'

Person.	Singular.	Plural.
1st	देखैत छलौं *dĕkhait chhalŏ.*	देखैत छली *dĕkhait chhali.*
2nd	देखैत छले *dĕkhait chhale.*	देखैत छलऽ *dĕkhait chhala.*
3rd	देखैत छल *dĕkhait chhal.*	देखैत छलैन्ह *dĕkhait chhalainh.*

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any optional form of the preterite of the defective auxiliary verb may be used. Also the fifth defective auxiliary verb in the present (preterite) tense: thus, first plural देखैत रही *dĕkhait rahi.* Before the second auxiliary verb the final त *t* of the present participle may optionally be omitted. The participle and auxiliary are then written as one word: thus, first plural देखैछली *dĕkhaichhali.*

§ 70. (*j*)—Durative Future: '*I shall be seeing,*' *&c.*

Person.	Singular.	Plural.
1st	देखैत होएबैक *dĕkhait hŏĕbaik.*	देखैत होएब *dĕkhait hoĕb.*
2nd	देखैत होएबे *dĕkhait hoĕbe.*	देखैत होएबऽ *dĕkhait hoĕba.*
3rd	देखैत होयत *dĕkhait hoät.*	देखैत होतन्ह *dĕkhait hotanh.*

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any optional form of the future of the complete auxiliary verb may be used throughout.

§ 71. (*k*)—Perfect: '*I have seen,*' *&c.*

This tense has two forms of conjugation, used with equal frequency.

Form I.

Person.	Singular.	Plural.
1st	देखन्लौं ह० *dĕkh'lō ha.*	देखन्ली ह० *dĕkh'lí ha.*
2nd	देखन्ले ह० *dĕkh'le ha.*	देखन्लऽ ह० *dĕkh'la ha.*
3rd	देखन्लक ह० *dĕkh'lak ha.*	देखलन्कैन्ह ह० *dĕkhal'kainh ha.*

To form the feminine, use feminine forms of the preterite: thus, second plural feminine देखन्लू ह० *dĕkh'lú ha.*

Any optional form of the preterite may be used.

The word हऽ *ha* in this tense has a peculiar pronunciation, something like the English word 'haw.'

FORM II.

Person.	Singular.	Plural.
1st	देखन्ले हऊँ *dĕkh'le haú.*	देखन्ले हईं *dĕkh'le haí.*
2nd	देखन्ले हए *dĕkh'le haë.*	देखन्ले हऽ *dĕkh'le ha.*
3rd	देखन्ले है *dĕkh'le hai.*	देखन्ले हैंन्ह *dĕkh'le hainh.*

To form the feminine, use feminine forms of the auxiliary verb: thus, second singular feminine देखन्ले हिस *dĕkh'le his,* and so on, as in the definite present.

As in the definite present, any optional form of the present of the defective auxiliary verb may be used, and also any other of the defective auxiliary verbs in the present tense: thus, first plural देखन्ले हती *dĕkh'le hati,* देखन्ले छी *dĕkh'le chhí,* and so on.

§ 72. (*l*)—Pluperfect: '*I had seen,*' &c.

This also, like the perfect, has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लौं रहे *dĕkh'lō rahe.*	देखन्ली रहे *dĕkh'li rahe.*
2nd	देखन्ले रहे *dĕkh'le rahe.*	देखन्लऽ रहे *dĕkh'la rahe.*
3rd	देखन्लक रहे *dĕkh'lak rahe.*	देखल्कैंन्ह रहे *dĕkhal'kainh rahe.*

To form the feminine, use feminine forms of the preterite; thus, second plural feminine देखन्लू रहे *dĕkh'lú rahe.*

Any of the other forms of the preterite may be used throughout.

FORM II.

Person.	Singular.	Plural.
1st	देखन्ले छलोँ *dĕkh'le chhalō.*	देखन्ले छली *dĕkh'le chhalĭ.*
2nd	देखन्ले छले *dĕkh'le chhale.*	देखन्ले छलऽ *dĕkh'le chhala.*
3rd	देखन्ले छल *dĕkh'le chhal.*	देखन्ले छलैन्ह *dĕkh'le chhalainh.*

To form the feminine, use feminine forms of the auxiliary, as in the imperfect.

Any optional form of the preterite of the second defective auxiliary verb may be used; also the fifth defective auxiliary verb in the present (preterite) tense: thus, first plural देखन्ले रही *dĕkh'le rahí*, and so on.

§ 73. *(m)*—Future Exact: '*I shall have seen*,' '*I may have seen*,' *&c.*

Person.	Singular.	Plural.
1st	देखन्ले होएबैक *dĕkh'le hŏĕbaik.*	देखन्ले होएब *dĕkh'le hoĕb.*
2nd	देखन्ले होएबे *dĕkh'le hoĕbe.*	देखन्ले होएबऽ *dĕkh'le hoĕba.*
3rd	देखन्ले होयत *dĕkh'le hoät.*	देखन्ले होतन्ह *dĕkh'le hotanh.*

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any other form of the future of the complete auxiliary verb may be used instead throughout.

This corresponds to the second form of the perfect and pluperfect. Sometimes forms corresponding to the first forms of these tenses are also found,—thus देखन्ली होई *dĕkh'li hoi*, देखन्लऽ होई *dĕkh'la hoi*, *&c.*

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 74. (*n*)—Future Conditional: '(*If*) *I be seeing*,' &c.

Person.	Singular.	Plural.
1st	देखैत होब *dĕkhait hoŭ.*	देखैत होई *dĕkhait hoi.*
2nd	देखैत होए *dĕkhait hoe.*	देखैत होअ *dĕkhait hoa.*
3rd	देखैत होऐ *dĕkkait hoai.*	देखैत होऐन्ह *dĕkhait hoainh.*

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the present of the complete auxiliary verb may be used instead throughout.

§ 75. (*o*)—Durative Present Conditional: '(*If*) *I were seeing*,' &c.

Person.	Singular.	Plural.
1st	देखैत होइतौं *dĕkhait hoïtō.*	देखैत होइती *dĕkhaït hoïti.*
2nd	देखैत होइते *dĕkhait hoïte.*	देखैत होइत *dĕkhaït hoïta.*
3rd	देखैत होइत *dĕkhait hoït.*	देखैत होइतन्ह *dĕkhaït hoïtanh.*

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

§ 76. (*p*)—Future Exact Conditional: '(*If*) *I have seen*,' &c.

Person.	Singular.	Plural.
1st	देखन्ले होऊ *dĕkh'le hoú.*	देखन्ले होई *dĕkh'le hoi.*
2nd	देखन्ले होए *dĕkh'le hoe.*	देखन्ले होअ *dĕkh'le hoa.*
3rd	देखन्ले होऐं *dekh'le hoai.*	देखन्ले होऐन्ह *dĕkh'le hoainh.*

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the present of the complete auxiliary verb may be used instead throughout.

§ 77. (*q*)—Preterite Conditional: '(*If*) *I had seen*,' &c.

Person.	Singular.	Plural.
1st	देखन्ले होइतौं *dĕkh'le hoïtō.*	देखन्ले होइतौ *dĕkh'le hoïti.*
2nd	देखन्ले होइते *dĕkh'le hoïte.*	देखन्ले होइतऽ *dĕkh'le hoïta.*
3rd	देखन्ले होइत *dĕkh'le hoït.*	देखन्ले होइतन्ह *dĕkh'le hoïtanh.*

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

§ 78. Participles.

ADJECTIVAL.

Present, 'seeing'	देखित *dekhit.* / देखैत *dĕkhaït.*
Past, 'seen'	*a)* देखल *dekhal.* / *b)* देखल भेल *dekhal bhel.*

CONJUNCTIVE.

'Having seen' . . . . . देख* के *dekh kĕ* or देख* कऽ *dekh ka.*

§ 79. Infinitives or Verbal Nouns, '*to see*,' '*the act of seeing.*'

Nominative.	Oblique.
देख *dekh.**	देखे *dekhĕ.*
देखल *dekhal.*	देखन्ला *dĕkh'lá.*
देखब *dekhab.*	*Wanting.*†

§ 80. Noun of Agency, '*one who sees.*'

देखनिहार *dĕkh'nihár* or देखनवैया *dĕkh'waiyá.*

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* This form of the verbal noun is always the same as the root. In poetry it sometimes takes the form देखि *dekhi.* So also in the conjunctive participle.

† The oblique form of this verbal noun is not used. Judging from analogy of other dialects, we should expect देखन्बा *dĕkh'bá.*

CHAPTER VII.

THE REGULAR NEUTER VERB.

§ 81. This verb differs from the active verb only in the formation of certain of its past tenses. The three more usual past tenses are here given; the conjugation of the rest of the verb can be learnt from the conjugation of the √ देख *dekh*.

Note that throughout the periphrastic tenses of the neuter verb, in which the past participle occurs, the past participle takes the direct form गिरल *giral*, not the oblique form गिरन्ले *gir'lĕ*, which might be expected: thus हम गिरल होएब *ham giral hoeb*, 'I shall have fallen,' and not हम गिरन्ले होएब *ham gir'le hoĕb*, 'I shall have fallen.'

§ 82. √ गिर *gir*, 'fall.'

Past Participle: गिरल *giral*.

INDICATIVE MOOD.

§ 83. (*a*) Preterite: '*I fell*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st.	गिरन्लौँ *gir'lō*, गिरन्लौँ [*gir'lāũ.*		गिरन्ली *gir'li.*	
			गिरन्लिऐन्ह *gir'liainh.*	
2nd	गिरन्ले, *gir'le.*		गिरन्लह *gir'lah.* गिरन्लऽ *gir'la.*	गिरन्लू, *gir'lú.**
	गिरन्लस *gir'las.**	गिरन्लिस *gir'lis.**	गिरलन्होक *giral'hok.*	
3rd	गिरल *giral*, गिरन्ले [*gir'le.*		गिरन्लन्ह *gir'lanh.*	गिरन्लिन्ह *gir'linh.**
	गिरन्लक *gir'lak.*		गिरन्लथ,-न्थिन्ह,-न्थुन्ह, *gir'lath*,-*'thinh*,-*'thunh.*	
	गिरन्लै, गिरन्लैक, *gir'lai*, *gir'laik.*		गिरन्लैन्ह *gir'lainh.*	
	गिरन्लौ, गिरन्लौक, *gir'lau*, *gir'lauk.*			

* Bhojpúrí forms, only used in the west of the district.

§ 84. (*k*)—Perfect: '*I have fallen*,' &c.

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लौं ह्अ *gir'lō ha.*	गिरल्ली ह्अ *gir'lí ha.*
2nd	गिरल्ले ह्अ *gir'le ha.*	गिरल्ल ह्अ *gir'la ha.*
3rd	गिरल्ल ह्अ *giral ha.*	गिरल्लन्ह ह्अ *gir'lanh ha.*

To form the feminine, use feminine forms of the preterite: thus, second plural feminine गिरल्लू ह्अ *gir'lú ha.*

Any of the other forms of the preterite may be used throughout.

The word ह्अ *ha* in this tense has a peculiar pronunciation, something like that of the English word 'haw.'

FORM II.

This form means, '*I am fallen*,' rather than '*I have fallen*.'

Person.	Singular.	Plural.
1st	गिरल ह्अउं *giral haú.*	गिरल ह्अहिं *giral haí.*
2nd	गिरल ह्अए *giral haë.*	गिरल ह्अ *giral ha.*
3rd	गिरल ह्अै *giral hai.*	गिरल ह्अैन्ह *giral hainh.*

To form the feminine, use feminine forms of the auxiliary: thus, second singular feminine गिरल ह्इस *giral his*, and so on.

Any optional form of the present of the defective auxiliary verb may be used, and also any of the defective auxiliary verbs in the present tense: thus, गिरल हती *giral hatí*, गिरल छी *giral chhí*, *&c.*

§ 85. (*l*)—Pluperfect: '*I had fallen*,' *&c.*

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लौं रहे *gir'lō rahe.*	गिरल्ली रहे *gir'lí rahe.*
2nd	गिरल्ले रहे *gir'le rahe.*	गिरल्लऽ रहे *gir'la rahe.*
3rd	गिरल रहे *giral rahe.*	गिरल्लन्ह रहे *gir'lanh rahe.*

To form the feminine, use feminine forms of the preterite: thus, second plural feminine गिरल्लू रहे *gir'lú rahe.*

Any of the other forms of the preterite may be used throughout.

FORM II.

This form means '*I was fallen*,' rather than '*I had fallen.*'

Person.	Singular.	Plural.
1st	गिरल छलौं *giral chhalō.*	गिरल छली *giral chhalí.*
2nd	गिरल छले *giral chhale.*	गिरल छलऽ *giral chhala.*
3rd	गिरल छल *giral chhal.*	गिरल छलैन्ह *giral chhalainh.*

To form the feminine, use feminine forms of the auxiliary: thus, second plural feminine गिरल छलू *giral chhalú*, and so on.

Any optional form of the preterite of the second auxiliary verb may be used; also the fifth auxiliary verb in the present (preterite) tense: thus, first plural गिरल रही *giral rahí*, and so on.

CHAPTER VIII.

VOCALIC ROOTS.

§ 86. Many verbs have roots ending in vowels, and the junction of the root with the termination frequently causes some slight apparent irregularity.

For this reason the following examples are given of the conjugation of verbs having roots ending in vowels. They are here conjugated in the masculine gender, and through the four radical and participial tenses. From these the periphrastic tenses can easily be formed. It has not been thought necessary to give the conjugation in full for each person.

With regard to the shortening of the root-vowel, see General Introduction, § 36.

§ 87. Example of a verb whose root ends in खा *á* :—

The conjugation of these verbs should be carefully studied, as a large class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel between the root and the ल *l* of the termination: thus ख* + ए + लों *kha* + *ĕ* + *lō*, or खैलों *khailō*, 'I ate,' where ए *ĕ* is the junction vowel; and प* + उ + लों *pa* + *u* + *lō*, or पौलों *paulō*, 'I got,' where उ *u* is the junction vowel. As will be subsequently seen, the same peculiarity exists in other tenses besides the preterite.

The following rules show when ए *ĕ* and when उ *u* is the junction vowel :—

1) All active (including causal) verbs take उ *u*: thus पौलों* *paulō* 'I got;' चढ़ौलों *charhaulō*, 'I caused to ascend.'

Exception.—The root √ खा *khá*,* 'eat,' always takes ए *ĕ*: thus खैलों *khailō*, 'I ate.'

* With regard to the shortening of the root-vowel and contraction of concurrent vowels, see General Introduction, §§ 34, 36.

2) All neuter verbs take ए *ĕ*: thus अघैलों *aghailō*, 'I was satiated.'

Exception.—The √ गा *gá*, 'sing,' always takes ओ *u*: thus गौलों *gaulō*, 'I sang.'

It is usual to add the letter व *w* to the end of all roots which take ओ *u*, in order to distinguish them from those which take the letter ए *ĕ*: thus √ पाव *paw*, √ गाव *gáw*, &c., which take ओ *u*; but √ अघा *aghá*, आ *á*, &c., which take ए *ĕ*.

NOTE.—The √ आ *á*, 'come,' is irregular, in that it takes ओ *u* as its junction vowel in the Bhojpúrí present indicative, the present participle, and the preterite conjunctive, while it takes ए *ĕ* as its junction vowel in the preterite indicative and connected forms.

All verbs which take a ओ *u* in the preterite indicative insert a व *w* in the past participle; and similarly all verbs which take ए *e*, insert it also in the past participle and in that form of the 3rd singular preterite which is the same as the past participle.

All these verbs, without exception, take ए *ĕ* as the junction vowel in the future indicative.

§ 88. The following examples will make the above remarks clear.

Root.	Past Participle.	1st Singular Past Ind.	3rd Past. Ind.		3rd Past.			Present Participle.	1st Singular Preterite Conditional.	1st Singular Indicative of
			Singular.	Plural.	Singular.					
पाय् *pāy*, 'obtain' (active).	पायत *pāyat*.	पौयौं *pauyō*.	पौयत *pauya*.	पौयन्त *pauyat*.	पौयत *pauyat*.	पौयन्त *pauyant*.	...*l'khaink*.	पायेन्त *pāyant*.	पौयौं *pauyō*.	पायेयौं
बज्राय *bajāy*, 'cause to speak' (active).	बज्रायत *bajāyat*.	बज्रौयौं *bajauyō*.	बज्रौयत *bajauya*.	बज्रौयन्त *bajauyant*.	बज्रौयत *bajauyat*.	बज्रौयन्त *bajauyant*.	*bajāy'*-[*khaink*.	बज्रायेन्त *baj'yant*.	बज्रौयौं *bajauyō*.	बज्रायेयौं
चर्हाय *charhāy*, 'cause to ascend' (active).	चर्हायत *charhāyat*.	चर्हौयौं *charhauyō*.	चर्हौयत *charhauya*.	चर्हौयन्त *charhauyant*.	चर्हौयत *charhauyat*.	चर्हौयन्त *charhauyant*.	*charhāy'*-[*khaink*.	चर्हायेन्त *charh'yant*.	चर्हौयौं *charhauyō*.	चर्हायेयौं
गाय *gāy*, 'sing' (neuter).	गायत *gāyat*.	गौयौं *gauyō*.	गौयत *gauya*.	गौयन्त *gauyant*.	गौयत *gauyat*.	गौयन्त *gauyant*.	...*khaink*.	गायेन्त *gāyant*.	गौयौं *gauyō*.	गायेयौं
खा *khā*, 'eat' (active).	खायत *khāyat*.	खैयौं *khaiyō*.	खैयत *khaiya*.	खैयन्त *khaiyant*.	खैयत *khaiyat*.	खैयन्त *khaiyant*.	*khā'*-[*khaink*.	खायेन्त *khāyant* or खान्त *khānt*.	खैयौं *khaiyō* or खान्यौं *khānyō*.	खायेयौं or खान्यौं *kh*
अघा *aghā*, 'be satisfied' (neuter).	अघायत *aghāyat*.	अघैयौं *aghaiyō*.	अघैयत *aghaiya*.	अघैयन्त *aghaiyant*.	अघैयत *aghaiyat*.	अघैयन्त *aghaiyant*.	...*khaink*.	अघायेन्त *aghāyant* or अघान्त *aghānt*.	अघैयौं *aghaiyō* or अघान्यौं [*aghānyō*.	अघायेयौं or अघान्यौं *a*
घबरा *ghabb'rā*, 'be confused' (neuter).	घबराय्त *ghabb'rāyat*.	घबरैयौं *ghabb'raiyō*.	घबरैयत *ghabb'raiya*.	घबरैयन्त *ghabb'raiyant*.	घबराय्त *ghabb'rāyat*.	घबरैयन्त *ghabb'raiyant*.	...*l'rakhaink*.	घबरायेन्त *ghabb'rāyant* or घबरान्त [*ghabb'rānt*.	घबरैयौं *ghabb'raiyō* or घबरान्यौं [*rānyō ghabb'rānt*.	घबरायेयौं or घबरान्यौं *ghabb'rā*
हड़बड़ा *hadbadā*, 'be flurried' (neuter).	हड़बड़ायत *hadbadāyat*.	हड़बड़ैयौं *hadbadaiyō*.	हड़बड़ैयत *hadbadaiya*.	हड़बड़ैयन्त *hadbadaiyant*.	हड़बड़ायत *hadbadāyat*.	हड़बड़ैयन्त *hadbadaiyant*.	*hadbadā'*-[*khaink*.	हड़बड़ायेन्त *hadbadāyant* or हड़बड़ान्त [*ghān hadbadānt*.	हड़बड़ैयौं *hadbadaiyō* or हड़बड़ान्यौं [*ghānyō hadbadānt*.	हड़बड़ायेयौं or हड़बड़ान्यौं *hadbadā*
आ *ā*, 'come' (neuter).	आयत *āyat*.	ऐयौं *aiyō*.	ऐयत *aiya*.	ऐयन्त *aiyant*.	आयत *āyat*.	ऐयन्त *aiyant*.	...*khaink*.	आयेन्त *āyant*.	ऐयौं *aiyō*.	आयेयौं

The easiest way of remembering these changes is to note the form of the past participle of each verb: and then, as explained in General Introduction, § 37, the व *wa* or य *é* is weakened in certain cases to ए *u* or ए *i* respectively.

Many people write ए *i* instead of य *é*: thus अइलों *ailō*, instead of अएलों *aélō*. The word for 'he came' is always आएल *áel*, and never आइल *ail*. See § 96.

Many people also write ओ *ō* instead of व *wa* in the past participle. Thus, it is quite common to find the words in the second column of the opposite table spelt पाओल *páōl*, बजाओल *bajáōl*, चढ़ाओल *charháōl*, गाओल *gaōl*.

§ 89. √ पा *pá*, 'get.'

INFINITIVE (1ST FORM): पा *pá*; obl. पाए *páé*, पावे *páwé*, पावक *páwa*, or पा *pá*.

" (2ND FORM): पावल *páwal*; obl. पौला *paulá*.* (See General Introduction, § 37.)

" (3RD FORM): पाएब *páéb*, 'to get.'

PRES. PART. पाबित *páwit* or पबैत *pawait*.†

INDICATIVE MOOD.

Person.	PRETERITE. (See remarks above.)		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पौलों *paulō*.	पौलौ *paulu*.	पैबैक *paibaik*.	पाएब *páéb*,
2nd	पौले *paule*.	पौलह *paula*.	पैबे *paibe*.	पैबह *paiba*.
3rd	पौलक *paulak*.	पौलन्ह *paulanh*.	पाई or पावत *pái* or *páwat*.‡	पैथैं *paihé*. पैलन्ह *paulanh*.

* But from √ खा *khá*, खाएल *kháél*, obl. खैला *khailá*, and so also in other verbs whose junction vowel is य *é*.

† But from √ खा *khá*, खाइत *kháit* or खात *khát*, and so also in other verbs whose junction vowel is य *é*, except √ आ *á*, 'come,' which makes आबित *áwit* or अबत *await*.

‡ But खाई *khái* or खात *khát*, and so also in other verbs whose junction vowel is य *é*

BHOJPÚRÍ PRESENT INDICATIVE.

1st, sing.	पावेलौं *páwĕlō*,	but from √ खा *khá*,	खालौं *khálō* or खाइलौं *kháïlō*.
2nd do.	पावेले *páwĕle*	. . . . .	खाले *khále* or खाइले *kháïle*.
3rd do.	पावेला *páwĕlá*	. . . . .	खाला *khálá* or खाइला *kháïlá*.
1st pl.	पाइला *páïlá*	. . . . .	खाइला *kháïlá*.
2nd do.	पावेलऽ *páwĕla*	. . . . .	खालऽ *khála* or खाइलऽ *kháïla*.
3rd do.	पावेले *páwĕle*	. . . . .	खाले *khále* or खाइले *kháïle*.

It will be seen that verbs which take ए *ĕ* as the junction vowel drop the syllable वे *wĕ* in this tense. The only exception is the √ आ *á*, 'come,' which makes आवेलौं *áwĕlō*, आवेले *áwĕle*, &c.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पाउं *páú*.	पाइ *pái*.	पैतौं *paitō*.*	पैती *paiti*.
2nd	पावे *páwe*.	पावऽ *páwa*.	पैते *paite*.	पैतऽ *paita*.
3rd	पावै *páwai*.	पावथ *páwath*.	पैत *paiit*.	पैतन्ह *paitanh*.

* But from √ खा *khá*, खैतौं *khaitō* or खातौं *khátō*, and so on throughout (the third singular being खाइत *kháït* or खात *khát*) for all verbs whose junction vowel is ए *ĕ*, except the √ आ *á*, 'come.'

To recapitulate,—

It will be seen that verbs whose junction vowel is ए *ĕ* omit व *w* in the Bhojpúrí present indicative, the present participle, and the preterite conditional. In these forms also they optionally insert इ *i*. The only exception is the √ आ *á*, 'come,' which retains the व *w* in these cases, though it takes ए *ĕ*, and not उ *u*, in the past participle and tenses formed therefrom. In short, the √ आ *á* is conjugated like a verb whose junction vowel is उ *u* in the present indicative, the present participle, and its derived forms, but like a verb whose junction vowel is ए *ĕ* in the past participle and its derived forms.

§ 90. Example of a verb whose root ends in ई *ī*:—

√पी *pī*, 'drink.'

INFINITIVE (2ND FORM): पीअल *píal* or पील *píl*, 'to drink.'

PRES. PART. पिवैत *piwait* or पीत *pít*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीलौं *pílō*.	पीली *píli*.	पिअबैक *piabaik*.*	पीअब *piab*.*
2nd	पीले *píle*.	पीलह *píla*.	पीअबे *píabe** or पीबे [*píbe*.	पीअबह *piaba** or [पीबह *piba*.
3rd	पीलक *pílak*.	पीलन्ह *pílanh*.	पीअत *piat* or पीत *pít*.	पीअतन्ह *piatanh* or पीतन्ह *pítanh*.

* Often written पीॅअबैक *piĕbaik*, पीॅअब *píĕb*, &c.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीऊ *piú*.	पी ई*pií*.	पीतौं *pitō*.	पीती *píti*.
2nd	पीए *píe* or पीवे [*piwe*.	पीअ *pia* or पीवह *piwa*.	पीते *píte*.	पीतह *pita*.
3rd	पीऐ *piai* or पीवै [*piwai*.	पीऐन्ह or पीवैन्ह *piainh* or *piwainh*. पीअथ *piath* or पीवथ [*píwath*.	पिवैत *piwait* or पीत *pít*.	पिवैतन्ह *piwaitanh*, पीतन्ह *pítanh*, or पीतथ *pítath*.

§ 91. Example of a verb whose root ends in ऊ *ú*:—

√चू *chú*, 'drip.'

INFINITIVE (2ND FORM): चूअल *chúal*, 'to drip.'

PRES. PART. चूइत *chúit* or चुएत *chuait*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूलौं *chúlō*.	चूली *chúli*.	चुअबैक *chuabaik*.	चूअब *chúab*.
2nd	चूले *chúle*.	चूलत *chúla*.	चूबे *chúbe*.	चूबत *chúba*.
3rd	चूअल *chúal*, चुले [*chulai*.	चूलन्ह *chúlanh* चूलथ *chúlath*.	चूअत *chúat*, चूई *chúi*.	चूतन्ह *chútanh*, चूइहैं *chúihē*.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूअ *chúú*.	चूइ *chúí*.	चूतौं* *chútō*.	चूती *chúti*.
2nd	चूए *chúe*.	चूअ *chúa*.	चूते *chúte*.	चूतत *chúta*.
3rd	चूऐ *chúai*.	चूऐन्ह *chúainh* चूअथ *chúath*.	चूइत *chúit*, चुएत [*chuait*.	चूतन्ह *chútanh*, चूतथ *chútath*.

* Or चूइतौं *chuitō*, and so on throughout.

§ 92. Example of a verb whose root ends in ओ *o*:—

√ रो *ro*, 'weep.'

INFINITIVE (2ND FORM): रोअब *roab*, 'to weep.'
PRES. PART. रोइत *roït* or रोऐत *rŏait*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोअलौं *roälō*.*	रोअली *roäli*.	रोअबैक *röäbaik*.†	रोअब *roab*.
2nd	रोअले *roäle*.	रोअलऽ *roäla*.	रोअबे *roäbe*.	रोअबऽ *roäba*.
3rd	रोअल *roäl*.	रोअलन्ह *roälanh*. रोअलथ *roälath*.	रोअत, रोअत, रोई, *roät*, *roĕt*, *roi*.	रोअतन्ह, रोइहँ, *roätanh*, *röihē*.

* Or रोअलौं *röĕlō*, and so throughout.
† रोअबैक *röĕbaik*, and so throughout the first and second persons.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोऊ *roú*.	रोई *roi*.	रोइतौं *roïtō*.	रोइती *roïti*.
2nd	रोए *roe*.	रोअ *roa*.	रोइते *roïte*.	रोइतऽ *roïta*.
3rd	रोऐ *roai*.	रोऐन्ह, रोअथ. *roainh*, *roath*.	रोऐत *rŏait*.	रोइतन्ह *roïtanh*.

For further examples of verbs of this class, see conjugation of √ हो *ho*, § 53 & ff. This root √ रो *ro* is not much used in Southern Maithilí, the √ कान *kán* being preferred. It is, however, given as an example for the sake of uniformity with the other Grammars of this series.

CHAPTER IX.

IRREGULAR VERBS.

§ 93. The following verbs are irregular only in their preterite tense indicative:— √ कर *kar*, 'do;' √ धर *dhar*, 'seize' or 'place;' √ हो *ho*, 'become;' and √ जा *já*, 'go.' Their conjugation is therefore given in that tense only.

The conjugation of √ हो *ho* has been already given in § 53 and ff., and is not given here.

The verbs √ मर *mar*, 'die,' √ दे *de*, 'give,' and √ ले *le*, 'take,' are more or less irregular throughout the tenses, especially the preterite indicative and present conditional. The verbs √ मर *mar* and √ दे *de* are therefore given conjugated throughout the four radical and participial tenses. The verb √ ले *le* is conjugated precisely like the verb √ दे *de*.

§ 94. √कर *kar*, 'do.'

INFINITIVE (2ND FORM): {करल *karal*, कैल *kail*, कइल *kaïl* or कएल *kaël*.

PRES. PART. करैत *karait*.

PAST PART. कैल *kail*, कइल *kaïl*, or कएल *kaël*.

√धर *dhar*, 'seize,' 'place.'

INFINITIVE (2ND FORM): {धरल *dharal*, धैल *dhail*, धइल *dhaïl* or धएल *dhaël*.

PRES. PART. धरैत *dharait*.

PAST PART. धैल *dhail*, धइल *dhaïl*, or धएल *dhaël*.

INDICATIVE MOOD.

Person.	√ कर *kar*, PRETERITE.		√ धर *dhar*, PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	कैलौं *kailō.**	कैली *kaili.*	धैलौं *dhailō.*†	धैली *dhailí.*
2nd	कैले *kaile.*	कैलऽ *kaila.*	धैले *dhaile.*	धैलऽ *dhaila.*
3rd	कैलक *kailak.*	कैलन्ह *kailanh.*	धैलक *dhailak.*	धैलन्ह *dhailanh.*

* Or कइलौं *kaïlō* or कअलौं *kaĕlō*, and so throughout.

† Or धइलौं *dhaïlō* or धअलौं *dhaĕlō*, and so throughout.

The following forms of the conjunctive participle should be noted:—

कऽ कऽ *ka ka* or कै कऽ *kai ka*, 'having done.'

धऽ कऽ *dha ka* or धै कऽ *dhai ka*, 'having seized' or 'placed.'

§ 95. √ मर *mar*, 'die.'

VERBAL NOUN (2ND FORM): मरल *maral* or मुअल *mual.*
PRES. PART. „ मरैत *marait* or मुअैत *muait.*
PAST. PART. „ मरल *maral* or मुअल *mual.*

INDICATIVE MOOD.

Person.	PRETERITE (FORM I).		PRETERITE (FORM II).	
	Singular.	Plural.	Singular.	Plural.
1st	मरल्लौं *mar'lō.*	मरल्ली *mar'li.*	मुअलौं *mualō.*	मुअली *mualí.*
2nd	मरल्ले *mar'le.*	मरल्लऽ *mar'la.*	मुअले *muale.*	मुअले *muale.*
3rd	मरल *maral.*	मरलैन्ह *mar'lainh.*	मुअल *mual.*	मुअलन्ह *mualanh*

The future indicative is quite regular: thus, first singular मरबैक *mar'baik*, &c.

CONDITIONAL MOOD.

Person.	PRESENT (FORM I).		PRESENT (FORM II).	
	Singular.	Plural.	Singular.	Plural.
1st	मर *marú.*	मरी *marí.*	मुज *muú.*	मुई *muí.*
2nd	मरे *mare.*	मरत *mara.*	मुए *mue.*	मुअ *mua.*
3rd	मरै *marai.*	मरैन्ह *marainh.*	मुऐ *muai.*	मुऐन्ह *muainh.*

Person.	PRETERITE (FORM I).		PRETERITE (FORM II).	
	Singular.	Plural.	Singular.	Plural.
1st	मरितौं *maritō.*	मरितौ *mariti.*	मुइतौं *muitō.*	मुइतौ *muití.*
2nd	मरिते *marite.*	मरितऽ *marita.*	मुइते *muite.*	मुइतऽ *muita.*
3rd	मरैत *marait.*	मरितन्ह *maritanh.*	मुऐत *muait.*	मुइतन्ह *muitanh.*

§ 96. √जा *já*, 'go.'

This root is conjugated like √खा *khá* in all tenses but the preterite indicative, which is therefore here given. (See § 87 and ff.) With it is given the same tense of √आ *á*, 'come,' for the sake of comparison.

VERBAL NOUN (2ND FORM): आएल *áël.* | जाएल *jáël* or गेल *gel.*
PAST. PART. आएल *áël.* | गेल *gel.*

Person.	√आ *á*, PRETERITE INDICATIVE.		√जा *já*, PRETERITE INDICATIVE.	
	Singular.	Plural.	Singular.	Plural.
1st	ऐलौं *ailō.*	ऐली *aili.*	गेलौं *gelō.*	गेली *geli.*
2nd	ऐले *aile.*	ऐलऽ *aila.*	गेले *gele.*	गेलऽ *gela.*
3rd	आएल *áël.*	ऐलैन्ह *ailainh.*	गेल *gel.*	गेलैन्ह *gĕlainh.*

§ 97. √दे *de*, 'give.'

VERBAL NOUN (2ND FORM): देल *del*, 'to give.'

PRES. PART. देत *det*, देइत *deït*, or दैत *dait*.

PAST PART. देल *del*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	देलौं *delõ*.	देली *delí*.	देबैक *dĕbaik*.	देब *deb*.
2nd	देले *dele*.	देलउ *dela*.	देबे *debe*.	देबउ *deba*.
3rd	देलक *delak*.	देलन्ह *delanh*.	दी *dí* or देत *det*.	दीहँ or देतन्ह *díhẽ* or *detanh*.

BHOJPÚRÍ PRESENT INDICATIVE.

1st sing. देलौं *delõ*; 1st pl. देलैला *deílá*.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	दीअ *díú*.	दी *dí*.	देतौं *detõ* or दितौं *ditõ*.	देती *deti*.
2nd	दे *de* or देस *des*.	दउ *da*.	देते *dete* or दिते *dite*.	देतउ *deta*, दितउ *dita*.
3rd	दे *de*, देवे *dewe*, or देऐ *deai*.	देऐन्ह or देथ *deainh* or *deth*.	देत *det*, देइत *deït*, दीत *dít*, or दैत *dait*.	देतन्ह *detanh* or दितन्ह *ditanh*.

PRECATIVE: दीहउ *díha*, दीही *díhi*, दीअ *díú*.

Similarly is conjugated the √ले *le*, take,' the letter ल *la* being substituted for the letter द *da* throughout.

CHAPTER X.

THE PASSIVE VERB.

§ 98. The passive verb is formed by conjugating the verbal noun ending in खल *al* with the verb √जा *já*, 'go:' thus देखल जाएल *dekhal jáël* 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb जाएल *jáël* being conjugated. Thus—

Indicative Preterite Masculine: '*I was seen*,' &c.

Person.	Singular.	Plural.
1st	देखल गेलों *dekhal gelõ.*	देखल गेली *dekhal gelí.*
2nd	देखल गेले *dekhal gele.*	देखल गेलऽ *dekhal gela.*
3rd	देखल गेल *dekhal gel.*	देखल गेलैन्ह *dekhal gëlainh.*

§ 99. This verbal noun in खल *al* must be carefully distinguished from the past participle having the same termination. The former even in irregular verbs is sometimes quite regular, so that we have verbal nouns such as जाएल *jáël* and करल *karal*, besides past participles like गेल *gel* and कैल *kail*. The only exceptions are √दे *de* and √ले *le*, for which see the full conjugation of the former verb. At the same time it must be remembered that the verbal noun can also take the form of the past participle as well as its proper form: so that we may have गेल *gel* and कैल *kail* as verbal nouns as well as जाएल *jáël* and करल *karal*. An example of an irregular passive verb is जाएल जाइए *jáël jáïa* (impersonal), 'it is gone'—'*itum est*;' but, used in the sense of the potential, 'it can go.' When neuter verbs are used in the passive voice, they are always used in an impersonal potential sense: thus, हमरा से चलल नइ जाइए *ham'rá se chalal na jaïa*, 'by me it cannot be gone,' *i.e.* 'I cannot go.'

§ 100. Another common form of the passive is made by adding to the direct form of the first variety of the verbal noun (which is the same in

form as the root) the verb परल *paral*, 'to fall;' the whole then forms an intensive compound. (See § 114.)

Examples of this form are—

कुछु कुछु जान परैत हऽ *kuchhu kuchhu ján parait ha*, 'a little is evident,' *i.e.* 'it is slightly apparent.'

एकरा से ई बूझ परैअ *ék'rá se i bújh paraia*, 'from this, this is understood.'

कुछु ऊँच नऽ देख परैअ *kuchhu úch na dekh paraia*, 'it is not seen to be at all increased in size.'

§ 101. The Potential Passive Voice.

The voice is formed by adding आ *á* to the root: thus √ देख *dekh*, potential passive देखा *dekhá*. देखा *dekhá* is then conjugated exactly like any intransitive verb in आ *á*, as explained in § 88. It thus differs from the causal verb (see § 103), which adds आव *áw* to the root. The potential passive is conjugated quite regularly, the following being its principal parts, with which the corresponding causal forms are given for the sake of comparison.

	Potential Passive.	Causal.
Root	देखा *dekhá*.	देखाव *dékhâw*.
Infinitive, 2nd form ...	देखाएल *dékhâél*; obl. देखैला *dékhailá*.	देखावल *dékhâwal*; obl. देखौला *dékhaulá*.
Past part. ...	देखाएल *dékhâél*.	देखावल *dékhâwal*.
1st pl. pret. ind. ...	देखैली *dékhaili*.	देखौली *dékhauli*.
2nd sing. pret. ind. ...	देखैले *dékhaile*.	देखौले *dékhaule*.
2nd pl. pret. ind. ...	देखैलऽ *dékhaila*.	देखौलऽ *dékhaula*.
3rd sing. pret. ind. ...	देखाएल *dékhâél*.	देखौलक *dékhaulak*.
3rd pl. pret. ind. ...	देखैलन्ह *dékhailanh*.	देखौलन्ह *dékhaulanh*.
Bhojpúri.		
2nd pl. pres. ind. ...	देखालऽ *dékhála*.	देखावेलऽ *dékhâwéla*.
3rd pl. pres. ind. ...	देखाले *dékhále*.	देखावेले *dékhâwéle*.

It will be observed that the potential passive verb shortens its antepenultimate, as occurs in the case of causals. (See § 104.)

There is a tendency, which amounts almost to a rule, to drop the junction vowel in in the conjugation of the tenses not derived from the past participle of the potential passive. Thus we get the following forms:—

	Usual forms, dropping the junction vowel.	Regular forms, according to § 89.
Infinitive, 3rd form	देखाब *dĕkhâb.*	देखाएब *dĕkhâĕb.*
1st pl. fut. ...	देखाब *dĕkhâb.*	देखाएब *dĕkhâĕb.*
2nd pl. fut. ...	देखाबह *dĕkhâba.*	देखैबह *dĕkhaiba.*
1st pl. pret. conj. ...	देखातौ *dĕkhâtĭ.*	देखैतौ *dĕkhaitĭ.*
3rd pret. conj. and pres. part.	देखात *dĕkhât.*	देखाइत *dĕkhâĭt.*

The potential passive has a peculiar force, intimating, not that a thing *is* done, but that it *can be* done. Thus ई पोथी पढ़ाइब *i pothi paṛhâĭa,* 'this book *can be* read,' but ई पोथी पढ़ल जाइछ *i pothí paṛhal jâĭa,* 'this book is being read.'

§ 102. The Periphrastic Passive Voice.

A very common kind of passive voice is formed by placing the verb √ आ *á* after the first or shortest form of a verbal noun in the locative case: thus देखे मैं आएल *dekhĕ mê âĕl,* 'the coming into seeing,' *i.e.* 'to be seen.' The person by whom the action is done is put in the oblique genitive

form of the noun or pronoun when there is one: thus तोँ हमन्रा देखे मेँ ऐलऽ *tō ham'rá dekhĕ mē aila,* 'you came into my seeing,' 'you were seen by me.' The following example shows a verb in this voice conjugated in the present indicative masculine:—

	Singular.	Plural.
1.	देखे मेँ अवैछी *dekhĕ mē awaichhi.*	1. देखे म अवैछी *dekhĕ mē awaichhí.*
2.	देखे मेँ अवैछे *dekhĕ mē awaichhe.*	2. देखे मेँ अवैछऽ *dekhĕ mē awaichha.*
3.	देखे मेँ अवैछ *dekhĕ mē awaia.*	3. देखे मेँ अवैछथ *dekhĕ mē awaichhath.*

EXAMPLE.—हमन्रा सभ तोहन्रा देखे मेँ अवैछी *ham'rá subh tŏh'rá dekhĕ mē awaichhí,* 'we are seen by you.'

CHAPTER XI.

CAUSAL VERBS.

§ 103. A causal verb is formed by adding आव *áw* to the root of the simple verb, and a double causal by adding वाव *wáw*. The stems thus formed are conjugated exactly like verbs whose roots end in आव *áw*. (See § 87.) The long vowel of आव *áw* and वाव *wáw* is, as usual, liable to be shortened in the antepenultimate (see General Introduction, § 36); and if the व *wa* is followed by the neutral vowel, it becomes उ *u* (see General Introduction, § 37), which with a preceding अ *a* (see General Introduction, § 35) may be written औ *au*.

Thus, taking the simple verb √ उठ *uṭh*, 'rise,' the first plural definite present indicative of its causal would be regularly उठव्वैछी *uṭh'waichhi*. But the first plural preterite would be उठवल्ली *uṭhaw'lí*, which (as व *wa* is followed by the neutral vowel) becomes (General Introduction, § 37) उठउल्ली *uṭhaülí* or उठौल्ली *uṭhauli*.

Similarly, for the double causal the forms would be उठव्ववैछी *uṭh'wawaichhi* and उठव्वउल्ली *uṭh'waülí*, or उठव्वौल्ली *uṭh'waulí*.

The following are examples of the regular formation of causals and double causals:—

Simple Verb.	Causal.	Double Causal.
√ उठ *uṭh*, 'rise.'	उठाव *uṭháw*, 'raise.'	उठव्वाव *uṭh'wáw*, 'cause [to raise.'
√ छिप *chhip*, 'be hidden.'	छिपाव *chhipáw*, 'hide.'	छिपव्वाव *chhip'wáw*, 'cause [to hide.'
√ नुक *nuk*, 'be hidden.'	नुकाव *nukáw*, 'hide.'	नुकव्वाव *nuk'wáw*, 'cause [to hide.'
√ पक *pak*, 'be cooked.'	पकाव *pakáw*, 'cook.'	पकव्वाव *pak'wáw*, 'cause [to cook.'

Simple Verb.	Causal.	Double Causal.
√ मिल *mil*, 'meet.'	मिलाव *miláw*, 'mix.'	मिलन्वाव *mil'wáw*, ['cause to mix.'
√ सुन *sun*, 'hear.'	सुनाव *sunáw*, 'tell.'	सुनन्वाव *sun'wáw*, 'cause [to tell.'
√ कह *kah*, 'say.'	कहाव *kaháw*, 'cause [to speak.'	कहन्वाव *kah'wáw*, 'cause [to cause to speak.'

§ 104. If the simple root contains a long vowel it is shortened, viz. आ *á* to अ *a*, ई *í* to इ *i*, ऊ *ú* to उ *u*, ए *e* to ऍ *ĕ*, ओ *o* to ऑ *ŏ*, ऐ *ai* to ऍ *ăĭ*, and औ *au* to ऑ *ăŭ*.

Similarly, if a root ends in a double consonant, it is made single: thus—

Simple Verb.	Causal.	Double Causal.
√ जाग *jág*, 'be awake.'	जगाव *jagáw*, 'awaken.'	जगन्वाव *jag'wáw*, 'cause [to awake.'
√ पाक *pák*, 'be cooked.'	पकाव *pakáw*, 'cook.'	पकन्वाव *pak'wáw*, 'cause [to cook.'
√ जीत *jít*, 'conquer.'	जिताव *jitáw*, 'cause to.' [conquer.'	जितन्वाव *jit'wáw*, 'cause [to cause to conquer.'
√ सीख *sikh*, 'learn.'	सिखाव *sikháw*, 'teach.'	सिखन्वाव *sikh'wáw*, 'cause [to teach.'
√ पी *pi*, 'drink.'	पिआव *piáw*, 'cause to [drink.'	पिअवाव *piawáw*, 'cause [to cause to drink.'
√ भींज* *bhíj*, 'be wet.'	भिजाव *bhijáw*, 'moisten.'	भिँजन्वाव *bhij'wáw*, ['cause to moisten.'
√ घूम *ghúm*, 'be turned.'	घुमाव *ghumáw*, 'turn.'	घुमन्वाव *ghum'wáw*, 'cause [to turn.'

* See General Introduction, § 28.

Simple Verb.	Causal.	Double Causal.
√ बूड़ *búṛ*, 'sink.'	बुड़ाव *buṛáw*, 'immerse.'	बुड़न्वाव *buṛ'wáw*, 'cause [to immerse.'
√ सूत *sút*, 'sleep.'	सुताव *sutáw*, 'put to [sleep.'	सुतन्वाव *sut'wáw*, 'cause [to put to sleep.'
√ देख *dekh*, 'see.'	देखाव *dĕkháw*, 'show.'	देखन्वाव *dĕkh'wáw*, 'cause [to show.'
√ बैस *bais*, 'sit.'	बैसाव *baĭsáw*, 'seat.'	बैसन्वाव *baĭs'wáw*, 'cause [to sit.'
√ पौँर *pãur*, 'swim.'	पौँराव *pãuráw*, 'cause to [swim.'	पौँरन्वाव *pãur'wáw*, 'cause [to cause to swim.'
√ दौर *daur*, 'run.'	दौराव *dăuráw*, 'cause [to run.'	दौरन्वाव *dăur'wáw*, 'cause [to cause to run.'
√ नुक *nukk*, 'be hidden.'	नुकाव *nukáw*, 'hide.'	नुकन्वाव *nuk'wáw*, 'cause [to hide.'

Note in connection with the above:—

Simple Verb.	Causal.
√ कह *kah*, 'speak'	कहन्लाव *kah'láw*, also regular.
√ खा *khá*, 'eat'	खियाव *khiáw*.
√ पी *pi*, 'drink'	पिलाव *piláw*, also regular.

§ 105. Some primitive neuter verbs, having a monosyllabic root enclosing a short vowel, form the first causal by simply lengthening that vowel. The double causal is formed in the usual way, *e.g.*—

Simple Verb.	Causal.
√ कट *kaṭ*, 'be cut'	काट *káṭ*, 'cut.'
√ बन्ह *banh*, 'be tied'	बान्ह *bánh*, 'tie.'
√ लद् *lad*, 'be loaded'	लाद् *lád*, 'load.'
√ खिंच *khiṅch*, 'be dragged'	खौँच * *khích*, 'drag.'

* When the vowel is lengthened, *anusvár* becomes *anunásik*. (Compare General Introduction, § 28.)

§ 106. Sometimes a cognate diphthong is substituted for the long vowel, *e.g.*—

खुल *khul*, 'be open.'	खोल *khol*, 'open.'
घुल *ghul*. 'melt.' (*Neut.*)	घोल *ghol*, 'melt.' (*Act.*)

§ 107. The verb √ निकस *nikas*, 'come out,' makes its causal निकास *nikás*, 'take out,' on the analogy of the above. So also √ पसर *pasar*, 'be scattered,' makes पसार *pasár*, 'scatter,' 'extend;' √ ससर *sasar*, 'slip,' ससार *sasár*, 'cause to slip;' √ उपर *upar*, 'be rooted up,' उपार *upár*, 'root up;' and √ उखर *ukhar*, 'be rooted up,' उखार *ukhár*.

§ 108. The following are irregular :—

Simple Verb.	Causal.	Double Causal.
√ अट *aṭ*, 'be stopped.'	आर *ár*, 'stop.'	अराव *araẇ*.
√ फट *phaṭ* or फाट *phát* ['be torn.'	फार *phár*, 'tear.'	फराव *pharáw*.
√ छुट *chhúṭ*, 'be separated.'	छोड़ *chhoṛ* or छाड़ *chhár*, ['separate.'	छोड़ाव *chhŏṛáw*.
√ जूट *jút*, 'be joined.'	जोड़ *joṛ*, 'join.'	जोड़ाव *jŏṛáw*.
√ टूट *ṭúṭ*, 'be broken.'	तूर *túr* or तूड़ *túṛ*, 'break.'	तुराव *turáw* or तुड़ाव [*tuṛáw*.
√ फूट *phúṭ*, 'be burst.'	फोर *phor*, 'burst.'	फोराव *phŏráw*.
√ बिक *bikk*, 'be sold.'	बेंच *bēch* or बिकाव *bikáw* ['sell.'	बेंचाव *bĕcháw*.
√ रह *rah*, 'remain.'	राख *rákh* or रक्ख *rakkh*, ['place.'	रखाव *rakháw*.
√ मर *mar*, 'die.'	मार *már* or मुआव *muáw*, ['cause to die.'	

CHAPTER XII.

COMPOUND VERBS.

§ 109. Compound verbs are either intensives, potentials, completives, frequentatives, desideratives, continuatives, staticals, inceptives, permissives, or acquisitives.

§ 110. Compound verbs may be classed as—(1) those formed with the verbal noun, and (2) those formed with the participles.

(1) Those formed with the verbal noun are—

a) Intensives.
b) Potentials.
c) Completives.
d) Frequentatives.
e) Desideratives.
f) Inceptives.
g) Permissives.
h) Acquisitives.

(2) Those formed with the participles—

a) Continuatives.
b) Staticals.

Class I.—Compounds formed with the Verbal Noun.*

§ 111. There are three varieties of the verbal noun—

a) In ख *a* (silent), oblique form ए *ĕ*; as देख *dekh*, obl. देखे *dekhĕ*.

b) In खल *al*, oblique form ल्ला *'lá*; as देखल *dekhal*, obl. देखल्ला *dĕk'lá*.

c) In खब *ab*, oblique form wanting; as देखब *dekhab*, obl. wanting.

The direct first form is always the same as the root.

Compound verbs are either formed with the direct form of the first or second variety of the verbal noun, or with the oblique form of the first variety.

* Much of the succeeding matter is based on Kellogg's Hindí Grammar.

§ 112. *ntensives, Potentials,* and *Completives,* are always formed with the direct form of the first variety; *Frequentatives* are always formed with the direct form of the second variety; and *Desideratives* are generally so. *Inceptives, Permissives,* and *Acquisitives,* are always formed with the oblique form of the first variety.

§ 113. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is annexed. Examples are—

फेँकल *phēkal,* 'to throw.'	फेँक देल *phēk del,* 'to throw away.'
तूरल *túral,* 'to break.'	तूर डालल *túr ḍálal,* 'to break in pieces.'
बनल *banal,* 'to be made.'	बन आएल *ban áël* or बन जाएल *ban jáël,* ['to be completed.'
खाएल *kháël,* 'to eat.'	खा जाएल *khá jáël,* 'to eat up.'
बोलल *bolal,* 'to speak.'	बोल उठल *bol uṭhal,* 'to speak suddenly.'
काटल *káṭal,* 'to cut.'	काट लेल *káṭ lel,* 'to cut for oneself.'
राखल *rákhal,* 'to place.'	राख लेल *rákh lel,* 'to lay by.'

§ 114. The auxiliary verbs usually employed to form intensives are—

देल *del,* 'to give,'	implying	*intensity.*
डालल *ḍálal,* 'to throw,'	„	*violence.*
आएल *áël,* 'to come,' }	„	*completion.*
जाएल *jáël,* 'to go,' }		
परल *paral,* 'to fall,'	„	*chance.*
उठल *uṭhal,* 'to rise,'	„	*suddenness.*
लेल *lel,* 'to take,'	„	*reflexiveness.*

परल *paral* is also used in intensive compounds to form passives of transitive verbs. (See § 100.)

§ 115. *Potentials* are formed by adding to the same form of the verbal noun of any verb the verb सकल *sakal*, 'to be able,' which may then be conjugated throughout. Examples are—

बोल सकल *bol sakal*, 'to be able to speak.'

उ दौर सकैछ *ú daur sakaia*, 'he can run.'

हम जा सकब *ham já sakab*, 'I shall be able to go.'

उ सभ आ सकथ *ú sabh á sakath*, 'they can come.'

हम नञ जा सकैछी *ham na já sakaichhí*, 'I cannot go.'

§ 116. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकल *chukal*, 'to be finished,' which may then be conjugated throughout. This compound denotes the *completion* of the act denoted by the primary member of the compound. Examples are—

उ खा चुकल *ú khá chukal*, 'he has done eating.'

जब उ खा चुकत *jab ú kha chukat*, 'when he shall have eaten.'

उ तो जा चुकल हउ *ú to já chukal ha*, 'he is indeed already gone.'

§ 117. *Frequentatives* are formed by affixing to the direct form of the second variety of the verbal noun of any verb the verb करल *karal*, 'to do.' which may then be used in any tense. Examples are—

आएल करउ *áël kara*, 'come often,' *lit.* 'do the act of coming.'

उ कहल करैछ *ú kahal karaia*, 'he is in the habit of saying.'

हम सास्त्र के पढ़ल करैत हई *ham sástr ke paṛhal karait haí*, 'I am in the habit of reading the shástras.'

तों हमर बात सभ मानल करउ *tó hamar bát sabh mánal kara*, 'always obey my words.'

तों ऐसन काहे कैल करैत हउ *tō aisan káhě kail karait ha*, 'why do you always do so?'

उ जाएल करैछ *ú jáël karaia*, 'he often goes.'

§ 118. *Desideratives* are formed, like frequentatives, with the direct form of the verbal noun in अल *al*, substituting the verb चाहल *cháhal*, 'to wish,' for करल *karal* as the second or conjugated member. They denote primarily *desire* to do the action expressed of the principal member; secondarily, the *immediate futurity* of that action. Examples are—

ऊ बोलल चहैअ *ú bolal chahaia*, 'he wishes to speak.'

ऊ मरल चहैत हथ *ú maral chahait hath*, 'he is about to die.'

घड़ी बाजल चहैत रहे *ghaṛí bájal chahait rahe*, 'the clock was on the point of striking.'

Sometimes the principal verb is put in the oblique form of the first variety of the verbal noun with or without the dative postposition के *ke*. Examples are—

ऊ बोले के चहैअ *ú bolĕ ke chahaia*, 'he wishes to speak.'

ऊ जाए चहैअ *ú jáĕ chahaia*, 'he wishes to go.'

ऊ मरे चहैत हथ *ú marĕ chahait hath*, 'he is about to die.'

The desiderative compound in the precative form is idiomatically used to express obligation or duty. Examples are—

ई पोथी के पढ़ल चाही *i pothi ke paṛhal cháhí*, '(one) ought to read this book.' (*Lit.* 'be good enough to wish to read.')

तोहन्रा उहाँ जाए के चहियौ *tŏh'rá uhấ jáĕ ke chahiau*, 'it is right for you (*i.e.* you ought) to go there.'

§ 119. *Inceptives* are formed by using the inflected form of the first variety of the verbal noun in construction with the verb लागल *lágal*, 'to be joined,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

कहे लागल *kahĕ lágal*, 'he began to say.'

मारे लागल *márĕ lágal*, 'he began to beat.'

बाघ खाए लागल *bágh kháĕ lágal*, 'the tiger began to eat.

§ 120. *Permissives* are formed by combining the same form of the verbal noun with the verb देल *del*, 'to give,' and express *permission* to do the act denoted by the verbal noun. Examples are—

हमन्रा जाए दऽ *ham'rá jáě da*, 'let me go.'

हमन्रा के बोले दीऊ *ham'rá ke bolě díú*, 'be good enough to let me speak.'

ऊ ओकन्रा के खाए देलक *ú ŏk'rá ke kháě delak*, 'he allowed him to eat.'

§ 121. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पावल *páwal*, 'to get,' for देल *del*. Examples are—

अपन्ने उहाँ जाए नऽ पाएब *ap'ně uhắ jáě na páěb*, 'you will not obtain permission to go there.'

हम बैसे ना पौली *ham baisě ná pauli*, 'I was not allowed to sit.'

Class II.—Compounds formed from the Participles.

§ 122. *Continuatives* are formed by combining the present participle of any verb with the verbs जाएल *jáěl*, 'to go,' or रहल *rahal*, 'to remain.' The compound with जाएल *jáěl* expresses *steady progression*, and with रहल *rahal* the *continuance* of a complete action. Examples—

ऊ लिखैत जाइत छै *ú likhait jáit hai*, 'he is going on writing.'

ऊ छौंरी सभ पढ़ैत जाइत रहे *ú chhắurí sabh paṛhait jáit rahe*, 'those girls were going on reading.'

पानी बहैत जाइछ *pání bahait jáia*, 'the water keeps flowing away.'

ऊ गबैत रहैछ *ú gawait rahaia*, 'she continues singing.'

तों काहे हसैत रहैत छ *tō káhě hasait rahait chha*, 'why do you keep laughing?'

नदी के धार बहैत रहैछ *nadi kě dhár bahait rahaia*, 'the stream of the river keeps flowing on.'

Closely connected with the above is a common combination in which the past instead of the present participle takes the first place and a verb of motion the second place. An example is—

एक बाघ परल फिरैत रहे *ĕk bágh paral phirait rahe*, 'a tiger was prowling about.'

लौंड़ी चलल जाइत रहे *lauṛí chalal jáit rahe*, 'the girl was going along.'

§ 123. *Staticals* denote motion in a state of doing anything. They are formed by combining a verb of motion with a present participle. Examples are—

ऊ कनैत अवैअ *ú kanait awaia*, 'he comes weeping.'

एक मेहरारू गवैत अवैत रहे *ĕk měh'rárú gawait await rahe*, 'a woman was coming singing.'

DIVISION III.

INDECLINABLES.

§ 124. See General Introduction.

APPENDIX I.

THE following selections are in the dialect of Central Muzaffarpúr. The fables were translated for me by Rám Charan Lál, Chief Guru in that district. A translation of them and of the conversation will be found in the General Introduction.

SELECTIONS IN THE CENTRAL MUZAFFARPÚR DIALECT.

CONVERSATION BETWEEN TWO VILLAGERS.

१ प्रश्न कहऽ भाइ, कहाँ से अवैत छिकऽ ?

उत्तर परन्सौथा गाँव से अवैत थिकौ ।

२ प्र. उहाँ से कहिआ चलल्ऽ ?

उ. सबेरे कऽ चलल कौ (or थिकौ) ।

३ प्र. कथी ला उहाँ गेल रहऽ ?

उ. उहाँ हमर खेत छै ओकरा देखे गेल रही ।

४ प्र. ओई में की बोएल छिकऽ ?

उ. खाली रहन्हि बोएल गेल छऽ ।

५ प्र. कहऽ भाइ, एमन्की फसिल के की रङ्ग छैक ?

उ. एमन्की फसिल के हाल की पुछैछौ, पानि बरन्से बिना बड़ बिगरन्ता भेल ।

६ प्र. आइ काल्ह आहाँ के भाइ नऽ देख परैत छिकथ ।

उ. हमर भाइ आइ काल्ह किला में नोकर छथ; एन्ने बऽत कम अवैत थिकथ ।

७ प्र. आइ काल्ह आहाँ के बेड़न्की गाय के की हाल छै ?

उ. ऊ आइ काल्ह गाभिन छै, परन्तु घास नऽ मिले से डूबर हो गेल है ।

८ प्र. कै महिना से गाभिन है ?

उ. आठ महिना भेलैक, परन्तु पेट ओकर कुछु ऊँच नञ देख परैछ।

९ प्र. कोराइ कि अखन्नी नञ ?

उ. हँ, कुछु कुछु जान परैत हञ।

१० प्र. ई कै बियान है ? और कतेक दूध देइछ ?

उ. ई एकर आठम बियान है। दू अढ़ाइ सेर दूध एक बेर देइछ।

११ प्र. हमन्रा एक बकन्री लेबे के है ; आहाँ के गाँव में मिलत ?

उ. हमन्रा गाँव में बकन्री सभ नञ हैक, परन्तु दाम महँगा है।

१२ प्र. आहाँ के बकन्री की भेल ?

उ. हम चरे लेल गाँव पर डारले रहैत थिकौं।

१३ प्र. कुछु दूध देइछ ?

उ. लरिका सभ के पीए भर हो जाइछै।

१४ प्र. एमन्की जखि बोएले हञ कि नञ ?

उ. जखि नञ बोएली है, परन्तु ओकन्रा में कुछु लाभ नञ हैक।

१५ प्र. आहाँ कने से नार मोटि मँगन्नी मिल सकैछ ?

उ. किअक नञ ? पटौनी मेला पर ले लेबञ।

१६ प्र. आहाँ कने कतेक मोटि चलैत है ?

उ. तीन मोटि नञ लधन्ले हो।

१७ प्र. आहाँ के आम के गाछी कुछु फरैछ की नञ ?

उ. एमन्की बेर बद्दरी से गाछ सभ में खाही लाग गेल; नञ तञ बऊत होइत रहैन्ह।

१८ प्र. थोरे आम हमन्रो अचार के लेल देबञ ?

उ. जब आहाँ के जी चाहे, आ कञ तुरन्वा लेबञ।

१९ प्र. आहाँ के लरिका कुछु पढ़ैत है कि नञ ?

उ. हाँ गुरू किहाँ जाइत है; अक्षर नञ चिन्हन्लक हञ, आइ काल्ह पहाड़ा पढ़ैत है।

२० प्र. अस्कोल में किअक नञ भेजो ?

उ. कुछु सीख लेथो तब भेजब।

२१ प्र. हमन्हूँ अपन्ना लरिका के अस्कोल में भेजे के चहैत ही ?

उ. बेस ; तञ हमन्रा लरिका के साथ ओकन्रो के भेज देब।

FABLES.

पहिल बात।

मुरगा आउर मोती के दाना।

एगो मुरगा गोबर के ढेरी के चङ्गुर से कोरैत रहे। तब सङ्योग से ओई में से एगो बड़ि चुक के मोती निकसल्लेक। मुरगा बाजल जे, बाह बाह कैसन रङ्ग रूप औ चमक दमक हैक लेकिन्नी एकन्ना पवैत, तब बड़ आनन्द होइत परन्तु हमर पेट के आगि ऐसे नञ बुझाइत। हाए, एक आउर के दाना हमन्ना हाथ लगैत, तञ से मोती से बढ़ कञ रहल। साँच है, जे अयम काम नञ आवे, से चूल्ही भनन्सार में जाए॥

दोसर बात।

कँगाल के पुछनाइ आउर फकीर के जवाब देनाइ।

एगो कँगाल, कौनो पहुँचल बाबा जी से पुछलन्थिन्ह जे, हम भूखें मरैछी आउर हमर परोसिया गद्दी पर बैसल, बैस कञ लोटैत है, रात दीन चैन करैत है; लोकन्ना में कौन ऐसन गुन हैक, जे दाता लोकन्ना नेहाल कैलन्थिन्ह, आउर हमन्ना कँगाल बनौलन्ह। ई सुन कञ बाबा जी कहलन्थिन्ह जे, बाबा, तोँ ई नञ सुनन्ले हञ कि, भगवान भरोखा पर बैस कञ सभ केउ के भोजन्ना देइत्थ। जेकर जैसन लोकन्नी रहैछैक, तेकन्ना तैसन देइत छथिन्ह॥

तेसर बात।

देस बिदेस फिरे के लाभ।

कौनो भल मानुस एक बाबा जी से पुछलन्थिन्ह जे, महाराज जी, देस देस गाँवे गाँव भटकन्ला से की लाभ है। एक ठाम रह कञ भगवान में किथक नञ लौ लगबैछी कौनो मन्दिर में बइस कञ दाता के गुन किथक नञ गबैछी। जोगी जी कहन्लथिन्ह जे बाबा, ई सभ साँच है, मगर तोँ ई कहावत नञ सुनन्ले हञ कि, बहैत है जे पानि से बड़ल निर्मल होइत है और बान्हल पानि बेजाय मइन्कैत है। साधू जन चलैत घुमैत रहथ, तबन्ही बेदाग रहैत छथ, कौनो दाग नञ लगैछैन्ह।

चउठ बात।

एक दीन आड़ा के दीन में कौनो बड़ा आदिमी के घर आगि लगन्लैन्ह। सभ चीज बतुस जर जर राख भे गेलैन्ह। ज बचन्ना खड़ा हाथ मलैत रहथ, कि एतन्ना में एक गरीब परोसिया आड़ा के मारल, थर थर कँपैत घर से निकस आएल, और हाथ सेंदे लागल तब ज धनवाला कहलन्थिन्ह; बाह जि बाह, केकन्नो घर जरै केहू तापे॥

पाँचम बात।

बान्हल लकन्ड़ी, आउर खुलल लकन्ड़ी।

एक गिरन्हस के खरिका अपन्ना में बड़ल खरैत झगन्रैत रहथ; बात सभ से बड़ल समझौलक परन्तु केहू कुछु नञ मनलन्कैक। तब गिरन्हस अपन्ना जी में कहन्लक कि, जब हम हिन्हका कुछु कञ कञ देखाएब, तब चाही जे बुझन्तन्ह। एक दीन ज अपन्ना बेटा के बोलौलक, आउर कहलन्कैक जे, थोरे लकन्री हमन्रा आगे ले आवञ। ज सभ लकन्री के ज गिरन्हस एक रसन्री से कस के बान्हन्लक। फेर सभ से कहलन्कैक जे रस्सी जन खोलञ आउर लकन्री सभ के तूर डालञ। सभ केज मिल परल परन्तु कुछु नञ भेलैक। फेर गिरन्हस खोल कञ एक एक गो लकन्री इन्ह के देलन्कैक, जेकन्रा के ज सभ झटन्पट तूर डालन्लक। तब उन्हकर बाप कहलन्कैक जे, ए बेटा जे तोँ बान्हल लकन्री नियर अपन्ना में मिलल रहबञ, तञ सभ दुसन्मन के दाँत खट्टा होयत; आउर जब खुल गेलञ; तञ बूझञ जे बिगर गेलञ। खुलल से बिगन्रल।

छटम बात।

ऊँड़ाड़ सभ के आउर भेँड़ा सभ के मेल।

एक बेर ऊँड़ाड़ सभ भेँड़ा सभ से कह भेजलन्कैक जे, आवञ, हम तोँ अपन्ना में मिलाप कर लीज। किअक अपन्ना में लरब, आउर एक दोसन्रा के लेहू के पियासल रहब। ई पाजी कुत्ता सभ लराइ के जर है। एहिना सदाय भूक भूक कञ हमन्रा भड़न्कबैत है, आउर हमन्रा तोहन्रा से लरन्बैत है। एकन्रा के सभ हमन्रा पास भेज दञ। फेर कहाँ झगन्रा है। हमन्रा आउर तोहन्रा में सदाय पियार आउर मिलाप रहत। तब एको तोहर बार टेढ़ नञ होयत। गँवार भेँड़ा ज नटन्खट ऊँड़ाड़ सभ के बात मान लेलक, आउर कुत्ता सभ के ऊँड़ाड़ के पास भेज देलन्कैक। पहिले तञ ऊँड़ाड़ सभ कुत्ता सभ के खा गेल, फेर भेँड़ा सभ के पीछे खाय के उपाय कैलक, आउर थोरन्ही दीन में सभ भेँड़ा के खा गेल॥ साँच है, बैरी सदाय धोखा देत है; ज बड़ गँवार है जे बैरी के साँच कञ बुझैच॥

सातम बात।

बाघ आउर ऊँड़ाड़ आउर चीता।

एक बेर बाघ आउर ऊँड़ाड़ आउर चीता अपन्ना में ई ठहन्रौलक जे, हम सभ केज मिल कञ सिकार मारू। फेर अपन्ना में बाँट लेब। ई ठान कञ जङ्गल में कूदे फाने लागल, आउर जब एक बड़न्का ठो हरीन करिया मारन्लक, तब बाघ बाजल जे आवञ

एकरा के बाँट लीज, आउर झट ओकरा तीन टुकरा कर देलैक, आउर चिचिया कऽ बाजल जे, पहिल टुकरा हमरो लेब, किअक हम जङ्गल के राजा की, आउर दोसरो हमरहीं लेब, किअक हम एकरा के मारे में बड़ुत दौर धूप कैले की; आउर तेसर टुकरा ई घैल है, देखऽ नऽ केकर मुँह परैत है जे हमरा आगाँ से उठा ले जाएत। ई सुन कऽ घीना आउर ऊँड़ाड़ लँगरी दबा कऽ भाग गेल, आउर बाघ हरीन के एकसरे चट कर गेलै। ई कहावत साँच है, जेकर लाठी तेकरे * भैंस ॥

आठम बात।

माँटी आउर पीतर के घैला के बातचीत।

एक बेर नदी बढ़ल, तऽ एक पीतर के घैला, आउर एक माँटी के घैला बह चलल। तब पीतर के घैला माँटी के घैला से कहलन्कैक जे, हमरा सङ्ग लागल चलऽ, तऽ हम तोहरा बचा लेबौ। माँटी के घैला बाजल जे, ई बात आहाँ बड़ुत नीक कहलौ, हम आहाँ के भला मानब आउर सदाय गून गाएब; परन्तु साँच पूछौ, तऽ हमरा ई डर है, जे कहईं पानि के हिलोरा के धक्का से आहाँ के लग नऽ जा रहौ; किअक कि जब आहाँ से दूरे रहब, तब ऐसेहो हिलैत झुलैत कहौं तीर पर जा लागब, परन्तु जब आहाँ से भेंट भेल, आउर कहईं धोखा से टकर लग जाएत, तब हमरो भेट फाट जाएत। साँच है बड़का सभ से भरोसा रक्खी, परन्तु लगे नऽ जाई ॥

नौवाँ बात।

एक मुनन्सी बजार में बैसल चिट्ठी लिखैत रहथ। एक बिदेसी आएल, आउर बाजल जे, मुनन्सी जी, की लिखैत छौ। मुनन्सी जी जवाब देलन्थिन्ह जे, भैया चिट्ठी लिखैत छी। तब ज कहलन्कैन्ह जे, हमरो सलाम लिख दीज। मुनन्सी जी कहलन्थिन्ह जे नऽ जी, अरन्जी लिखैत छी। तब ज कहलन्कैन्ह जे, हमरो सही कर दीज। मुनन्सी जी अगुता कऽ बजलन्थिन्ह जे, तमस्सुक लिखैत छी। तब ज कहलन्कैन्ह जे, हमरो गोवाही लिख दीज। मुनन्सी जी सोचन्लन्ह जे, ई तऽ केहू अनोख ढङ्ग के अदिमी देखाइ † दैत है। पुछलन्थिन्ह जे, तोहर नाम की छौ। तब ज हँसल, आउर बाजल जे, हमर नाम है मानऽ नऽ मानऽ, हम तोहर मेहमान छी ॥

---

* Emphatic for तेकर।

† First verbal Noun of the potential passive.

दसम बात ।

एक बड़का लोक के घर में रात कऽ आगि लगल्हे। ऊ तऽ अप्पन बाल बच्चा के ले कऽ निकस भगल्हे। नोकर से ऽकुम देलहे, जे, चीज बतुस निकासऽ। एतन्ना में आगि बऽत बढ़ गेल; सौंसे घर धुआँ धुआँ हो गेल। नोकर बाजल जे, हम की की निकासू, तब ऊ बड़का आदमी सुसुआए लगल्हे, आउर कहल्हे जे, बाबा, मकान में आगि लागे, तब जे निकसे से लाभ है ॥

दगारहम बात।

गँवार गोआरिनि ।

एगो गँवार * गोआरिनि माथा पर कहन्तरी रखले जाइत रहे। जाइत जाइत ओकरा मन में ई उमङ्ग उठले जे, ई दही के बेंचब, आउर ढेबुआ से आम मोल लेब; कुछु आम हमरा जोरे है, सभ मिला कऽ तीन से से कुछु बढ़ जाएत। एई में कुछु बढ़ जाएत; परन्तु, हँ, अढ़ाई से तऽ बचत। आउर ओई में से जे बचत नीक दाम होएत, तऽ दिवारी में एक हरिअर साड़ी लेब। हँ, हँ, हरिअर साड़ी हमरा मुँह पर नीक खुलत। आउर बस, हम तऽ हरिअरे साड़ी लेब; आउर ओकरा पहिर कऽ मेला जाएब; आउर खूब ऐंठ जेंठ कऽ अपना गहना कपड़ा के झमक आउर मुँह के चमक दमक देखाएब; आउर चलैत चलैत में से से बेर ऐंठब। एई सोच बिचार में ऊ गँवार गोआरिनि जे कुछु चमक ठमक कऽ टेढ़ चाल चलल, तऽ दही के कहन्तरी ओकरा माथा से गिर कऽ हकरा हकरी हो गेलैक, आउर सभ बनल बनाओल घर बिगर गेलैक ॥

बारहम बात।

चिल्होर आउर कौआ।

एक चिल्होर के लोल में घोंघा रहैक। केतन्नो मुद्दाँ में पटक पटक फोरन्लक, परन्तु घोंघा तऽ फुटन्लैक। तब एक कौआ ई उपाय बतौलन्कैक जे, ई घोंघा के लोल में ले कऽ बऽत ऊँच तक उड़ जाह, आउर उहाँ से गिरा दऽ, तब घोंघा फट जाएत। चिल्होर कहन्लक जे ई बऽत नीक बात है, आउर घोंघा के ले कऽ उड़ल, आउर बऽत उपर जा कऽ छाड़ देलक। ओं घोंघा मुद्दाँ में गिरल, तऽ फूट फाट गेल, आउर कौआ ओकर गूदा चाक लेलक। थोरा बेर में चिल्होर नीचा उतरल, तब खिलुका छाड़ कऽ आउर कुछु नऽ पौलक ॥

* Fem. of गमार.

तेरन्हम बात।

खट्टा अँगूर।

एक खिखिर कौनो फुलवारी में जा पहुँचल; देखलक जे अँगूर सभ के ऐसन घुच्च पाकल टाटी में लटकल छै, कि ओकरा से रस चू रहल छै, आउर कौनो रखवारो नञ छै। ई देख कऽ ओकरा मुँह में पानि भर ऐलैक। ज बड़ेस तरहेँ उछलल कूदल परन्तु अँगूर के गुच्चा तक नञ पहुँच सकलैक। जब कौनो उपाय से दाव नञ लगलैक, तब एगो बरबराता उहाँ से चलल, जे खट्टा अँगूर के खाओ॥

चौदहम बात।

रसाइनी।

एक रसाइनी कौनो आदमी से कहलकैक जे, जौं तोँ कुछु चानी हमरा पास ले आवऽ तौं हम एक ऐसन जड़ी मिलाएब जे तुरन्त ही ज चानी के सोना हो जाएत। ज सोझिया सुधा आदमी ओकरा परतार में आ गेल, आउर कहलेँ से दुख सुख सह कऽ दू सै रुपेया के चानी ज रसाइनी के आन कऽ देलकैन्ह। रसाइनी ओही* रात कऽ अप्पन बिछौना उठा कऽ कहीँ चल गेल। तब ज बेचारा बिपत के मारल ओही ठग रसाइनी के खोज में दौर धुप करे लागल, अङ्गुल अङ्गुल खोज मारलक, परन्तु ओई रसाइनी के पता कहीँ नञ लगलैक। ओकरा एह तरह के घबराएल देख कऽ, एक आदमी कहलकैक जे, तोहरा से ई चूक भेलौ, कि ओह ठग अथीथ के फाँस में फन्स गेलऽ। परन्तु पछतौला से आउर ओकरा खोज में दौर धुप कैला से कुछु नञ होतौ। एह बात पर हम एक बात तोहरा कहैछौ, जे सदाय इयाद रक्खे के चाही॥

पनरहम बात।

एक चिरईं कौनो गिरन्हत के गाछी में जा कऽ काँच पाकल फल सभ के सभ काट जादत खल, तऽ गिरन्हत सभ दिना ओकरा खोज में रहे। एक दीन अँगूर के टाटी पर जाल लगा कऽ ओकरा धैलक, आउर मारे के चहलक। चिरईं गिरन्हत से कहलकैक जे, जौं तौं हमरा छाड़ दह, तौं हम एहि भलाइ के बदला तोहरा कै बात बता देबौ, कि जे में तोहरा बड़ लाभ होतै। गिरन्हत कहलकैक जे, पहिले बता दे तऽ हम तोहरा के छाड़ देबौक। चिरईं ओकरा तीन बात कहलकैक, एक तऽ ई जे, बैरी अब अपना बस में आ जाए, तऽ छाड़े के नञ चाही, दोसर जे बात, ध्यान में नञ आवे, ओकरा नञ मारे के चाही

* Emphatic for ओह.

तेसर गेल चीज के लेल पछन्तावे के नइ चाही। चौथ एक नइ आउर है। जब तोँ हमरा के छाड़ देबइ नइ हम कहबौ। किसान ई बात सभ क सुन कइ जेना कहल्ले रहैक तेसन्ने कैलक, आउर ज चिरईँ के छाड़ देलक। चिरईँ भीत पर बैस कइ कहलन्कैक जे, हमरा पेट मेँ मुरगी के अण्डा से ओ नमन्हर एक मोती रहल है, जोँ तोँ हमरा नइ छाड़इत आउर मारितइ, तोँ ज मोती तोहन्रा हाथ लगैत। गिरन्हस पछन्तावे लागल। ज कहलन्कैक जे, रे बुरन्बक तोँ हमर तीनो बात के अखन्नी भूल गेले; किअक कि हम तोहर बैरी छी' जब धेले रहे, नइ छाड़न्ले किअक; आउर मुरगी के बराबर नइ हमन्हीँ नइ छी, फेर मुरगी के अण्डा से नमन्हर मोती हमरा पेट मेँ कैसे आ सकैत है। परन्तु तोँ एह बात पर भरोसा कैलह, आउर जब हम तोहन्रा हाथ से निकस गेली, तब पछन्तौला से की हो सकैत है। एई से ईहे* फल निकन्सैत है, कि पहिले से सभ काम बड़त सोच बिचार कइ करे के चाही, आउर जब कौनो काम बिगर जाए, तब फेर पछन्तावे के नइ चाही॥

सोरन्हम बात।

कौनो धनिक के दू बेटा रहैन्ह। जब ऊन्हन्कर बाप मर गेलैन्ह, तब दूनो भाइ ऊन्हन्कर धन अपन्ना मेँ बाँट लेलन्ह। बड़न्का भाइ अप्पन रुपैया आउर देबुआ सुख चैन आउर खेल तमासा मेँ उड़ा देलन्ह आउर छोटन्का भाइ बड़ जतन से बनिज बैपार करे लगन्लन्ह। एक दीन बड़न्का भाइ छोटन्का भाइ के ओरहन्ना दे कइ कहलन्धिन्ह जे, ए भाइ, दीन भर अनाज किअक तौलैत रहैत कइ; हमरा सङ्ग रहइ, खा पीअ, चैन करइ। बड़त दीन के पाछाँ, जब छोटन्का भाइ लेनाइ देनाइ से बड़त रुपैया एकट्ठा कैलक, तब ओ बड़न्का भाइ, जे राग रङ्ग खेल तमासा मेँ अप्पन सभ धन उड़ा पड़ा कइ भिखार हो गेल रहे, ओकन्रा डेओढ़ी मेँ आ कइ कहे लगन्लैक जे, ए भैया, हम तोहन्रा पहिले ठट्ठा मेँ ओरौले रही। परन्तु जोँ हम तोहन्रा नाहित बनिज बैपार करन्तौ, आउर अनाज तौलन्तौ, तोँ आज पा भर अनाज अन्ने ओन्ने से माँग कइ नइ खैतौ। साँच है; आसन्कत ऐसन्ने कीरा है, जे धन के धूरा कर देत है।

सतरन्हम बात।

लालन्ची कुत्ता।

कौनो कुत्ता नदी के तीर पर एक हाड़ पौलक, आउर मुँह मेँ लेलक। जबन्हीँ फरन्काहीँ ओकर पानि मेँ देखन्लक तबन्हीँ समुझन्लक जे दोसर हाड़ है। मारे लालच के मुँह खोलन्लक, के ओकन्रो के पानि से निकास लौ। तइ ज हाड़ जे मुँह मेँ रहैक सेओ हेरा देलक। साँच है, लालच से माँझी दूध पर बैसल, पाँख लपन्टा गेलैक दूनो हाथ मल मल कइ माँथ पीटे लागल, जे लालच बड़ बलाइ होइत है।

* Emphatic for ई.

APPENDIX II.

NOTE ON THE USE OF THE VARIOUS VERBAL TERMINATIONS.

NOTHING is more perplexing to the foreigner than the multiplicity of forms which occur for each person in the verbal conjugations. This multiplicity is partly due, no doubt, to local and personal circumstances, an inhabitant of one place using one set of forms, and an inhabitant of another, another; still at the same time it is not correct to say that all these forms are exactly synonymous, for frequently one person will be found using all the forms given in this Grammar, but each with a slightly different shade of meaning. Unfortunately, however, here again local circumstances come in, and an inhabitant of one place will be found using a form with a different shade of meaning from that used in another place. This is due to the want of a literature, which would fix each verbal form in its proper and exact shade of meaning. The Maithilí dialect (which is situated immediately to the east of that of Muzaffarpúr) fortunately has a fairly copious literature, and hence it uses all its verbal forms according to strict rule. Such is not the case with regard to Muzaffarpúr; and hence in the present state of the language, and of our knowledge of it, it is impossible to give more than a general guide as to the customary idiom of one tract.

The following facts have been kindly supplied to the writer by T. Norman, Esq., Collector of Muzaffarpúr, and deal only with the idiom of the tract of country immediately surrounding the head-quarters of the district.

When the object of the verb, direct or remote, or the predicate, is the second personal pronoun, or is the person addressed, and he is considered

as the equal of the speaker, the termination ऋउ *aü* (pronounced *ă-ŏ*) is used. Thus तोहन्रा के के मारल्कउ *tŏh'rá ke ke máral'kaü*, which may be translated, 'my friend, who has beaten you?'

Under similar circumstances when he is considered inferior to the speaker, the termination ऋौ *au* (pronounced like 'ow' in 'how') is used. Thus तोहन्रा गाड़ी मँ की माल ह्यौ *tŏh'rá gáṛí mẽ kí mál hau*, which may be translated, 'my humble friend, what goods are in your cart?'

When the object of the verb, direct or remote, or the predicate, is in the third person and is mentioned with respect, the termination ऐन्ह *ainh* is used. Thus ऊ महाराज के पेड़ देबैन्ह *ú maháráj ke peṛ dĕbainh*, which may be translated 'that gentleman will give a plant to the respected mahárájá.' Again महाराज के कुत्ता के के मारल्कैन्ह *maháráj kĕ kuttá ke ke máral'kainh*, —who has beaten the respected mahárájá's dog?

Under similar circumstances when he is inferior to the speaker, the termination ऐ *ai* is used. Thus ओक्रा के के मारल्कै *ŏk'rá ke ke máral'kai*, which may be translated, 'who has beaten that humble person, in whom I take an interest?'

In addition to the above, the warning given in § 35, that in colloquial Muzaffarpúrí the verb does *not* agree with its subject in number, must be borne in mind. In other words, it is that a singular subject continually governs a plural verb, and *vice versâ*.

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SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHÁR, IN THE EASTERN PORTION OF THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN PORTION OF THE CENTRAL PROVINCES.

PART V.

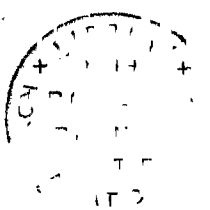
SOUTH MAITHILÍ DIALECT

OF SOUTH DARBHANGÁ, NORTH MUNGER, AND THE MADHEPÚRÁ SUBDIVISION OF BHAGALPÚR.

Compiled under orders of the Government of Bengal

By GEORGE A. GRIERSON, B.C.S.,

JOINT-MAGISTRATE OF PATNA.



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INTRODUCTION.

§ 1. The following grammar treats of the South Maithilí dialect, spoken in South Darbhangá, North Munger, and the Madhepúrá subdivision of Bhagalpúr. This dialect is founded on the much more archaic North Maithilí dialect spoken in North Darbhangá and the Supaul subdivision of Bhagalpúr. The people who speak it dwell along the north bank of the river Ganges, and the intercourse with foreigners thereby produced has tended to phonetically develop their language into a more convenient and flexible form than that of the somewhat cumbrous Northern Maithilí. A grammar and reading-book of Northern Maithilí has been published by the Asiatic Society of Bengal.* I have much pleasure in recording my thanks to Maul'wí Ibn-i-Husain, Head Master, Muhammadan Academy, Tájpur, who has given me valuable information regarding the dialect of South Darbhangá.

§ 2. The alphabet and rules for spelling will be found in the General Introduction to this series of grammars, and the remarks therein found are not repeated here.

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* Introduction to the Maithilí Language of North Bihár. By G. A. Grierson.

	Rs.	A.	P.
Part I, Grammar (extra number, J. A. S. B., 1880)	2	0	0
Part II, Chrestomathy and Vocabulary (extra number, J. A. S. B., 1882)	4	0	0

DIVISION I.

DECLENSION.

CHAPTER I.

NOUNS.

§ 3. For general remarks, see the General Introduction, § 38 and ff.

The following are the post-positions used in declining the noun in this dialect:—

		Power.
Nom.	*Wanting.*	
Acc.	*Wanting* or के *ke*, कँ *kẽ*, कै *kai*, or कँै *kãi*.	
Instr.	से *se*, सँ *sẽ*, सै *sai*, सँै *sãi*, or सों *sõ*.	'By.'
Dat.	के *ke*, कँ *kẽ*, कै *kai*, or कँै *kãi*.	'To.'
	ले *le* or लेख *lel*.	'For.'
Abl.	से *se*, सँ *sẽ*, सै *sai*, सँै *sãi*, or सों *sõ*.	'From.'
Gen.	क *k*, के *kẽ*, or केर *ker*.	'Of.'
Loc.	मँ *mẽ* or मों *mõ*.	'In.'
Voc.	*Wanting.*	

All these post-positions will only be used in one example, that of घोरा *ghoṛá*, 'a horse;' but they can all be used with all nouns.

Except that for the genitive, they can be used with all pronouns. In the genitive singular many pronouns do not take these post-positions, but have other forms subject to special rules.

The plural is the same as the singular.

The following are examples of declension.

§ 4. (a) Masculine Tadbhavas in आ *á*.

Example of the declension of a *tadbhava** masculine noun in आ *á*:–

घोरा *ghorá*, 'a horse.'

Short form, { Weak, घोर *ghor*. / Strong, घोरा *ghorá*. } Long form,* घोरन्वा *ghŏr'wá*. / Redundant form,† घोरौवा *ghŏrauwá*.

Singular.

Nom.	घोरा[1] *ghorá*,	'a horse.'
Acc.	घोरा *ghorá* or घोरा कें *ghorá ke*, कँ *kẽ*, कै *kai*, or कैं *kãi*,	'a horse.'
Instr.	घोरा सें *ghorá se*, सँ *sẽ*, सै *sai*, सैं *sãi*, or सों *sõ*,	'by a horse.'
Dat.	घोरा कें *ghorá ke*, कँ *kẽ*, कै *kai*, or कैं *kãi*,	'to a horse.'
	घोरा लें *ghorá le* or लेल *lel*,	'for a horse.'
Abl.	घोरा सें, *ghorá se*, सँ *sẽ*, सै *sai*, सैं *sãi*, or सों *sõ*,	'from a horse.'
Gen.	घोरक *ghorak*, घोरा कें[2] *ghorá kĕ*, or घोरा केर *ghorá ker*,	'of a horse.'
Loc.	घोरा मेँ *ghorá mẽ* or मों *mõ*,	'in a horse.'
Voc.	ए घोरा *e ghorá !*	'O horse!'

[1] Or घोर *ghor*, घोरन्वा *ghŏr'wá*, or घोरौवा *ghŏrauwá*, and so throughout.

[2] The genitival affixes remain unchanged before all genders and cases.

Plural.

The plural is the same as the singular.

---

* See General Introduction, § 12.

† See General Introduction, §§ 12, 38, and ff.

§ 5. (b) Masculine Nouns ending in Silent Consonants.

Example of the declension of a masculine noun ending in a silent consonant:—

घौर *ghaur*, 'a house.'

Short form, घौर *ghaur*. Long form,* घौरव्वा *ghaŭr'wá*. Redundant form,* घौरौवा *ghaŭrauwá*.

Singular and Plural.

Nom.	घौर[1] *ghaur*,	'a house.'
Acc.	घौर, घौर कँ *ghaur, ghaur kẽ*,	'a house.'
Instr.	घौरँ *ghaurẽ*, घौर सँ *ghaur sẽ*,	'by a house.'
Dat.	घौर ले *ghaur le*,	'for a house.'
Abl.	घौर सँ *ghaur sẽ*,	'from a house.'
Gen.	घौरक *ghaurak*, घौर के *ghaur kĕ*,	'of a house.'
Loc.	घौरे *ghaure*, घौर मँ *ghaur mẽ*,	'in a house.'
Voc.	ए घौर *e ghaur !*	'O house !'

[1] Or घौरव्वा *ghaŭr'wá*, घौरौवा *ghaŭrauwá*, and so throughout.

§ 6. It is not necessary to decline further any nouns in full, as the above examples suffice. All nouns ending in vowels are declined like घोरा *ghorá*, and all those ending in silent consonants like घौर *ghaur*. The final syllables of all long and redundant forms may optionally be nasalised by the addition of *anunásik*: thus घौरव्वा *ghŏr'wá* or घौरव्वाँ *ghŏr'wã*; घौरौवा *ghaŭrauwá* or घौरौवाँ *ghaŭrauwã*; मलिया *maliyá* or मलियाँ *maliyã*.

Note, however, that—

(1) Occasionally in the case of masculine nouns ending in a silent consonant we find an instrumental in ऍ *ẽ* and a locative in ए *e*: thus हम बलँ ले जाएब *ham balẽ le jáëb*, 'I shall take away by force,' where बलँ *balẽ* is the instrumental of बल

* See General Introduction, §§ 12, 38, and ff.

bal, 'force;' घाटे *ghâṭe*, 'at a landing stage,' locative of घाट *ghâṭ*, 'a landing stage:' so also घौरे घौरे *ghaure ghaure*, 'in every house,' 'from house to house.'

(2) All nouns ending in a long vowel shorten it before the genitival termination क *k*: thus घोरक *ghorak* from घोरा *ghorá*.

(3) Certain verbal nouns ending in ल *l* have an oblique form in ला *lá*: thus देखल *dekhal*, abl. देखला से *dĕkh'lá se*, 'from seeing;' also verbal nouns in the form of the root have an oblique form in अ *a*, ए *ĕ*, or ऐ *ăi*: thus देख *dekh*, dat. देखअ के *dekha ke*, देखे के *dekhĕ ke*, or देखै के *dekhăi ke*, 'for seeing.' Full particulars concerning these nouns will be found in § 111.

An example of each of the more common forms of nouns follows:—

§ 7. (c) Masculine Tatsamas* in आ *á*.

राजा *rájá*, 'a king.'

Short form, राजा *rájá*. Long form,* रजनवा *raj'wá*. Redundant form,* रजौवा *rajauwá*.

Gen. sing. राजक *rájak*, राजा के *rájá kĕ*, *&c.*

§ 8. (d) Masculine Nouns in ई *i*.

माली *málí*, 'a gardener.'

Short form, माली *málí*. Long form,* मलिया *maliyá*. Redundant form,* मलियवा *maliyawá* or मलीवा *malíwá*.

Gen. sing. मालिक *málik*, माली के *málí kĕ*, *&c.*

* See General Introduction, §§ 12, 38, and ff., 34 and 36.

§ 9. (e) Masculine Nouns in ऊ *ú*.

नाऊ *náú*, 'a barber.'*

Short form, नाऊ *náú*. Long form,† नउआ *naüá* or नौआ *nauá*. Redundant form,† नउअवा *naüawá* or नौअवा *nauawá*.

Gen. sing. नाउक *náük*, नाऊ के *náú kĕ*, *&c.*

§ 10. (f) Feminine Nouns in ई *i* and इ *i*.

पोथी *pothí*, 'a book.'

Short form, पोथी *pothí*. Long form,† पोथिया *pŏthiyá*. Redundant form,† पोथियवा *pŏthiyawá* or पोथीवा *pothiwá*.

Gen. sing. पोथिक *pothik*, पोथी के *pothí kĕ*, *&c.*

राति *ráti* 'night.'

Short form, राति *ráti*. Long form,† रतिया *ratiyá*. Redundant form,† रतियवा *ratiyawá* or रतीवा *ratiwá*.

Gen. sing. रातिक *rátik*, राति के *ráti kĕ*, *&c.*

§ 11. (g) Feminine Nouns ending in a Silent Consonant.

बात *bát*, 'a word.'

Short form, बात *bát*. Long form,† बतिया *batiyá* Redundant form,† बतियवा *batiyawá* or बतीवा *batiwa*.

Gen. sing. बातक *bátak*, बात के *bát kĕ*, *&c.*

---

* Kellogg in his Hindí Grammar incorrectly gives आँसू *ású* as an example of a feminine noun in ऊ *ú*: it is masculine. आँसू *ású* is not used in Bihárí, लोर *lor* being the word for 'a tear.'

† See General Introduction, §§ 12, 38, and ff., 34 and 36.

§ 12. Periphrastic Plural.

With reference to the statement that the plural forms are the same as the singular, it must be noted that every noun can also form a periphrastic plural by the addition, either before or after, of a word signifying plurality, such as सभ *sabh*, 'all :' thus, सभ घोरा *sabh ghorá*, or घोरा सभ *ghora sabh*, 'horses.' In the case of rational beings the word लोग *log*, 'people,' may be used, but only *after* the word which becomes plural; thus, मालो लोग *málí log*, 'gardeners,' and not लोग मालो *log málí*.

§ 13. Genitival Affixes.

The following examples have been specially designed to exhibit the use of the genitival affixes:—

1. ई राजा के (or केर) मन्दिर छिकै. — 'This is the king's temple.'
   Í rájá kĕ (or *ker*) *mandir chhikai.*

2. हमँ कन्स के (or कन्सक) नौरी छिकौं. — 'I am the maid-servant of King Kans.'
   Hamĕ̃ Kans kĕ (or *kansak*) *nauri chhikŏ̃.*

3. मधन्माखि के (or केर) झुण्ड उर गेलै, — 'A swarm of bees flew away.'
   Madh'mákhi kĕ (or *ker*) *jhuṇḍ ur gĕlai,*
   or मधुमाखिक झुण्ड उड़ गेलै.
   Madhumáchhik jhuṇḍ uṛ gĕlai.

4. छली के मारे मों दोख नहीं. — 'There is no sin in slaying a deceiver.'
   Chhalí kĕ márĕ mŏ̃ dokh nahí.
   कपट्टी के मारन्बक कौनो दोख नै.
   Kap'ṭṭí kĕ már'bak kauno dokh nai.

5. मथुरा के नारी सभ कनैत चलल गेली. — 'The women of Mathurá departed weeping.'
   Mathurá kĕ nárí sabh kanait chalal gelí.

6. बहुत तरह के बात सुनल गेल.
Bahut tarah kĕ bát sunal gel.
'Matters of many kinds were heard.'

7. स्फटिक के चारि फाटक टूटि गेलै.
Sphaṭik kĕ chári phátak ṭúṭi gĕlai.
'Four gates of crystal broke.'

8. देस देस के राजा सभ ऐला.
Des des kĕ rájá sabh ailá.
'Kings of all countries came.'

9. ऊ सभ माली के बेटा छिका.
Ú sabh máli kĕ beṭá chhiká.
'They are the sons of the gardener.'

10. हमँ राजा के गाँव मँ ऐलौं.
Hamẽ rájá kĕ gắw mẽ ắlaũ̃.
'I came into the king's villages.'

11. पण्डितक घौर मँ बहुत तरह के पुस्तक छैन.
Paṇḍitak ghaur mẽ bahut tarah kĕ pustak chhain.
'There are many books in *paṇḍits*' houses.'

CHAPTER II.

ADJECTIVES.

§ 14. Gender.

See General Introduction, § 42 and ff.

§ 15. Numeral Adjectives.

The cardinals are nearly the same as those in High Hindí. The following are the ones that present points of difference:—

1 = एक *ĕk.*
2 = दू *dú* or दौं *dŏ.*
6 = छौ *chhau.*
11 = एगारह *ĕgárah.*
15 = पनरह *pan'rah* or पन्द्रह *pand'rah.*
16 = सोरह *sorah.*
21 = एकैस *ĕkais.*
31 = एकतिस *ĕk'tis.*
32 = बतिस *battis.*
33 = तैंतिस *tẽtis.*
34 = चौंतिस *chaũtis.*
35 = पैंतिस *pãtis.*
36 = छतिस *chhattis.*
37 = सैंतिस *sãtis.*
38 = अरतिस *ar'tis.*
39 = उनतालिस *un'tális* or उनचालिस *un'chális.*
40 = चालिस *chális.*
41 = एकतालिस *ĕk'tális.*
42 = बेआलिस *bĕális.*
43 = तैंतालिस *tẽtális.*
44 = चवालिस *chawális.*
45 = पैंतालिस *pãtális.*
46 = छियालिस *chhiyális.*
47 = सैंतालिस *sãtális.*
48 = अरतालिस *ar'tális.*
54 = चौवन *chauwan.*
64 = चौसठ *chausaṭh.*
66 = छियासठ *chhiyásaṭh.*
67 = सरसठ *sar'saṭh.*
74 = चौहत्तर *chauhattar.*
82 = बेआसी *bĕási* or बेरासी *bĕrási.*
84 = चौरासी *chaũrási.*
86 = छियासी *chhiyási.*
94 = चौरानबे *chaũránawe.*
96 = छियानबे *chhiyánawe.*
100 = सै *sai.*

§ 16. Ordinals.

The ordinals up to 'sixth' are as follows:—

1*st* = पहिल *pahil*; *obl.* पहिला *pahilá* or पहला *pah'lá*.*
2*nd* = दोसर *dosar*; *obl.* दोसरा *dŏs'rá*.*
3*rd* = तेसर *tesar*; *obl.* तेसरा *tĕs'rá*.*
4*th* = चारिम *chárim* or चारम *cháram*.
5*th* = पाँचिम *pắchim* or पाँचम *pắcham*.
6*th* = छठम *chhaṭham*.

The ordinals above 'sixth' are all formed by adding म *m* to the cardinals: as दसम *dasam*, 'tenth;' पचासम *pachásam*, 'fiftieth.'

§ 17. Fractional Numbers.

These are—

¼ = पौ *pau* or पौआ *pauá*.
⅓ = तेखरी *tĕkh'ri* or तेसरी *tĕs'ri*.
½ = आध *ádh*, आधा *ádhá*, or आधे *ádhe*.
¾ = पौन *paun*.
−¼ = पौने *paune*.
+¼ = सवा *sawá*.
1¼ = सवैया *sawaiyá*.
1⅓ = डेढ़ *ḍeṛh*, डेढ़ा *deṛhá*, or डेर *der*.
2⅓ = अढ़ाइ *aṛháï*, अराइ *aráï*, or अढ़िया *aṛhiyá*.
+⅓ = साढ़े *sáṛhe* or सारेह *sárĕh*.

§ 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in this dialect. The Bihárí idiom is illustrated in such phrases as दू सते चौदह *dú sate chaudah*, 'two seven's, fourteen;' छौ तौ अठारह *chhau tí*

* The first three ordinals follow pronominal genitives in the formation of oblique forms. See *post*, § 34.

aṭhárah, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicatives, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions:—

× 1, कँ *kã* or काँइ *kãi*.
× 1¼, समउ *sama*, सवैये *sawaiye*.
× 1½, डेओढ़ा *ḍĕoṛhá*.
× 2, दून *dūn*, दूना *dúná*, दोबर *dobar*.
× 2½, ढ़ाम *ḍhám*, अढ़ैया *aṛhaiyá*.
× 3, तीं *tí*, तिया *tiyá*.
× 3½, हूँठा *hũṭhá*.
× 4, चौका *chauká*, चौच *chauch*.
× 4½, धौंचा *dhãũchá*, ढौंचा *ḍhŏcha*.
× 5, पचे *pache*, पञ्जे *pañje*.
× 5½, पहुञ्चा *pahuñchá*, पौंचा *pŏcha*.
× 6, छक *chhak*, छका *chhaká*, or छक्का *chhakká*.
× 6½, खौंचा *khŏchá*.
× 7, सते *sate*, सात *sát*.
× 7½, सतौंचा *satŏchá*.
× 8, अट्ठे *áṭṭhe*, अट्ठा *aṭṭha*.
× 9, नमउ *nama*, नवँ *nauẽ*.
× 10, दहम *daham*, दहाँइ *dahãi*.

§ 19. Definite Cardinals.

These are as follows:—

दूओं *dúõ*, दुन्नों *dunnõ*, 'the two,' 'both;'
तीनों *tínõ*, 'the three;'
चारों *chárõ*, 'the four;' and so on,

adding ओं õ to the numerals, after omitting a final short vowel. Example: पाँचो भाइ जौरे छथ *pĩchõ bhái jaure chhath*, 'the five brothers are an undivided family.'

§ 20. Indefinite Cardinals.

The termination ऋन *an* added to the numbers 'one hundred,' 'one thousand,' and so on, always denotes an indefinite number of these aggregates. In this idiom सैकर *saikar* is always substituted for सै *sai*, 'one hundred.' Examples are सैकरन पेड़ *saĭk'ran peṛ*, 'hundreds of trees;' हजारन *hajáran*, 'thousands;' लाखन *lákhan*, 'tens of thousands;' हजारन आदिमी मरलन *hajáran adimi mar'lan*, 'thousands of men died.'

§ 21. Collective Numerals.

These—viz. जोरा *jorá*, 'a pair,' गंडा *gaṇḍá*, 'a four'—are the same as in High Hindí, except सैकरा *saĭk'rá*, 'a hundred.'

CHAPTER III.

PRONOUNS.

§ 22. The following tables show the declensional forms of the principal pronouns and pronominal forms.

The declension of pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

While nouns frequently remain unchanged before post-positions, pronouns, with few exceptions, change to some other form, called the *oblique* or *inflected base*.

The accusative singular of pronouns is, with one or two exceptions, never the same as the nominative. The only exception is किछु *kichhu*, 'anything,' 'something.' In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun takes the oblique form without any post-position.

The genitive forms of pronouns ending in র *r* and ন *n* are also to be noticed. They have all oblique forms ending in রা *rá* or না *ná*, for which see § 34.

Pronouns have the same form, whether referring to masculine or feminine nouns. With the exception of the pronouns of the second person, they all want the vocative case.

§ 23. Pronouns of the First Person and of the Second Person Non-Honorific.

These pronouns have each two forms—a shorter and a longer.

हम *ham*, 'I.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	हम *ham*, हमे *hame*, or हमँ *hamẽ*.
Acc.	मोरा[1] *morá* or मोरा कँ *morá kẽ*.	हमन्रा[1] *ham'rá* or हमन्रा कँ *ham'rá kẽ*.
Instr.	मोरा सँ *morá sẽ*.	हमन्रा सँ *ham'rá sẽ*.
Dat.	मोरा लेल *morá lel*.	हमन्रा लेल *ham'rá lel*.
Abl.	मोरा सँ *morá sẽ*.	हमन्रा सँ *ham'rá sẽ*.
Gen.	मोर *mor*, मोरे *morĕ*, or मोरठ *mora*.	हमर *hamar*, हमन्रे *ham'rĕ*, or हमरठ *ham'ra*.
Loc.	मोरा मँ *morá mẽ*.	हमन्रा मँ *ham'rá mẽ*.
Voc.	*Wanting.*	*Wanting.*

[1] मोरो *moro* and हमन्रो *ham'ro* may be used for मोरा *morá* and हमन्रा *ham'rá* in an emphatic sense: thus हमन्रो दऽ *ham'ro da*, 'give to me also.' In poetry a shorter oblique form, मोहि *mŏhi*, instead of मोरा *morá*, is sometimes found.

Plural.

	Shorter form.	*Longer form.*
Nom.	हम[1] *ham* or हम[1] सभ[2] *ham sabh*	हमन्रा सभ[2] *ham'rá sabh*.
Acc.	हम सभ (कँ) *ham sabh* (*kẽ*).	हमन्रा सभ (कँ) *ham'rá sabh* (*kẽ*).
Instr.	हम सभ सँ *ham sabh sẽ*.	हमन्रा सभ सँ *ham'rá sabh sẽ*.
Dat.	हम सभ लेल *ham sabh lel*.	हमन्रा सभ लेल *ham'rá sabh lel*.
Abl.	हम सभ सँ *ham sabh sẽ*.	हमन्रा सभ सँ *ham'rá sabh sẽ*.
Gen.	हमर सभ *hamar sabh* or हम सभक *ham sabhak*, *&c.*	हमन्रा सभ के *ham'rá sabh kĕ*.
Loc.	हम सभ मँ *ham sabh mẽ*.	हमन्रा सभ मँ *ham'rá sabh mẽ*.
Voc.	*Wanting.*	*Wanting.*

[1] Or हमे *hame* or हम *hamẽ*, and so throughout.

[2] Or सभी *sabhí* or लोग *log*, and so throughout.

तोँ *tõ* or तूँ *tũ*, 'thou.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	तोँ *tõ*, तोँह *tõh*, or तोहेँ *tohẽ*.
Acc.	तोरा[1] *torá* or तोरा केँ *torá kẽ*.	तोहन्रा[1] or तोहन्रा केँ *tõh'rá* or *tõh'rá kẽ*.
Instr.	तोरा सेँ *torá sẽ*.	तोहन्रा सेँ *tõh'rá sẽ*.
Dat.	तोरा लेल *torá lel*.	तोहन्रा लेल *tõh'rá lel*.
Abl.	तोरा सेँ *torá sẽ*.	तोहन्रा सेँ *tõh'rá sẽ*.
Gen.	तोर *tor*, तोरे *torẽ*, or तोरऽ *tora*.	तोहर *tohar*, तोहन्रे *tõh'rẽ*, or तोहन्रऽ *tõh'ra*.
Loc.	तोरा मेँ *torá mẽ*.	तोहन्रा मेँ *tõh'rá mẽ*.
Voc.	*Wanting.*	ए तोँ *e tõ* or ए तोँह *e tõh*.

[1] तोरो *toro* and तोहन्रो *tõh'ro* may be used for तोरा *torá* and तोहन्रा *tõh'rá* in an emphatic sense: thus तोहन्रो देखैछी *tõh'ro dẽkhaichhí*, 'I see you also.' In poetry, a shorter oblique form, तोहि *tõhi* instead of तोरा *torá*, is sometimes found.

Plural.

	Shorter form.	*Longer form.*
Nom.	तोँ[1] सभ[2] *tõ sabh*, or तोँह *tõh* or तोहेँ *tohẽ*.	तोहन्रा सभ[2] *tõh'rá sabh*.
Acc.	तोँ सभ (केँ) *tõ sabh* (*kẽ*).	तोहन्रा सभ (केँ) *tõh'rá sabh* (*kẽ*).
Instr.	तोँ सभ सेँ *tõ sabh sẽ*.	तोहन्रा सभ सेँ *tõhrá sabh sẽ*.
Dat.	तोँ सभ लेल *tõ sabh lel*.	तोहन्रा सभ लेल *tõh'rá sabh lel*.
Abl.	तोँ सभ सेँ *tõ sabh sẽ*.	तोहन्रा सभ सेँ *tõh'rá sabh sẽ*.
Gen.	तोहर सभ *tohar sabh* or तोँ सभक *tõ sabhak*, &c.	तोहन्रा सभ के *tõh'rá sabh kẽ*.
Loc.	तोँ सभ मेँ *tõ sabh mẽ*.	तोहन्रा सभ मेँ *tõh'rá sabh mẽ*.
Voc.	*Wanting.*	हे तोँह सभ *he tõh sabh*.

[1] Or तोँह *tõh* or तोहेँ *tohẽ*, and so throughout.

[2] Or सभो *sabhó* or लोग *log*, and so throughout.

§ 24. Pronoun of the Second Person Honorific and Reflexive Pronoun.

आइस *áïs*, अहाँ *ahã́*, or अपन्ने *ap'nè*, 'your honor.'

This pronoun is declined regularly like a substantive: thus—

आइस कैँ *áïs kẽ*, अहाँ कैँ *ahã́ kẽ*, or अपन्ने कैँ *ap'ně kẽ*.
आइस सेँ *áïs sẽ*, अहाँ सेँ *ahã́ sẽ*, or अपन्ने सेँ *ap'ně sẽ*, &c.

The nominative plural is आइस लोग *áïs log*, अहाँ लोग *ahã́ log*, or अपन्ने *ap'ně log*. Or सभ *sabh* may be used instead of लोग *log*.

आइस *áïs*, अपनैँ *ap'naĩ*, or अपन्ने *ap'ně*, 'self.'

This presents some irregularities, and is therefore declined in full.

	Singular.	*Plural.*
Nom.	आइस *áïs*, अपनैँ *ap'naĩ*, or अपन्ने *ap'ně*.	आइस सभ *áïs sabh*, अपनैँ सभ *ap'naĩ sabh*, or अपन्ने सभ *ap'ně sabh*.
Acc.	अपना[1] (कैँ) *ap'ná* (*kẽ*).	अपना [1] सभ (कैँ) *ap'ná sabh* (*kẽ*).
Instr.	अपना सेँ *ap'ná sẽ*.	अपना सभ सेँ *ap'na sabh sẽ*.
Dat.	अपना लेल *ap'ná lel*.	अपना सभ लेल *ap'ná sabh lel*.
Abl.	अपना सेँ *ap'ná sẽ*.	अपना सभ सेँ *ap'ná sabh sẽ*.
Gen.	अपन *appan*, आपन *ápan*, or अपन्ने *ap'ně*, अपनत *ap'na*.	आपुस के or केर *ápus kě* or *ker*.
Loc.	अपना मेँ *ap'ná mẽ*.	आपुस मेँ *ápus mẽ*.

[1] Or आइस *áïs*, अपनैँ *ap'naĩ*, or अपन्ने *ap'ně*, and so throughout.

§ 25. Demonstrative Pronouns.

These are (1) the proximate demonstrative ई *í*, 'this,' and (2) the remote demonstrative ऊ *ú*, 'that.'

Like the personal pronouns, they have each two forms, a shorter and a longer.

ई *í*, 'this.'

Singular.

	Shorter form.	*Longer form.*
Nom.	इ *i*, ई *í*, ऐ *ai*, or इअँ *iã*.	*Wanting.*
Acc.	एहि (केँ) *ĕhi* (*kĕ*).	एकरा (केँ) *ĕk'rá* (*kĕ*).
Instr.	एहि सँ *ĕhi sĕ*.	एकरा सँ *ĕk'rá sĕ*.
Dat.	एहि लेल *ĕhi lel*.	एकरा लेल *ĕk'rá lel*.
Abl.	एहि सँ *ĕhi sĕ*.	एकरा सँ *ĕk'rá sĕ*.
Gen.	एहि के *ĕhi kĕ*.	एकर *ekar*, or एकरा के, केर *ĕk'rá kĕ*, *ker*.
Loc.	एहि मेँ, *ĕhi mẽ*.	एकरा मेँ *ĕk'rá mẽ*.

Plural.

	Shorter form.	*Longer form.*
Nom.	हिन्हि *hinhi*, हिनि *hini*, इन्ह *inh*, or इन *in*.	*Wanting.*
Acc.	इन्ह[1] (केँ) *inh* (*kĕ*).	इन्हकरा[3] (केँ) *inh'kará* (*kĕ*).
Instr.	इन्ह सँ *inh sĕ*.	इन्हकरा सँ *inh'kará sĕ*.
Dat.	इन्ह लेल *inh lel*.	इन्हकरा लेल *inh'kará lel*.
Abl.	इन्ह सँ *inh sĕ*.	इन्हकरा सँ *inh'kará sĕ*.
Gen.	इन्हक[2] *inhak* or इन्ह के, केर *inh kĕ*, *ker*.	इन्हकर[4] *inh'kar* or इन्हकरा के, केर *inh'kará kĕ*, *ker*.
Loc.	इन्ह मेँ *inh mẽ*.	इन्हकरा मेँ, *inh'kará mẽ*.

[1] Or हिन्ह *hinh*, इन *in*, or हिन *hin*, and so throughout.

[2] Or हिन्हक *hinhak*, इनक *inak*, or हिनक *hinak*.

[3] Or हिन्हकरा *hinh'kará*, इनकरा *in'kará*, हिनकरा *hin'kara*, इन्हकेरा *inh'kĕrá*, हिन्हकेरा *hinh'kĕrá*, इनकेरा *in'kĕrá*, हिनकेरा *hin'kĕrá*, इन्हका *inh'ká*, हिन्हका *hinh'ká*, इनका *in'ká*, or हिनका *hin'ká*, and so throughout.

[4] Or हिन्हकर *hinh'kar*, इनकर *in'kar*, or हिनकर *hin'kar*.

NOTE.—The plural of this pronoun is used in a singular honorific sense. To form the non-honorific plural, the word सभ *sabh* is added to any of the above forms: thus, nominative plural ई सभ *í sabh*, एकरा सभ *ĕk'rá sabh*, इन्ह सभ *inh sabh*, हिन्हकरा सभ *hinh'kará sabh*, and so on.

ऊ *u*, 'that.'

The close analogy between the declension of this pronoun and that of ई *i*, 'this,' will be manifest from the following paradigm:—

Singular.

	Shorter form.	*Longer form.*
Nom.	उ *u*, ऊ *ú*, औ *au*, or उअँ *uã*.	*Wanting.*
Acc.	ओहि (कँ) *ŏhi* (*kĕ*).	ओकर्‌रा (कँ) *ŏk'rá* (*kĕ*).
Instr.	ओहि सँ *ŏhi sẽ*.	ओकर्‌रा सँ *ŏk'rá sẽ*.
Dat.	ओहि लेल *ŏhi lel*.	ओकर्‌रा लेल *ŏk'rá lel*.
Abl.	ओहि सँ *ŏhi sẽ*.	ओकर्‌रा सँ *ŏk'rá sẽ*.
Gen.	ओहि के *ŏhi kĕ*.	ओकर *okar*, or ओकर्‌रा के, केर *ŏk'rá kĕ, ker*.
Loc.	ओहि में *ŏhi mẽ*.	ओकर्‌रा में *ŏk'rá mẽ*.

Plural.

	Shorter form.	*Longer form.*
Nom.	हुन्हि *hunhi*, हुनि *huni*, उन्ह *unh*, or उन *un*.	*Wanting.*
Acc.	उन्ह[1] (कँ) *unh* (*kĕ*).	उन्ह्‌न्करा[3] (कँ) *unh'kará* (*kĕ*).
Instr.	उन्ह सँ *unh sẽ*.	उन्ह्‌न्करा सँ *unh'kará sẽ*.
Dat.	उन्ह लेल *unh lel*.	उन्ह्‌न्करा लेल *unh'kará lel*.
Abl.	उन्ह सँ *unh sẽ*.	उन्ह्‌न्करा सँ *unh'kará sẽ*.
Gen.	उन्हक[2] *unhak* or उन्ह के, केर *unh kĕ, ker*.	उन्ह्‌न्कर[4] *unh'kar* or उन्ह्‌न्करा के, केर *unh'kará kĕ, ker*.
Loc.	उन्ह में *unh mẽ*.	उन्ह्‌न्करा में *unh'kará mẽ*.

[1] Or हुन्ह *hunh*, उन *un*, or हुन *hun*, and so throughout.

[2] Or हुन्हक *hunhak*, उनक *unak*, or हुनक *hunak*.

[3] Or हुन्ह्‌न्करा *hunh'kará*, उन्ह्‌न्करा *un'kará*, हुन्ह्‌न्करा *hun'kará*, उन्ह्‌न्कोरा *unh'kĕrá*, हुन्ह्‌न्कोरा *hunh'kĕrá*, उन्ह्‌न्कोरा *un'kĕrá*, हुन्ह्‌न्कोरा *hun'kĕrá*, उन्ह्‌न्का *unh'ká*, हुन्ह्‌न्का *hunh'ká*, उन्ह्‌न्का *un'ká*, or हुन्ह्‌न्का *hun'ká*, and so throughout.

[4] Or हुन्ह्‌न्कर *hunh'kar*, उन्ह्‌न्कर *un'kar*, or हुन्ह्‌न्कर *hun'kar*.

Note.—The plural of this pronoun is used in a singular honorific sense. To form the non-honorific plural, the word सभ *sabh* is added to any of the

above forms: thus, nominative plural ऊ सभ *ú sabh*, ओकरा सभ *ŏk'rá sabh*, उन्ह सभ *unh sabh*, ऊन्हकरा सभ *hunh'kará sabh*, and so on.

NOTE.—In the above two demonstrative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective.

§ 26. Correlative Pronouns.

These are (1) the relative pronoun जे *je*, 'who;' (2) the correlative pronoun से *se*, 'that;' and (3) the interrogative pronoun के *ke*, 'who?'

The close analogy between their forms should be noted. Like the personal and demonstrative pronouns, they have each a shorter and a longer form.

It is not necessary to give their declension in full, as it is on exactly the same lines as that of the demonstrative pronouns. I shall therefore give only the nominative, genitive, and general oblique forms for each number.

Relative.

जे *je*, 'who.'

Singular.

	Shorter form.	*Longer form.*
Nom.	जे *je.*	*Wanting.*
Gen.	जेहि के *jĕhi kĕ.*	जेकर *iekar.*
Obl.	जेहि *jĕhi.*	जेकरा *jĕk'rá.*

Plural.

Nom.	जिन्हि *jinhi*, जिन्ह *jinh*, or जिन *jin.*	*Wanting.*
Gen.	जिन्हक *jinhak* or जिन्ह के *jinh kĕ.*	जिन्हकर *jinh'kar.*
Obl.	जिन्ह *jinh.*	जिन्हकरा *jinh'kará.*

Correlative.

से *se*, 'that.'

Singular.

	Shorter form.	*Longer form.*
Nom.	से *se.*	*Wanting.*
Gen.	तेहि के *tĕhi kĕ.*	तेकर *tekar.*
Obl.	तेहि *tĕhi.*	तेकरा *tĕk'rá.*

Plural.

Nom.	तिन्हि *tinhi*, तिन्ह *tinh*, or तिन *tin.*	*Wanting.*
Gen.	तिन्हक *tinhak* or तिन्ह के *tinh kĕ.*	तिन्हकर *tinh'kar.*
Obl.	तिन्ह *tinh.*	तिन्हकरा *tinh'karâ.*

Interrogative.

के *ke*, 'who?'

Singular.

	Shorter form.	*Longer form.*
Nom.	के *ke.*	*Wanting.*
Gen.	केहि के *kĕhi kĕ.*	केकर *kekar.*
Obl.	केहि *kĕhi.*	केकरा *kĕk'rá.*

Plural.

Nom.	किन्हि *kinhi*, किन्ह *kinh*, or किन *kin.*	*Wanting.*
Gen.	किन्हक *kinhak* or किन्ह के *kinh kĕ.*	किन्हकर *kinh'kar.*
Obl.	किन्ह *kinh.*	किन्हकरा *kinh'karâ.*

Other optional forms as in the demonstrative pronouns.

NOTE.—In the above correlative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective. As in the case of the demonstrative pronouns, the non-honorific plural is formed by adding सब *sabh.*

§ 27. Interrogative Pronoun.

SUBSTANTIVAL.

की *kí*, 'what?'

This pronoun is really a neuter form of के *ke*, and can only refer to inanimate things. Its plural is the same as that of के *ke*.

Singular.

Nom. की *kí*.

Obl. कथी *kathí*, केथी *kĕthí*, or काहे *káhĕ*, कहि *kahi*, किये *kiye*.

Declined regularly like a substantive. Its dative,—कथी ले *kathí le*, 'for that,' is used as an adverb, meaning 'why.'

§ 28. Indefinite Pronoun.

केउ *kĕ̆ú*, 'anyone,' 'some one.'

This is declined throughout the singular and plural; but the plural is always used in a singular honorific sense.

Singular.

Nom. केउ *kĕ̆ú*, कोइ *koï*, or कोय *koy*.

Obl. केकरो *kĕk'rŏ*, केकरौ *kĕk'raŭ*.

Declined regularly like a substantive, except the genitive, which is केकरो *kĕk'rŏ* or केकरौ *kĕk'raŭ*.

Plural.

Nom. Same as singular.

Obl. किनकरौ *kin'karaŭ* or किन्हकरौ *kinh'karaŭ*.

Declined regularly like a substantive, except the genitive, which is किनकरौ *kin'karaŭ* or किन्हकरौ *kinh'karaŭ*.

§ 29. किछु *kichhu*, 'anything,' 'something.'

Nom. किछु *kichhu*, कुछ *kuchh*, or कियुछ *kiyuchh*.
Obl. कथू *kathú*, किछु *kichhu*, कुछ *kuchh*, किछियो *kichhiŏ*, or कथियो *kathiyŏ*.

Declined regularly like a substantive in the singular. The plural is wanting.

§ 30. The indefinite pronoun सभ *sabh* or सभी *sabhi*, 'all,' 'every one,' is declined regularly like a substantive. When plurality is to be emphasised, it has an oblique plural form सभनि *sabhani*: thus, सभ के *sabh kĕ*, 'of all,' *taken as a whole*; but सभनि के *sabhani kĕ*, 'of all,' *taken severally*.

§ 31. The indefinite pronouns जेकेज *jekĕú*, 'whoever,' and जेकिछु *jekichhu*, 'whatever,' are compounds, and are declined regularly like their component parts: thus, acc. sing. जेह केकरो कैं *jĕh kĕk'rŏ kĕ*, जेह किछु कैं *jĕh kichhu kĕ*; instr. जेह केकरो सँ *jĕh kĕk'rŏ sĕ*, &c.

The indefinite pronominal adjective कै *kai*, कइ *kaï*, कैएक *kaiĕk* or कैक *kaik*, signifies 'several.' It is also used as an interrogative, meaning 'how many?'

§ 32. Derivative Pronominal Forms.

The following table gives the more usual pronominal adjectives and adverbs in a succinct form.

	Pronoun.	Manner.	
		Pron. Adj.	Pron. Adv.
Demonstrative ... Proximate ...	ई *i*, 'this' ...	ऐसन *aisan*, ए्हन *ĕhan*, 'of this kind.'	एना *enâ*, 'thus.'
Demonstrative ... Remote ...	ऊ *u*, 'that' ...	वैसन *waisan*, औसन *ausan*, or ओहन *ŏhan*, 'of that kind.'	ओना, *onâ* 'in that way.'
Relative	जे *je*, 'who' ...	जैसन *jaisan*, जेहन *jĕhan*, 'of what kind.'	जेना *jenâ*, 'in what way.'
Correlative	से *se*, 'that' ...	तैसन *taisan*, तेहन *tĕhan*, 'of that kind.'	तेना *tenâ*, 'in that way.'
Interrogative	के *ke*, 'who?'...	कैसन *kaisan*, केहन *kĕhan*, 'of what kind?'	केना *kenâ*, 'in what way?'

Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
एतन्ना *ĕt'ná*, 'this much.'	एखनि *ĕkhani*, 'now.'	हियाँ *hiyā̆*, 'here.'	इन्दे *indĕ*, इन्ने *inne* or एने *enĕ*, 'hither.'
ओतन्ना *ŏt'ná*, 'that much.'	ओखनि *ŏkhani*, 'then.'	हुआँ *huā̆*, 'there.'	उन्दे *undĕ*, उन्ने *unnĕ*, or ओने *onĕ*, 'thither.'
जेतन्ना *jĕt'ná*, 'how much.'	जेखनि *jĕkhani*, 'when.'	जहाँ *jahā̆*, 'where.'	जिन्ने *jinnĕ*, 'whither.'
तेतन्ना *tĕt'ná*, 'so much.'	तेखनि *tĕkhani*, 'then.'	तहाँ *tahā̆*, 'there.'	तिन्ने *tinnĕ* 'thither.'
केतन्ना *kĕt'ná*, 'how much?'	केखनि *kĕkhani*, 'when?'	कहाँ *kahā̆*, 'where?'	किन्ने *kinnĕ*, 'whither?'

§ 33. Adjectival Pronouns.

The following sentences are designed to show the use of the various pronouns, both adjectivally and substantivally. Before doing so it is best to note here that colloquially the oblique forms एह *ĕh*, ओह *ŏh*, जेह *jĕh*, तेह *tĕh*, and केह *kĕh*, are frequently written and pronounced ए *e*, ओ *o*, जे *je*, ते *te*, and के *ke* respectively.

NOTE that while जे *je* and से *se* are used either as adjectives or substantives in both the nominative and oblique cases, के *ke* cannot be used as an adjective at all. When used as an adjective, के *ke* always becomes कौन *kaun*. Moreover, when used in the *oblique* cases as adjectives, जे *je* or से *se* may optionally become जौन *jaun* or तौन *taun*.

(1) जे ऐलै, से गेलै, *je ăĭlai, se gĕlai:* 'he who had come, went.'

(2) जे लोग ऐलै, से लोग गेलै, *je log ăĭlai, se log gĕlai:* 'the man who had come, went.'

(3) जेकर खेत, तेकर धान, *jekar khet, tekar dhán:* 'he who owns the field, owns the paddy.'

(4) जे लोग के खेत, तौन लोग के धान *je log kĕ khet, taun log kĕ dhán:* 'the man who owns the field, owns the paddy.'

(5) के छल *ke chhal?* 'who was it?'

(6) ओ कौन लोग छिकै *ú kaun log chhikai?* 'what caste is he?'

(7) केकर घोरा छिकै *kekar ghorá chhikai?* 'whose is the horse?'

(8) कौन लोग केर घोरा छिकै *kaun log ker ghorá chhikai?* 'to what people does the horse belong?'

(9) की छिकै *kí chhikai?* 'what is it?'

(10) की गाछ छिकै *kí gáchh chhikai,* 'what tree is it?'

(11) कथी में पानि लैलै हे *kathí mẽ páni lăĭlai hai?* 'in what have you brought the water?'

(12) कौन लोटा में पानि लैलन्हौं हे *kaun loṭá mẽ páni lăĭl'hí hai?* 'in what *loṭa* have you brought the water?'

(13) केओ नै ऐलै *kĕú nai ăĭlai,* 'no one came.'

(14) कोइ लरिका नै ऐलै *koï lariká nai aĭlai*, 'no boy came.'

(15) ओहि गाँव मेँ केकन्रो किछु नै छै *ŏhi gā́w mē kĕk'rŏ kichhu nai chhai*, 'in that village no one has anything.'

(16) ओहि गाँव केर केज बनियाँ सेँ किछु नै मिलन्तै *ŏhi gā́w ker kĕú baniyā́ sĕ̄ kichhu nai mil'tai*, 'in that village nothing will be got from any shopkeeper.'

(17) ओहि औखद कै केथियो मेँ धरे के* होतै *ŏhi aukhad kai kĕthiyŏ mē dharĕ ke* hotai*, 'it will be (necessary) to put that medicine into something.'

(18) कै पुरुख ऐला *kai purukh ailá*, 'several men came,' or 'how many men came?'

§ 34. The Pronominal Oblique Genitive.

The following are examples of pronominal genitives which end in र *r* or न *n*, and which have an oblique form ending in रा *rá* or ना *ná*. These oblique forms occur for all pronominal genitives ending in र *r*, and are used with nouns in any form except that of the nominative singular or plural:—

Direct Genitive.	Meaning.	Oblique form.
मोर *mor*.	'My.'	मोरा *morá*.
हमर *hamar*.	'My.'	हमन्रा *ham'rá*.
तोर *tor*.	'Thy.'	तोरा *torá*.
तोहर *tohar*.	'Thy.'	तोहन्रा *tŏh'rá*.
अप्पन *appan*.	'Own.'	अपन्ना *ap'ná*.
एकर *ekar*.	'Of this.'	एकन्रा *ĕk'rá*.
ओकर *okar*.	'Of that,' 'his.'	ओकन्रा *ŏk'rá*.
जेकर *jekar*.	'Whose.'	जेकन्रा *jĕk'rá*.
तेकर *tekar*.	'His.'	तेकन्रा *tĕk'rá*.
केकर *kekar*.	'Whose?'	केकन्रा *kĕk'rá*.

* Dative of the verbal noun.

The following examples will show the use of the genitive in—(*a*) its direct form, (*b*) its oblique form.

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM, *i.e.* DIRECT GENITIVES.

ओकर बड कैहन सुन्दर छै *okar bahu kĕhan sundar chhai*, 'how beautiful his wife is!'

केकर बेटा छै *kekar beṭá chhai?* 'whose son is he?'

हमर धन्धा बिगरत्तै *hamar dhandhá bigar'tai*, 'my profession will be ruined.'

ओकर कानब सुन कै *okar kánab sun kĕ*, 'on hearing her lamentations.'

ओकर इकरार लिखउ *okar ik'rár likha*, 'write a bond to that effect' (*lit.* of that).

अप्पन धन उड़ाय, भिखारी होय गेल *appan dhan uṛáy, bhikhári hoy gel*, 'having wasted all his substance, he became poor.'

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM, *i.e.* OBLIQUE GENITIVES.

ओकरा चढ़ै कै घोरा *ŏk'rá chaṛhĕ kĕ ghorá*, 'his riding-horse' (*lit.* the horse of his riding).

ऊ ओकरा फुलवारी मँ ऐलै *ú ŏk'rá phul'wárí mẽ ăilai*, 'he came into *his* (some one else's) garden.'

हमरा सिरकी मँ *ham'rá sir'kí mẽ*, 'in my hovel.'

तोहरा घर मँ *tŏh'rá ghar mẽ*, 'in your house.'

तोहरा हथवा सँ *tŏh'rá hath'wá sẽ*, 'from thy hand.'

हमरा दरवाजा सँ ओकर दरवाजा बाँस भर दूरि छै *ham'rá dar'wájá sẽ okar dar'wájá bás bhar dúri chhai*, 'his doorway is a rod distance from mine.'

किसान अपना जी मँ बिचारलक *kisán ap'ná ji mẽ bichár'lak*, 'the husbandman said in his heart.'

Sometimes, by the vulgar, the direct form is used instead of the oblique, but the oblique form is never used instead of the direct.

DIVISION II.

CONJUGATION.

CHAPTER IV.

INTRODUCTORY.

§ 35. It must be noted with respect to the following paradigms that colloquially the plural is commonly used in the place of the singular: thus तों छअ *tŏ chha*, 'thou art,' is commonly used instead of तों छँ *tŏ chhẽ*, which is the more correct form.

Note also that there is great laxity colloquially in regard to gender. The forms given for the feminine are only those which are specially confined to that gender; but instead of these, the masculine forms are often used colloquially. In the following paradigms when the masculine and feminine forms coincide, the latter are not given. As a matter of fact feminine forms are rarely used except in the west of the district. Perhaps the second plural feminine is the one which is most current.

§ 35*a*. As already observed (§ 1), the language spoken in South Durbhanga, North Munger, and Madhepur is in the main Maithilí. In the eastern portions, however, there is observable a tendency toward the semi-Bangálí of South Bhagalpúr and Purniyá.

§ 36. With regard to the spelling of the various tense-forms, it must be noted that ऐ *ai* and औ *au* are frequently written अइ *aï* and अउ *aü* respectively: thus such forms as देखै *dekhai* and देखौन्ह *dekhaunh* are often written देखइ *dĕkhaï* and देखउन्ह *dĕkhaünh*. It has not been thought necessary to put both these varieties of spelling into the paradigms: hence only देखै *dekhai*, देखौन्ह *dekhaunh*, *&c.*, will be found therein. With regard to this

and to the shortening of ante-penultimate vowels, see General Introduction, §§ 34—37.

It must be noted that a great many verbal forms have a heavy diphthong, viz. ऐ *ai* or औ *au*, in the last syllable. When this occurs in any form (except in the present conjunctive), any preceding long vowel is shortened. Thus we have भेलैक *bhĕlaik*, 'he became,' देखैत *dĕkhait*, 'seeing,' and not भेलैक *bhelaik* or देखैत *dekhait*, as would be required by General Introduction, § 37. In the present conjunctive, however, a preceding vowel remains long, so that we have देखै *dekhai*, '(if) he sees,' and not देखै *dĕkhai*.

Every plural form ending in ञ्ह *nh* can also be spelt as ending in न *n*: thus गिरल्ञ्ह *gir'ḷanh* or गिरल्न *gir'lan*. Only the fuller form in ञ्ह *nh* will be given in the paradigms.

When a stem terminates in an unaspirated letter, and is followed by a termination beginning with ह *h*, the final letter of the stem and the initial ह *h* of the termination generally coalesce into the cognate aspirate of the final letter of the stem. Thus देखबन्हो *dĕkhab'ho* becomes देखभ्नो *dĕkh'bho*, and छिकन्हौं *chhik'hi*, छिखौं *chhikhi*.

§ 37. Conjugational System.

The conjugation of the verb √ देख *dekh*, 'see,' being given in full, it is not necessary to give here the details of conjugation at length.

§ 38. There are three moods—the Indicative, Conjunctive, and Imperative. These may again be divided into *simple tenses*—formed from the root direct, and *periphrastic tenses*—formed with the aid of auxiliary verbs added to the present or past participle, or to the conjugated preterite indicative.

§ 39. The *simple tenses* are as follows:—

Indicative.	Conjunctive.	Imperative.
Present.	Present.	Present.
Preterite.	Preterite.	
Future.		

Of these, the present imperative is always the same as the present conjunctive.

§ 40. The *periphrastic tenses* are as follows:—

a) From the present participle, direct form—

Indicative—

Definite present with auxiliary present.
Imperfect „ preterite.
Durative future „ future.

Conjunctive—

Future with auxiliary present conjunctive.
Durative present „ preterite „

b) From the past participle: direct form in the neuter verb, oblique form in the active verb—

Indicative—

Perfect (form II) with auxiliary present.
Pluperfect (form II) „ preterite.
Future exact (form II) „ future.

Conjunctive—

Future exact (form II) with auxiliary present conjunctive.
Preterite (form II) „ preterite „

c) From the preterite indicative—

Indicative—

Perfect (form I) with auxiliary present.
Pluperfect (form I) „ preterite.
Future exact (form I) „ future.

Conjunctive—

Future exact (form I) with auxiliary present conjunctive.
Preterite (form I) „ preterite „

Concerning the use of the auxiliary in tenses formed from the past participle, see General Introduction, p. 13, cl. (4).

§ 41. The Simple Tenses.

The personal terminations are nearly the same for all these tenses. They are added to a tense-stem, the formation of which will be described

afterwards. They are exactly the same for the present conjunctive, the preterite indicative, and the preterite conjunctive.

The terminations of these three tenses are given in the following table. It will be observed that there are many optional forms of terminations for each person. They are all used with nearly equal frequency. They should be carefully committed to memory.

It must be noted that the termination अह *ah* or अ *a* of the 2nd plural masculine is pronounced with a peculiar drawl, something like the English word 'awe.' Thus, देखअ *dekh*'awe.'

Table showing the Personal Terminations of the Present Conjunctive, the Preterite Indicative, and the Preterite Conjunctive.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ऊँ *ú*, ओँ *õ*, औँ *aũ*.	ऐ *i*.	ऐ *i*, ऐए *iai*, ऐएह *iainh*.	ऐँ *ĩ*.
2nd	ए *e*, ऐ *ẽ*, ऐ *ai*, ऐँ *aĩ*, ऽहौँ *'hĩ*, ऽहौक *'hik*.		अह *ah*, अ *a*, ऽहौ *'hau*, ऽहौक *'hauk*, ऽउन्ह *['hunh*.	
3rd	ऐ *ai*, ऐक *aik*, औ *au*, औक *[auk*.		अथ *ath*, अथि *athi*, ऽथिन्ह *'thinh*. ऽहिन्ह *'hinh*. आ *á*. अन्ह *anh*.	ऐ *i*. ऐन्ह *inh*.

The first person is often used honorifically in the sense of the second person. Thus आवौँ *áwaũ*, 'come.'

§ 42. These terminations are added to various tense-stems, and it is by these tense-stems that the tenses are distinguished. The formation of each

tense-stem will be given separately under the heading of each tense, and the conjugation of each tense will now be described in the order in which they will subsequently be given in the conjugation of the model verb √ देख *dekh*, 'see.'

§ 43. The Preterite Indicative.

The stem of this tense is formed by adding अल *al* to the root. To this the terminations in § 41 are added. Thus √ देख *dekh*, 'see,' preterite stem देखल *dekhal*, to which the terminations are added: thus देखलूँ *dĕkh'lũ* 'I saw.' This tense has in the case of transitive verbs the following terminations instead of those given in § 41:—अक *ak*, ऐक *'kaik*, औक *'kauk* for the third person singular, and ऐका *'ká*, ऐं *ĕ*, ऐथिन्ह *'thinh*, ऐखिन्ह *'khinh*, अन्ह *anh*, आत *át* in the third person plural masculine, and ऐकी *'ki*, इन्ह *inh*, ईत *it* in the third person plural feminine. In the case of neuter verbs—

(1) the following terminations may be used for the second person singular masculine in addition to those given in § 41:—आ *á*, ऐहँ *'hãi*, ऐहा *'há*;

(2) in the third singular masculine either no termination is added to the stem at all, or else the following are the terminations:—ए *e*, ऐ *ai*, ऐक *aik*, औ *au*, औक *auk*, and also in North Munger अ *a*;

(3) in the third plural masculine, in addition to the terminations in § 41, the terminations ऐं *ĕ* and आत *át* may be used, and in the feminine, ईत *it*.

In addition to the above, the following terminations may be used in the past tense of all verbs, whether transitive or neuter:—first sing., आँ *ã* (only in North Munger); 3rd do., ऐकै *'kai*, ऐकौ *'kau*; first plural, इअन्ह *ianh* and इहन्ह *ihanh*; 2nd do., ऐह *'ha*.

Examples.

देखल्क *dĕkh'lak*, देखलऐक *dĕkhal'kaik*, देखलऔक *dĕkhal'kauk*, also देखलकै *dĕkhal'kai*, देखलकौ *dĕkhal'kau*, 'he saw.' देखलका *dĕkhal'ká*, देखलूँ *dĕkh'lĕ*, देखलथिन्ह *dĕkhal'thinh*, देखलखिन्ह *dĕkhal'khinh*,* देखल्ह *dĕkh'lanh*, देखलात *dĕkh'lát*, 'they saw' (masc.), and देखली *dekh'lí*, देखलिन्ह *dĕkh'linh*, देखलीत *dĕkh'lit*, 'they saw' (fem.). Similarly for the other forms.

* This is really a contraction of देखल्क हिन्ह *dekh'lak hinh*.

§ 44. The Future Indicative.

This tense has two stems—one for the first and second persons, and one for the third person. The first stem is formed by adding অব *ab* to the root; the second is the root itself.

The following are the terminations of this tense. All should be added to the root direct.

After certain vowels, *e.g.* আ *á*, the stem terminations may be এব *ĕb* instead of অব *ab*.

Terminations of the Future.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ঁবোঁ *'bõ*, ঁবৈ *'bai*, ঁবৈক *'baik*.		অব *ab*, ঁবৈন্হ *'bainh*.	
	ঁবৌ *'bau*, ঁবৌক *'bauk*.			
2nd	ঁবে *'be*, ঁবেঁ *'bẽ*, ঁবৈ *'bai*, ঁবৈঁ *'bãi*.		ঁবহ *'bah*, ঁবঠ *'ba*.	
	ঁভোঁ *'bhẽ*,* ঁভোঁ *'bhãi*.*		ঁভৌ *'bhau*,* ঁভৌক *'bhauk*.*	
	ঁভীঁ *'bhí*,* ঁভীক *bhik*.*			
3rd	অত, ঁতে, ঁতৈক, ঁতৌ, *at*, *'tai*, *'taik*, *'tau*, ঁতৌক *'tauk*.		ঁতন্হ *'tanh*.	ঁতিন্হ *'tinh*.
			ঁতা *'tá*, ঁতাত *'tát*.	ঁতী *'tí*, ঁতীত *'tít*.
			ঁতথি *'tathi*, ঁথিন্হ *'thinh*.†	
			ঁথনী *'thani*.†	

* These are contractions for ঁব হোঁ *'b hẽ*, ঁব হোঁ *'b hãi*, &c.

† Contractions for ঁত হিন্হ *'t hinh*, ঁত হনী *'t hani*.

§ 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus देखूँ *dekhũ*, 'let me see.' As already stated, the terminations are those given in § 41. Besides these, this tense may in the third person masculine singular take ए *e* and ओ *o*. It also optionally takes no termination whatever in the second person singular.

In the plural, it may in the first person masculine also take the termination अन्ह *anh*, and in the feminine ऐं *aĩ*, and in the third person the terminations ऐं *ẽ*, ऐं *aĩ*, or ऐन्ह *ainh*.

§ 46. The Preterite Conjunctive.

In this tense अत *at* or इत *it* is added to the root to form the stem. The personal terminations in § 41 are then added: thus देखल्हूँ *dĕkh'tũ*, '(if) I had seen.'

In the second person singular masculine it also takes the termination आ *á*, and in the third person it may drop the usual terminations and end in ऐत *ait*, added simply to the root: thus देखैत *dĕkhait*. The third person plural masculine also optionally takes the termination हनी *hani*,—thus देखल्थनी *dĕkh'thani* for देखतल्हनी *dĕkhat'hani*. In North Munger and in the Madhepúrá subdivision of Bhagalpúr another form of this tense, founded on a stem देखल्ती *dĕkh'ti* instead of देखत *dekhat*, occurs, which is given in full in the paradigms.

§ 46a. The Use of the Various Verbal Terminations.

It will be noticed that each person has many terminations, but they do not all mean exactly the same thing. At the same time it must be noted that this multiplicity of verbal forms is partly due to local and personal circumstances—an inhabitant of one place using one set of forms, and an inhabitant of another, another. This is due to the want of a literature, which would fix each verbal form in its proper and exact shade of meaning The following instructions will help to explain approximately the more customary uses of the forms.

In the first place it must be noted that in the Maithilí dialect, generally, number is continually disregarded, verbs in the singular form being used with plural subjects, and *vice versâ*. Thus, take देखन्लक *dĕkh'lak*, which is properly third singular preterite. The following examples show that it can be used both in a singular and in a plural sense: —

(Singular) ओ हमरा नदी कात देखन्लक *ú ham'rá nadí kát dĕkh'lak*, 'he saw me beside the river.'

(Plural) ओ सभ हमरा नदी किछार देखन्लक *ú sabh ham'ra nadí kichhár dĕkh'lak*, 'they saw me on the bank of the river.'

So also देखन्लन्ह *dĕkh'lanh* (properly 3rd plural) may be used as a singular: viz. ओ देखन्लन्ह *ú dĕkh'lanh*, 'he saw,' and ओ सभ देखन्लन्ह *ú sabh dĕkh'lanh*, 'they saw.' It may be asked, then, why these terminations have been divided into singular and plural. The answer is twofold,—first, that though no longer used in their proper sense, the terminations were originally singular and plural as written, and in songs (which always conserve an older form of the language) they are so used to the present day. Secondly, at the present day there is this important difference in their use,—singular terminations (especially in the second and third persons) are always used non-honorifically, and plural terminations honorifically, as regards the subject; thus, ओ देखन्लक *ú dĕkh'lak* (singular) means 'he (that humble person) saw,' but ओ देखन्लन्ह *ú dĕkh'lanh* (plural) 'he (that respectable person) saw.' In the first person, however, this distinction has been lost, and singular and plural are used indiscriminately.

There is another way of looking at a verbal form, and that is the relation it bears to the object. There is nothing like this in any European language; so it requires more careful exemplification in the present case. For the purposes of the present explanation a sentence may be divided into subject, verb, and object. The object may be direct or remote. Thus, in 'the king gave a village to the bráhman,' 'the king' is the subject, 'gave' is the verb, 'a village' is the direct object, and 'the bráhman' is the remote object. So in 'the child fell on the ground,' for the purposes of the present explanation 'the ground' may be considered as the remote

object. In European grammar the form of a verb depends on the subject, *i.e.*, we say that it agrees with its subject in number and person, but the object (direct or remote) has no effect at all on the form of the verb. In Bihárí, on the contrary, the selection of the verbal form to be used largely depends upon the object. Thus, while in Europe we must say that the verb agrees with its subject in number and person, in Bihár we must say that it agrees with its subject, and also with its object, in honour and person.

The following are approximately the rules on this point :—

(*a*) The terminations ending in औ *au* or औक *auk* are used when the object (direct or remote) is in the second person and is considered inferior to the speaker. If, however, the termination is pronounced with a drawl, something like *a-o*, the object is mentioned with some, but not great, respect.

Exception.—If the verb itself is in the second person, the object may be in the first or third person.

(*b*) The terminations ending in न्ही *'hi*, ऐ *ai*, and ऐक *aik*, are used when the object (direct or remote) is in the first or third person, and is considered inferior to the speaker.

(*c*) The termina tions ending in ऐन्ह *ainh* are used generally when the object (direct or remote) is mentioned with respect.

The following examples will make the above clear :—

First person.—(In this person it must be noted that there is no difference between singular and plural, and that the first person is used instead of the second when respect is intended.)

अहाँ हमर नेना के देखन्लौँ अहि *ahā́ hamar nená ke dĕkh'laũ ahi*, 'has your honour seen my child?' (Here the first person is used honorifically instead of the second person, and no reference being made to the person of or respect due to the object, the form देखन्लिऐ *dĕkh'liai* is not used.)

हम तोहर पोथी बिहान देखन्बौक *ham tohar pothí bihán dĕkh'bauk*, 'I will see your book (my humble friend) to-morrow.' (Here the direct object, 'your book,' being inferior and in the second person, a termination ending in औक *auk* is used.)

प्रखन्नी जाहौ, आज साँझ के तोहर पाती देखन्बौ *ĕkh'ní jáhau, áj sā́jh ke tohar páti dĕkh'bau* (pronounced *dĕkh'ba-o*), 'go now, sir; I will see your letter this evening.'

हम अहाँ के देखन्बैन्ह *ham ahā́ ke dĕkh'bainh*, 'I will see your honour.' (Here the object is mentioned with respect.)

Second Person.—रे छौँड़ा, हमर बही देखन्ले है ? *re chhā̃urá, hamar bahí dĕkh'le hai?* 'Ho! you boy, there, have you seen my book?' (Here the subject is non-honorific, and there is no reference to the object.)

तोँ ओकन्रा चाकर के देखलन्ही है *tõ ŏk'rá chákar ke dĕkhal'hí hai?* 'Have you (my humble friend) seen his servant?' (Here both subject and object are non-honorific.)

देखलन्हौक कुकुर नै परा सकन्लै *dĕkhal'hauk kukur nai pará sak'lai?* 'Did you see the dog (inferior), how it could not run away?'

(Here, although the object is in the third person, still a termination ending in औक *auk* is used, because the subject is in the second person.)

Third person.—देखलन्हौ मुरन्ता नेना के कैसन चाट खीँच के मारलन्कै *dĕkhal'hau Mur'tá nená ke kaisan cháṭ khích kĕ máral'kai?* 'Did you see how Mur'tá gave a severe slap to the child?' (Here the object, 'the child,' is inferior.)

तोहन्रा गाड़ी मेँ की माल छौ *tŏh'rá gárí mẽ kí mál chhau?* (My humble friend), 'what goods are in your cart?'

मजिस्टर साहेब हमन्रा देखन्लन्ह *Majisṭar Sáhĕb ham'rá dĕkh'lanh*, 'His Honor, the Magistrate, saw me.'

हो काका, देखन्लह मोहन्नक बौह केना डाकन्लक *ho káká, dĕkh'lah mŏh'nak bauh kená ḍák'lak?* 'Hallo, uncle, did you see how Mohan's wife called me?'

Regarding the termination हुन्ह *hunh* of the second plural, it is used when the object is in the third person and is spoken of with respect; thus तोँ उन्हन्करा देखन्लहुन्ह *tõ unh'kará dĕkh'lahunh*, 'you have seen that respected gentleman.'

CHAPTER V.

AUXILIARY VERBS.

§ 47. There are two classes of auxiliary verbs—the *defective* and the *complete*.

§ 48. There are three *defective auxiliary verbs*,—one from the √ अह *ahw* or हव *haw*, another from the √ अछ *achh*, and another from the √ रह *rah*. They are all more or less irregular in their conjugation.

(*a*) The first is used in the third person singular of the present tense only, and loses its initial vowel. I shall call it the *first defective auxiliary verb*.

(*b*) The second is used in the present and preterite tenses, and always loses its initial vowel except in one form, अछ *achh*, of the third singular present. It has in the present tense two forms, a weak (*e.g.* छै *chhai*, 'he is') and a strong (*e.g.* छिकै *chhikai*, 'he is'). In the preterite tense it is used only in the weak form (*e.g.* छलौं *chhalõ*, 'I was'). I shall call it the *second defective auxiliary verb*.

(*c*) The third is used both in the present and preterite tenses,—always, however, with a preterite signification. It is hence classified as a preterite. It has only one form, a weak one (*e.g.* रही *rahí*, 'I was'). I shall call it the *third defective auxiliary verb*.

§ 49. The complete auxiliary verb is formed from the √ हो *ho*, 'become,' which is conjugated through all moods and tenses. Its preterite is irregular, and is never used as an auxiliary, but only as a verb substantive, meaning 'I became.'

§ 50. First Defective Auxiliary Verb.

√ अह्व *ahw.*

Present: '*I am,*' *&c.*

Only used in the third person singular masculine, अहि *ahi*, है *hai*, हौ *hau*, or ए्ह *ĕh*, ये्ह *yĕh*, य्ठ *ya*, or ए्है *ĕhai*, 'he is.' When used as an auxiliary, this is often weakened to ह्ठ *ha*.

§ 51. Second Defective Auxiliary Verb.

√ अछ *achh*, 'be.'

Present: '*I am,*' *&c.*

WEAK FORM.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	छौँ *chhaũ*,		छी, छिऐ, छिऐन्ह, *chhí*, *chhiai*, *chhiainh*.	छौँ *chhí*.
2nd	छेँ *chhẽ*, छैँ *chhãi*, छहीँ *chhahí*.	छी *chhí*.	छह *chhah*, छठ *chha*, छहौ *chhahau*, छहौक [*chhahauk*.	
3rd	अछ *achh*, छै *chhai*, छैक *chhaik*, छौ *chhau*, छौक *chhauk*.		छथ *chhath*, छथि *chhathi*.	
	छत *chhat*, छैत *chhait*, छौत *chhaut*.		छन्ह *chhanh*. छहिन्ह *chhahinh*, छैन्ह [*chhainh*.	

STRONG FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	छिकूँ, छिकौं, *h hikú, chhikõ*, छिकौं *chhikaũ*.		छिकी, छिकिऐ, *chhiki, chhikiai*, छिकिऐन्ह, *chhikiainh*, छिकन्ह *chhikanh*.	छिकौं, छिकैं, *chhiki, chhikaĩ*.
2nd	छिके, छिकैं, छिकै, *chhike, chhikẽ, chhikai*, छिकैं *chhikaĩ*.	छिकी *chhiki*.	छिकह, छिकउ, *chhikah, chhika*.	
	छिखौं *chhikhí*,* छिखौक [*chhikhik*.*		छिखौ, छिखौक, *chhikhau*,* *chhikhauk*.*	
			छिखुन्ह *chhikhunh*.*	
3rd	छिकै, छिकैक, *chhikai, chhikaik*, छिकौ, छिकौक, *chhikau, chhikauk*.		छिकथ, छिकथि, *chhikath, chhikathi*.	
			छिकन्थिन्ह *chhik'thinh*.	
			छिखिन्ह *chhikhinh*.*	
	छिक, छिके, छिको, *chhik, chhike, chhiko*.		छिका, छिकैं, छिकैं, *chhiká, chhikẽ, chhikaĩ*.	छिकी *chhiki*.
			छिकन्ह, छिकैन्ह, *chhikanh, chhikainh*.	छिकिन्ह, *chhikinh*.

* For छिकन्हौं *chhik'hí*, &c., see § 36, last para.

Preterite: '*I was*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	छलूँ, छलौं, छलौँ, *chhalũ, chhalõ, chhalaũ.* छलाँ *chhalã́.**		छली, छलिऐ, *chhali, chhaliai,* छलिऐन्ह *chhaliainh.* छलिअन्ह *chhalianh.* छलिहन्ह *chhalihanh.*	छलीं *chhalĩ.*
2nd	छले, छलेँ, छलै, *chhale, chhalẽ, chhalai,* छलैँ, छलन्हौं, *chhalãĩ, chhal'hí,* छलन्हीक, छला, *chhal'hik, chhalá,* छलन्हैँ, छलन्हा, *chhal'hãĩ, chhal'há.*	छली *chhali.*	छलह *chhalah,* छलऽ *chhala.* छलन्हौ, छलन्हौक, *chhal'hau, chhal'hauk.* छलन्ह्न्ह *chhal'hunh.* छलन्हऽ *chhal'ha.*	
3rd	छल *chhal.* छले *chhale.* छलै, छलैक, *chhalai, chhalaik.* छलौ, छलौक, *chhalau, chhalauk.* छलन्कै, छलन्कौ, *chhal'kai, chhal'kau.* छलऽ *chhala.**		छलथ, छलथि, *chhalath, chhalathi,* छलन्थिन्ह *chhal'thinh,* छलन्हिन्ह, *chhal'hinh.* छला *chhalá.* छलन्ह *chhalanh.* छलेँ *chhalẽ.* छलात *chhalát.*	छली *chhali.* छलिन्ह *chhalinh.* छलीत *chhalit.*

* Peculiar to North Munger.

§ 52. Third Defective Auxiliary Verb.

√ रह *rah*, 'remain.'

Present, *used as a* Preterite: '*I was*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	रहौं *rahauṁ*.		रही *rahí*.	रहीं *rahíṁ*.
2nd	रहँ *rahẽ*.	रही *rahí*.	रहउ *raha*.	
3rd	रहै *rahai*.		रहैन्ह *rahainh*.	रही *rahí*.

Optional forms as in छिलूँ *chhiluṁ*.

Preterite: '*I was*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	रह्लौं *rah'lauṁ*.		रह्ली *rah'lí*.	रह्लीं *rah'líṁ*.
2nd	रह्लँ *rah'lẽ*.	रह्ली *ra'hlí*.	रह्लउ *rah'la*.	
3rd	रहल *rahal*.		रह्लात *rah'lát*.	रह्लीत *rah'lít*.

Optional forms as in छलूँ *chhiluṁ*.

§ 53. The Complete Auxiliary Verb.

√ हो *ho*, 'be,' 'become.'

INDICATIVE MOOD.

(*a*)—Preterite: '*I became*,' *&c.*

NOTE.—This tense is never used as an auxiliary, छलूँ *chhalũ* or रहीं *rahí* (see above) being used instead.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	भेलौँ *bhĕlaũ.*		भेली *bhelí.*	भेलौँ *bhelí.*
2nd	भेलेँ *bhelẽ.*	भेली *bhelí.*	भेलऽ *bhela.*	
3rd	भेल *bhel.*		भेलात *bhelát.*	भेलीत *bhelít.*

Optional forms as in छलूँ *chhalũ.*

The following regular form obtains in the Madhepúrá subdivision of the Bhagalpúr district:—

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होलौँ *holõ* or होलाँ *holã.*		होली *holí.*	होलौँ *holí.*
2nd	होलेँ *holẽ.*	होली *holí.*	होलऽ *hola.*	
3rd	होल *hol.*		होलात *holát.*	होलीत *holít.*

Optional forms as in छलूँ *chhalũ.*

§ 54. (*b*)—Future : '*I shall be*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होऊबौं, होऊबै, होऊबैक, *hoëbõ*, **hŏëbai*, *hŏëbaik*.		होऊब *hoëb*, होऊबैन्ह *hŏë-* [*bainh*.	
	होऊबौ *hŏëbau*, होऊबौक [*hŏëbauk*.			
2nd	होऊबे, होऊबँ, *hoëbe*, *hoëbẽ*. होऊबै, होऊबैं, *hŏëbai*, *hŏëbãi*. होऊभँ *hŏëbhẽ*, होऊभैं [*hŏëbhãi*.		होऊबह *hoëbah*, होऊबह [*hoëba*. होऊभौ *hŏëbhau*, होऊभौक [*hŏëbhauk*.	
	होऊभौं *hŏëbhi*, होऊभीक [*hŏëbhik*.			
3rd	होऊत *hoät*.			
	होतै *hŏtai*,† होतैक [*hŏtaik*.†			
	होतौ *hŏtau*,† होतौक [*hŏtauk*.†		होतन्ह *hotanh*,† होता *hotá*,† होतात *hotát*.† होतथि, होथिन्ह, होथनी, *hotathi*,† *hŏthinh*,† *hŏthaní*.	होतिन्ह *hotinh*,† होती *hotí*,† होतीत [*hotít*.†

* Or होबौं *hobõ*, and so throughout.

† Or होऊते *hŏatai*, होयन्ते *hŏy'tai*, &c.

CONJUNCTIVE MOOD.

§ 55. (c)—Present: '(If) I be,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होऊँ *hoū́*, होओँ *hoõ*, होऔँ *hoãu*.		होई *hoí*, होइऐ *hoïai*, होअन्ह *hoanh*.	होइँ *hoí*, होऐँ *hoãi*.
2nd	होए, होएँ, होऐ, होऐँ, *hoe*, *hoẽ*, *hoai*, *hoãi*.	होई *hoí*.	होअह *hoah*, होअ *hoa*.	
	होहीँ *hohí*, होहीक [*hohík*.		होहौ *hohau*, होहौक [*hohauk*.	
	हो *ho*.		होहुन्ह *hohunh*.	
3rd	होऐ *hoai*, होऐक [*hoaik*.		होअथ, होअथि, होथिन्ह, *hoath*, *hoathi*, *hothinh*.	
	होऔ *hoau*, होऔक [*hoauk*.		होहिन्ह *hohinh*.	
	होए *hoë*, होओ *hoö*.		होआ *hoá*, होअन्ह *hoanh*.	होई *hoí*, होइन्ह *hoïnh*.
			होएँ *hoẽ*, होऐँ *hoãi*, होऐन्ह [*hoainh*.	

§ 56. (*d*)—Preterite: '*(If) I had been,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होनूँ *hotũ*, होनोँ *hotõ*. होनोँ *hõtãũ*.	होती *hoti*.	होनी *hoti*. होतिऐ *hõtiaï*.	होनोँ *hoti*.
2nd	होते, होतेँ, होनै, होनैँ, *hote, hotẽ, hõtai, hõtãĩ*, होथीँ, होथीक, होना, *hõthi, hõthik, hotá*.		होनह *hotah*, होनऽ *hota*. होथौ, होथौक, होथुन, *hõthau, hõthauk, hõthun*.	
3rd	होऐत *hõait*. होनै, होनैक, *hõtai, hõtaik*, होनौ, होनौक, *hõtau, hõtauk*.		होनथ, होनथि, होनन्थिन्ह, *hotath, hotathi, hõt'thinh*. होथिन्ह, होना, *hõthinh, hotá*. होनन्ह *hotanh*. होथनी *hothani*.	होनी *hoti*. होतिन्ह *hotinh*.

The following forms are used in North Munger and in the Madhepúrá subdivision of Bhagalpúr :—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होतिहैँ *hõtihãĩ*.	होतीहैँ *hõtihãĩ*.	*No special form.*	
2nd	होतिहै *hõtihai*. होतिहैँ *hõtihãĩ*.	होतीहै *hõtihai*. होतीहैँ *hõtihãĩ*.	होतिहौ *hõtihau*. होतिहौक *hõtihauk*.	होतीहौ *hõtihau*. होतीहौक *hõtihauk*.
3rd	होतिऐ, होतिऐक. *hõtiai, hõtiaik*. होतिहत, होतिहैत, *hõtihat, hõtihait*, होतिहऽ *hotiha*.		*No special form.*	

§ 57. Imperative Mood.

Present: '*Let me see,*' *&c.*

The same as the present conjunctive.

Precative Forms.

Non-honorific—

होइहौ *hoïhau*, होइभो *hoïbho.*

Honorific—

होई *hoï*, होइयउ *hoïya*, 'be good enough to be.'

The periphrastic tenses are quite regular, and need not be given.

§ 58. Present Participle, '*being.*'

Singular and Plural.

होऐत *hŏait.*

Past Participle, '*been.*'

भल *bhel.*

Conjunctive Participle, '*having been.*'

भै कें *bhai kĕ.*

Infinitive, '*to be.*'

होएब *hoĕb.*

CHAPTER VI.

THE REGULAR ACTIVE VERB.

§ 59. There is only one conjugation of active verbs, if we except a few irregular verbs to be noted further on. The conjugation of neuter verbs differs from that of active verbs only in certain of the past tenses, and these will be treated of in a future page. Verbs whose roots end in vowels also exhibit slight variations, which will be explained at the proper place. For the sake of uniformity the tenses are given in the same order, and under the same names, as those in Dr. Hoernle's Grammar.

Reference is again made to General Introduction, §§ 34 to 36, with regard to the changes of the root-vowel.

§ 60. √देख *dekh*, 'see.'

PRESENT PARTICIPLE: देखैत *dĕkhait.*

PAST PARTICIPLE: देखल *dekhal.*

Simple Tenses.

INDICATIVE MOOD.

§ 61. (*a*)—Preterite: '*I saw*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्तूँ *dĕkh'lũ*, देखन्लौं *dĕkh'lõ*.		देखन्ली *dĕkh'li*.	देखन्लीं *dĕkh'lĩ*.
	देखन्लौं *dĕkh'lãũ*.		देखन्लिये *dĕkh'liai*.	
			देखन्लियेन्ह *dĕkh'liainh*.	
	देखन्लाँ *dĕkh'lã*.*		देखन्लियन्ह *dĕkh'lianh*.	
			देखन्लिहन्ह *dekh'lihanh*.	
2nd	देखन्ले *dĕkh'le*, देखन्लैं *dĕkh'lẽ*.	देखन्ली *dĕkh'li*.	देखन्लह, देखन्लठ, *dĕkh'lah*, *dĕkh'la*.	
	देखन्ले, देखन्लैं, *dĕkh'lai*, *dĕkh'lãi*, देखलन्हौं, देखलन्हौक, *dĕkhal'hũ*, *dĕkhal'hũk*.		देखलन्हौ, देखलन्हौक, *dĕkhal'hau*, *dĕkhal'hauk*.	
			देखलन्ह, देखलन्ठ, *dĕkhal'hunh*, *dĕkhal'ha*.	
3rd	देखन्लक *dĕkh'lak*.		देखलन्का *dĕkhal'ká*, देखन्लैं *dĕkh'lẽ*.	देखलन्की *dĕkhal'ki*.
	देखलन्कौ, देखलन्कौक, *dĕkhal'kai*, *dĕkhal'kaik*.		देखलन्थिन्ह *dĕkhal'thinh*.	
	देखलन्कौ, देखलन्कौक, *dĕkhal'kau*, *dĕkhal'kauk*.		देखलन्खिन्ह *dĕkhal'khinh*.	
			देखन्लन्ह *dĕkh'lanh*.	देखन्लिन्ह *dĕkh'linh*.
			देखन्लान *dĕkh'lát*.	देखन्लीन *dĕkh'lít*.

* Peculiar to North Munger.

§ 62. (*b*)—Future: '*I shall see,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्बोँ *dĕkh'bõ.* देखन्बै, देखन्बैक, *dĕkh'bai, dĕkh'baik.* देखन्बौ, देखन्बौक, *dĕkh'bau, dĕkh'bauk.*		देखब, देखन्बैन्ह, *dekhab, dĕkh'bainh.*	
2nd	देखन्बे *dĕkh'be,* देखन्बेँ [*dĕkh'bẽ.* देखन्बै *dĕkh'bai,* देखन्बैँ [*dĕkh'bãi.* देखन्भेँ *dĕkh'bhẽ,* देखन्भैँ [*dĕkh'bhãi.* देखन्भीँ *dĕkh'bhí.* देखन्भीक *dĕkh'bhík.*		देखन्बह, देखन्बठ, *dĕkh'bah, dĕkh'ba.* देखन्भौ, देखन्भौक, *dĕkh'bhau, dĕkh'bhauk.*	
3rd	देखत *dekhat.* देखन्तै, देखन्तैक, *dĕkh'tai, dĕkh'taik.* देखन्तौ, देखन्तौक, *dĕkh'tau, dĕkh'tauk.*		देखन्तन्ह *dĕkh'tanh.* देखन्ता *dĕkh'tá.* देखन्तात *dekh'tát.* देखन्तथि *dĕkh'tathi.* देखन्थिन्ह *dĕkh'thinh.* देखन्थनी *dĕkh'thaní.*	देखन्तिन्ह *dĕkh'tinh.* देखन्ती *dĕkh'tí.* देखन्तीत *dĕkh'tít.*

Honorific forms for second and third persons: देखब *dekhab* or देखन्बैन्ह *dĕkh'bainh.*

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 63. (*c*)—Present: '*(If) I see;*' rarely '*I see,*' or '*I shall see,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखूँ *dekhũ̂.*		देखी, देखिऐ, देखिऐन्ह, *dekhi, děkhiai, děkhi-[ainh.*	देखौं *dekhi.*
	देखौं, देखौं, *dekhõ, dekhãũ.*		देखन्ह *dekhanh.*	देखैं *dekhãi.*
2nd	देख, देखे, देखैं, *dekh, dekhe, dekhẽ,*	देखी *dekhi.*	देखह, देखठ, *dekhah, dekha.*	
	देखै *dekhai,* देखैं *dekhãi.*			
	देखन्हौं, देखन्होक, *dekh'hi, děkh'hik.*		देखन्हौ, देखन्होक, *děkh'hau, děkh'hauk.*	
			देखन्हुन्ह *děkh'hunh.*	
3rd	देखे, देखेक, *dekhai. dekhaik.*		देखथ, देखथि, *dekhath, dekhathi.*	
	देखौ, देखौक, *dekhau, dekhauk.*		देखन्थिन्ह, देखन्हिन्ह, *děkh'thinh, děkh'hinh.*	
			देखा, देखन्ह, *dekhá, dekhanh.*	देखी *dekhi,* देखिन्ह *[dekhinh.*
	देखे *dekhe,* देखो *dekho.*		देखैं, देखैं, देखन्ह, *dekhẽ, dekhãi, dekhainh.*	

§ 64. (*d*)—Preterite: '(*If*) *I had seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्तूँ, देखन्तौं, *dĕkh'tũ*,* *dĕkh'tõ*.		देखन्तौ *dĕkh'tŭ*.	देखन्तौं *dĕkh'tĭ*.
	देखन्तौं *dĕkh'tãũ*.		देखन्तिऐ *dĕkh'tiai*, देखन्तिऐन्ह *dĕkh'tiainh*.	
2nd	देखन्ते, देखन्तें, *dĕkh'te*, *dekh'tẽ*.		देखन्तन्ह *dĕkh'tah*.	
	देखन्तै, देखन्तैं, *dĕkh'tai*, *dekh'tãĭ*.	देखन्तौ *dĕkh'tŭ*.	देखन्तउ *dĕkh'ta*.	
	देखन्थौं, देखन्थौक, *dĕkh'thŭ*, *dĕkh'thŭk*, देखन्ता *dĕkh'tá*.		देखन्थौ, देखन्थौक, *dĕkh'thau*, *dĕkh'thauk*, देखन्थुन्ह *dĕkh'thunh*.	
3rd	देखेत *dĕkhait*.		देखन्तथ, देखन्तथि, *dĕkh'tath*, *dĕkh'tathi*, देखतन्थिन्ह *dĕkhat'thinh*.	
	देखन्तै, देखन्तैक, *dĕkh'tai*, *dĕkh'taik*, देखन्तौ, देखन्तौक, *dĕkh'tau*, *dĕkh'tauk*.		देखन्थिन्ह, देखन्ता, *dĕkh'thinh*, *dĕkh'tá*. देखन्तन्ह, देखन्थनौ. *dĕkh'tanh*, *dĕkh'thani*.	देखन्तौ *dĕkh'tŭ*. देखन्तिन्ह *dĕkh'tinh*.

* Or देखितू *dĕkhitũ*, and so throughout.

The following forms are used in North Munger and in the Madhepúrá subdivision of Bhagalpúr :—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्तिहैँ *dĕkh'tihaĩ.*	देखन्तीहैँ *dĕkh'tihaĩ.*	*No special form.*	
2nd	देखन्तिहै *dĕkh'tihai.*	देखन्तीहै *dĕkh'tihai.*	देखन्तिहौ *dĕkh'tihau.*	देखन्तीहौ *dĕkh'tihau.*
	देखन्तिहैँ *dĕkh'tihaĩ.*	देखन्तीहैँ *dĕkh'tihaĩ.*	देखन्तिहौक *dĕkh'tihauk.*	देखन्तीहौक *dĕkh'tihauk.*
3rd	देखन्तिऐ, देखन्तिऐक, *dĕkh'tiai, dĕkh'tiaik.*		*No special form.*	
	देखन्तिहत, देखन्तिहैत, *dĕkh'tihat, dĕkh'tihait.*			
	देखन्तिह० *dĕkh'tiha.*			

Imperative Mood.

§ 65. (*e*)—Present.—Same as Present Conjunctive.

Precative Forms.

Non-honorific—

2nd person : देखिहौ *dĕkhihau*, देखिभो *dĕkhibho.*

Honorific—

2nd person : देखी *dekhi*, देखिय० *dĕkhiya.*

(B)—Periphrastic Tenses.

Indicative Mood.

§ 66. In the following paradigms the optional forms and dialectic forms of the auxiliary verbs will not all be given, as taking up too much valuable space. For similar reasons feminine forms are generally omitted. When not given, they only differ from the masculine in assuming the feminine form of the auxiliary verb. Thus the first plural definite present is—masculine देखैछौ *dĕkhaichhi* and feminine देखैछौं *dĕkhaichhi*.

§ 67. (*g*)—Definite Present: '*I am seeing*,' &c.

Person.	Singular.	Plural.
1st	देखैछौं *dĕkhaichhaũ*.	देखैछौ *dĕkhaichhi*.
2nd	देखैछँ *dĕkhaichhẽ*.	देखैछ *dĕkhaichha*.
3rd	देखैछै *dĕkhaichhai* or देखैय *dĕkhaiya*.	देखैछैन्ह *dĕkhaichhainh*.

§ 68. To form the feminine, use feminine forms of the auxiliary verb. Thus, second singular देखैछी *dĕkhaichhi*, first plural देखैछीं *dĕkhaichhi*.

Any optional form of the present of the defective auxiliary verb may be used; also the strong form of the defective auxiliary verb. Thus, first plural, देखैछिऐ *dĕkhaichhiai* or देखैछिकौ *dĕkhaichhiki*. Before these auxiliary verbs the final त *t* of the present participle may optionally be retained. The participle and auxiliary are then written as two words: thus, first plural देखैत छी *dĕkhait chhi*, देखैत छिकौ *dĕkhait chhiki*.

§ 69. (*i*)—Imperfect: '*I was seeing.*'

Person.	Singular.	Plural.
1st	देखैछलौँ *dĕkhaichhalŏ.*	देखैछली *dĕkhaichhali.*
2nd	देखैछलेँ *dĕkhaichhalĕ.*	देखैछलऽ *dĕkhaichhala.*
3rd	देखैछल *dĕkhaichhal.*	देखैछला *dĕkhaichhalá.*

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any optional form of the preterite of the defective auxiliary verb may be used. Also the third defective auxiliary verb in the present (preterite) tense: thus, first plural देखैरही *dĕkhairahi.* Before these auxiliaries the final त *t* of the present participle may optionally be retained. The participle and auxiliary are then written as two words: thus, first plural देखैत छली *dĕkhait chhalí.*

§ 70. (*j*)—Durative Future: '*I shall be seeing,*' *&c.*

Person.	Singular.	Plural.
1st	देखैहोएबैक *dĕkhaihŏĕbaik.*	देखैहोएब *dĕkhaihoĕb.*
2nd	देखैहोएबेँ *dĕkhaihoĕbĕ.*	देखैहोएबऽ *dĕkhaihoĕba.*
3rd	देखैहोयत *dĕkhaihoät.*	देखैहोता *dĕkhaihotá.*

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any optional form of the future of the complete auxiliary verb may be used throughout. Before the auxiliary the final त *t* of the present participle may optionally be retained. The participle and auxiliary are then written as tow words: thus, first plural देखैत होएब *dekhait hoĕb.*

§ 71. (*k*)—Perfect: '*I have seen*,' &c.

This tense has two forms of conjugation, used with equal frequency.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लौं यउ *dĕkh'lō ya.*	देखन्ली यउ *dĕkh'lí ya.*
2nd	देखन्लै यउ *dĕkh'lĕ ya.*	देखन्लउ यउ *dĕkh'la ya.*
3rd	देखन्लक यउ *dĕkh'lak ya.*	देखलन्का यउ *dĕkhal'ká ya.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine देखन्ली यउ *dĕkh'lí ya.*

Any optional form of the preterite may be used. हउ *ha* or है *hai* may be substituted for यउ *ya* throughout.

The word यउ *ya* in this tense has a peculiar pronunciation, something like the English word 'yaw.'

FORM II.

Person.	Singular.	Plural.
1st	देखन्ले * छौं *dekh'le chhaũ.*	देखन्ले छौ *dĕkh'le chhí.*
2nd	देखन्ले छैं *dĕkh'le chhẽ.*	देखन्ले छउ *dĕkh'le chha.*
3rd	देखन्ले छै *dĕkh'le chhai.*	देखन्ले छैन्ह *dĕkh'le chhainh.*

* Or देखन्लउ *dĕkh'la*, and so throughout.

To form the feminine, use feminine forms of the auxiliary verb: thus, second singular feminine देखन्ले छी *dĕkh'le chhí*, and so on, as in the definite present.

As in the definite present, any optional form of the present of the defective auxiliary verb may be used, and also the strong form of the defective auxiliary verb: thus, first plural देखन्ले छिऐ *dĕkh'le chhiai*, देखन्ले छिकी *dĕkh'le chhiki*, and so on.

§ 72. (*l*)—Pluperfect: '*I had seen*,' &c.

This also, like the perfect, has two forms of conjugation.

Form I.

Person.	Singular.	Plural.
1st	देखन्लौँ रहे *dĕkh'lõ rahe.*	देखन्ली रहे *dĕkh'li rahe.*
2nd	देखन्लैँ रहे *dĕkh'lẽ rahe.*	देखन्लऽ रहे *dĕkh'la rahe.*
3rd	देखन्लक रहे *dĕkh'lak rahe.*	देखल्का रहे *dĕkhal'ká rahe.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine देखन्ली रहे *dĕkh'li rahe.*

Any of the other forms of the preterite may be used throughout.

Form II.

Person.	Singular.	Plural.
1st	देखन्ले* छलौँ *dĕkh'le chhalõ.*	देखन्ले छली *dĕkh'le chhali.*
2nd	देखन्ले छलैँ *dĕkh'le chhalẽ.*	देखन्ले छलऽ *dĕkh'le chhala.*
3rd	देखन्ले छल *dĕkh'le chhal.*	देखन्ले छला *dĕkh'le chhalá.*

* Or देखन्लऽ *dĕkh'la*, and so throughout.

To form the feminine, use feminine forms of the auxiliary, as in the imperfect.

Any optional form of the preterite of the second defective auxiliary verb may be used; also the third defective auxiliary verb in the present (preterite) tense: thus, first plural देखन्ले रही *dĕkh'le rahí*, and so on.

§ 73. (*m*)—**Future Exact**: '*I shall have seen*,' '*I may have seen*,' *&c.*

This tense also has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लौं होअत *dĕkh'lŏ hoät.*	देखन्ली होअत *dĕkh'lĭ hoät.*
2nd	देखन्लँ होअत *dĕkh'lĕ hoät.*	देखन्लउ होअत *dĕkh'la hoät.*
3rd	देखन्लक होअत *dĕkh'lak hoät.*	देखलन्का होअत *dĕkhal'ká hoät.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine, देखन्ली होअत *dĕkhlĭ'hoät.*

FORM II.

Person.	Singular.	Plural.
1st	देखन्ले * होएबैक *dĕkh'le hŏĕbaik.*	देखन्ले होएब *dĕkh'le hoĕb.*
2nd	देखन्ले होएबँ *dĕkh'le hoĕbĕ.*	देखन्ले होएबउ *dĕkh'le hoĕba.*
3rd	देखन्ले होअत *dĕkh'le hoät.*	देखन्ले होता *dĕkh'le hotá.*

* Or देखन्लउ *dĕkh'la,* and so throughout.

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any other form of the future of the complete auxiliary verb may be used instead throughout.

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 74. (*n*)—Future Conditional: '(*If*) *I be seeing,*' &c.

Person.	Singular.	Plural.
1st	देखैहोऊँ *dĕkhaihoũ.*	देखैहोइ *dĕkhaihoi.*
2nd	देखैहोएँ *dĕkhaihoẽ.*	देखैहोअ *dĕkhaihoa.*
3rd	देखैहोए *dĕkkaihoai.*	देखैहोएन्ह *dĕkhaihoainh.*

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the present of the complete auxiliary verb may be used instead throughout. Before the auxiliary, the final त *t* of the present participle may optionally be retained. The participle and auxiliary are then written as two words: thus, first plural, देखैत होइ *dĕkhait hoi.*

§ 75. (*o*)—Durative Present Conditional: '(*If*) *I were seeing,*' &c.

Person.	Singular.	Plural.
1st	देखैहोतौँ *dĕkhaihotõ.*	देखैहोती *dĕkhaïhoti.*
2nd	देखैहोतँ *dĕkhaihotẽ.*	देखैहोत *dĕkhaïhota.*
3rd	देखैहोएत *dĕkhaihŏait.*	देखैहोता *dĕkhaihotá.*

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout. Before the auxiliary, the final त *t* of the present participle may optionally be retained. The participle and auxiliary are then written as two words: thus, first plural, देखैत होती *dekhait hoti.*

§ 76. (*p*)—Future Exact Conditional: '(*If*) *I have seen,*' *&c.*

This tense also has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखल्यौं होऐ *dĕkh'lõ hoai.*	देखल्ी होऐ *dĕkh'lĭ hoai.*
2nd	देखल्ेँ होऐ *dĕkh'le hoai.*	देखल्ऽ होऐ *dĕkh'la hoai.*
3rd	देखल्क होऐ *dĕkh'lak hoai.*	देखल्का होऐ *dĕkhal'ká hoai.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine, देखल्ी होऐ *dĕkh'lĭ hoai.*

FORM II.

Person.	Singular.	Plural.
1st	देखल्े* होऊँ *dĕkh'le houँ.*	देखल्े होई *dĕkh'le hoi.*
2nd	देखल्े होएँ *dĕkh'le hoĕ.*	देखल्े होअ *dĕkh'le hoa.*
3rd	देखल्े होऐ *dĕkh'le hoai.*	देखल्े होऐन्ह *dĕkh'le hoainh.*

* Or देखल्ऽ *dĕkh'la,* and so throughout.

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the present of the complete auxiliary verb may be used instead throughout.

§ 77. (*q*)—Preterite Conditional: '(*If*) *I had seen*,' &c.

This tense also has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लौं होऐत *dĕkh'lõ hŏait.*	देखन्ली होऐत *dĕkh'li hŏait.*
2nd	देखन्लेँ होऐत *dĕkh'lẽ hŏait.*	देखन्लऽ होऐत *dĕkh'la hŏait.*
3rd	देखन्लक होऐत *dĕkh'lak hŏait.*	देखल्का होऐत *dĕkhal'ká hŏait.*

To form the feminine use feminine forms of the preterite: thus, second singular feminine देखन्ली होऐत *dĕkh'li hŏait.*

FORM II.

Person.	Singular.	Plural.
1st	देखन्ले* होतौं *dĕkh'le hotõ.*	देखन्ले होती *dĕkh'le hoti.*
2nd	देखन्ले होतेँ *dĕkh'le hotẽ.*	देखन्ले होतऽ *dĕkh'le hota.*
3rd	देखन्ले होऐत *dĕkh'le hŏait.*	देखन्ले होता *dĕkh'le hotá.*

* Or देखन्लऽ *dĕkh'la*, and so throughout.

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

§ 78. Participles.

ADJECTIVAL.

Present, 'seeing' . . . { देखत *dekhat*; *obl.* देखन्ते *děkh'te* or देखन्तऽ *děkh'ta*. / देखैत *děkhait*.

Past, 'seen' . . . . . { *a*) देखल *dekhal*; fem. देखन्ली *děkh'li*; *obl.* देखन्ले *děkh'le* or देखन्लऽ *děkh'la*. / *b*) देखल भेल *dekhal bhel*.

CONJUNCTIVE.

'Having seen' . . . . देख* के *dekh kě*, -कै *-kai*, -कँ *-kě*, or -कौँ *-kaĩ*.

§ 79. Infinitives or Verbal Nouns, '*to see*,' '*the act of seeing*.'

Nominative.	Oblique.
देख *dekh*,* देखि *dekhi*.	देखे *dekhě*, देखै *dekhaĭ*, or देखऽ *dekha*.
देखल *dekhal*.	देखन्ला *děkh'lá*.
देखब *dekhab*.	देखन्वा *děkh'bá*.

§ 80. Noun of Agency, '*one who sees*.'

देखनिहार *děkh'nihár*, देखनवाला *děkhan'wálá*, or देखन्वैया *děkh'waiyá*.

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* This form of the verbal noun is always the same as the root. So also in the conjunctive participle.

CHAPTER VII.

THE REGULAR NEUTER VERB.

§ 81. This verb differs from the active verb only in the formation of certain of its past tenses. The three more usual past tenses are here given; the conjugation of the rest of the verb can be learnt from the conjugation of the √ देख *dekh*.

Note that throughout the periphrastic tenses of the neuter verb, in which the past participle occurs, the past participle takes the direct form गिरल *giral*, fem. गिरली *gir'li*, not an oblique form गिरले *gir'le* or गिरलऽ *gir'la*, which might be expected: thus हम गिरल होएब *ham giral hoëb* (fem. हम गिरली होएब *ham gir'li hoëb*), 'I shall have fallen,' and not हम गिरले होएब *ham gir'le hoëb*, 'I shall have fallen.'

§ 82. √ गिर *gir*, 'fall.'

Past Participle: गिरल *giral*, fem. गिरली *gir'li*; obl. गिरल *giral*.

INDICATIVE MOOD.

§ 83. (*a*) Preterite: '*I fell,*' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	गिर॰लूँ, गिर॰लोँ, *gir'lū́, gir'lõ,* गिर॰लौँ, *gir'lãũ.* गिर॰लाँ, *gir'lā́.**		गिर॰ली *gir'lí.* गिर॰लिऐ *gir'liai,* गिर॰लिऐन्ह *gir'liainh.* गिर॰लिअन्ह, गिर॰लिहन्ह, *gir'lianh, gir'lihanh.*	गिर॰लीँ *gir'lī́.*
2nd	गिर॰ले, गिर॰लेँ, *gir'le, gir'lẽ,* गिर॰लै, गिर॰लैँ, *gir'lai, gir'lãĩ.* गिरल॰हीँ, गिरल॰हीक. *giral'hī́, giral'hík.* गिर॰ला, गिरल॰हैँ, *gir'lá, giralhãĩ,* गिरल॰हा *giral'há.*	गिर॰ली *gir'lí.*	गिर॰लह *gir'lah.* गिर॰लठ *gir'la.* गिरल॰हौ, गिरल॰हौक. *giral'hau, giral'hauk.* गिरल॰हुन्ह *giral'hunh.* गिरल॰हठ *giral'ha.*	
3rd	गिरल *giral,* गिर॰ले [*gir'le.* गिर॰लै, गिर॰लैक, *gir'lai, gir'laik.* गिर॰लौ, गिर॰लौक, *gir'lau, gir'lauk.* गिरल॰कै, गिरल॰कौ, *giral'kai, giral'kau.* गिरलठ *girala.**		गिर॰लथ *gir'lath,* गिर॰लथि, *gir'lathi,* गिर॰ल॰थिन्ह, *gir'l'thinh,* गिरल॰हिन्ह, *giral'hinh,* गिर॰ला *gir'lá.* गिर॰लन्ह *gir'lanh.* गिर॰लेँ *gir'lẽ.* गिर॰लात *gir'lát.*	गिर॰ली *gir'lí.* गिर॰लिन्ह *gir'linh.* गिर॰लीत *gir'lít.*

* Peculiar to North Munger.

§ 84. (*k*)—Perfect: '*I have fallen*,' &c.

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लौँ यऽ *gir'lõ ya.*	गिरल्ली यऽ *gir'lí ya.*
2nd	गिरल्लेँ यऽ *gir'lẽ ya.*	गिरल्लऽ यऽ *gir'la ya.*
3rd	गिरल यऽ *giral ya.*	गिरल्ला यऽ *gir'lá ya.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine गिरल्ली यऽ *gir'lí ya.*

Any of the other forms of the preterite may be used throughout. ऽ *ha* or ै *hai* may be substituted for यऽ *ya* throughout.

The word यऽ *ya* in this tense has a peculiar pronunciation, something like that of the English word 'yaw.'

FORM II.

This form means, '*I am fallen*,' rather than '*I have fallen*.'

Person.	Singular.	Plural.
1st	गिरल छौँ *giral chhaũ.*	गिरल छी *giral chhi.*
2nd	गिरल छेँ *giral chhẽ.*	गिरल छऽ *giral chha.*
3rd	गिरल छै *giral chhai.*	गिरल छैन्ह *giral chhainh.*

To form the feminine, use feminine forms of the past participle and of auxiliary: thus, second singular feminine गिरल्ली छी *gir'lí chhi*, and so on.

Any optional form of the present of the defective auxiliary verb may be used, and the strong form of the defective auxiliary verb: thus, गिरल छिऐ *giral chhiai*, गिरल छिकी *giral chhiki*, *&c.*

§ 85. (*l*)—Pluperfect: '*I had fallen*,' *&c.*

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लौं रहे *gir'lŏ rahe.*	गिरल्ली रहे *gir'li rahe.*
2nd	गिरल्लँ रहे *gir'lĕ rahe.*	गिरल्लऽ रहे *gir'la rahe.*
3rd	गिरल रहे *giral rahe.*	गिरल्ला रहे *gir'lá rahe.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine गिरल्ली रहे *gir'li rahe.*

Any of the other forms of the preterite may be used throughout.

FORM II.

This form means '*I was fallen*,' rather than '*I had fallen.*'

Person.	Singular.	Plural.
1st	गिरल छलौं *giral chhalŏ.*	गिरल छली *giral chhalí.*
2nd	गिरल छलँ *giral chhalĕ.*	गिरल छलऽ *giral chhala.*
3rd	गिरल छल *giral chhal.*	गिरल छला *giral chhalá.*

To form the feminine, use feminine forms of the past participle and auxiliary: thus, second singular feminine गिरल्ली छली *gir'li chhali*, and so on.

Any optional form of the preterite of the second auxiliary verb may be used; also the third auxiliary verb in the present (preterite) tense: thus, first plural गिरल रही *giral rahí*, and so on.

CHAPTER VIII.

VOCALIC ROOTS.

§ 86. Many verbs have roots ending in vowels, and the junction of the root with the termination frequently causes some slight apparent irregularity.

For this reason the following examples are given of the conjugation of verbs having roots ending in vowels. They are here conjugated in the masculine gender, and through the four radical and participial tenses. From these the periphrastic tenses can easily be formed. It has not been thought necessary to give the conjugation in full for each person.

With regard to the shortening of the root-vowel, see General Introduction, § 36.

§ 87. Example of a verb whose root ends in खा *á*:—

The conjugation of these verbs should be carefully studied, as a large class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel between the root and the ल *l* of the termination: thus ख* + ए + लों *kha* + *ĕ* + *lõ*, or खैलों *khailõ*, 'I ate,' where ए *ĕ* is the junction vowel; and प* + ओ + लों *pa* + *ŏ* + *lõ*, or पौलों *paulõ*, 'I got,' where ओ *ŏ* is the junction vowel. As will be subsequently seen, the same peculiarity exists in other tenses besides the preterite.

The following rules show when ए *ĕ* and when ओ *ŏ* is the junction vowel:—

1) All active (including causal) verbs take ओ *ŏ*: thus पौलों* *paulõ* 'I got;' चढ़ौलों *chaṛhaulõ*, 'I caused to ascend.'

Exception.—The root √ खा *khá*,* 'eat,' always takes ए *ĕ*: thus खैलों *khailõ*, 'I ate.'

* With regard to the shortening of the root-vowel and contraction of concurrent vowels, see General Introduction, §§ 34, 36.

2) All neuter verbs take ए *ĕ*: thus अघैलौं *aghailŏ*, 'I was satiated.'

Exception.—The √ गा *gá*, 'sing,' always takes ओ *o*: thus गौलौं *gaulŏ*, 'I sang.'

It is usual to add the letter व *w* to the end of all roots which take ओ *ŏ* in order to distinguish them from those which take the letter ए *ĕ*: thus √ पाव *páw*, √ गाव *gáw*, *&c.*, which take ओ *ŏ*; but √ अघा *aghá*, आ *á*, *&c.*, which take ए *ĕ*.

NOTE.—The √ आ *á*, 'come,' is irregular, in that it takes ओ *ŏ* as its junction vowel in the present participle and the preterite conjunctive, while it takes ए *ĕ* as its junction vowel in the preterite indicative and connected forms.

All verbs which take ओ *ŏ* in the preterite indicative insert व *w* in the past participle; and similarly all verbs which take ए *ĕ*, insert it also in the past participle and in that form of the 3rd singular preterite which is the same as the past participle.

All these verbs generally take ए *ĕ* as the junction vowel in the future indicative. Sometimes, however, verbs which in other tenses take ओ *ŏ* as the junction vowel do so also in this tense: thus, ई भलाइ केर बद्‌ल्ला तोह्‌रा कै एक बात बतौबौ (instead of बतैबौ) *í bhaláï ker bad'lá tŏh'rá kai ĕk bát bataubau* (instead of *bataibau*).

§ 88. The following examples will make the above remarks clear.

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Root.	Past Participle.	1st Singular Pret. Ind.	2nd Pret. Ind.		3rd Pret. Ind.		Present Participle.	1st Singular Preterite Conditional.
			Singular.	Plural.	Singular.	Plural.		
पाव *páw*, 'obtain' (active).	पावल *páwal.*	पौलौं *paulō.*	पौलें *paulē.*	पौलऽ *paula.*	पौलक *paulak.*	पौलऽसिन्ह *paul'thinh.*	पवेत *pawait.*	पौतौं *pautō.*
बजाव *bajáw*, 'cause to speak' (active).	बजावल *bajáwal.*	बजौलौं *bajaulō.*	बजौलें *bajaulē.*	बजौलऽ *bajaula.*	बजौलक *bajaulak.*	बजौलऽसिन्ह *bajaul'thinh.*	बजऽवेत *baj'wait.*	बजौतौं *bajautō.*
चढ़ाव *charháw*, 'cause to ascend' (active).	चढ़ावल *charháwal.*	चढ़ौलौं *charhaulō.*	चढ़ौलें *charhaulē.*	चढ़ौलऽ *charhaula.*	चढ़ौलक *charhaulak.*	चढ़ौलऽसिन्ह *charhaul'thinh.*	चढ़ऽवेत *charh'wait.*	चढ़ौतौं *charhautō.*
गाव *gáw*, 'sing' (neuter).	गावल *gáwal.*	गौलौं *gaulō.*	गौलें *gaulē.*	गौलऽ *gaula.*	गावल *gáwal.*	गौलऽसिन्ह *gaul'thinh.*	गवेत *gawait.*	गौतौं *gautō.*
खा *khá*, 'eat' (active).	खाएल *kháél.*	खेलौं *khailō.*	खेलें *khailē.*	खेलऽ *khaila.*	खेलक *khailak.*	खेलऽसिन्ह *khail'thinh.*	खाइत *kháit* or खात *khát.*	खेतौं *khaitō* or खातौं *khátō.*
अघा *aghá*, 'be satiated' (neuter).	अघाएल *aghá́él.*	अघेलौं *aghailō.*	अघेलें *aghailē.*	अघेलऽ *aghaila.*	अघाएल *aghá́él.*	अघेलऽसिन्ह *aghail'thinh.*	अघाइत *aghá́it* or अघात *aghát.*	अघेतौं *aghaitō* or अघातौं [*aghátō.*
घबरा *ghab'rá*, 'be confused' (neuter).	घबराएल *ghab'ráél.*	घबरेलौं *ghab'railō.*	घबरेलें *ghab'railē.*	घबरेलऽ *ghab'raila.*	घबराएल *ghab'ráél.*	घबरेलऽसिन्ह *ghab'rail'thinh.*	घबराइत *ghab'ráit* or घबरात [*ghab'rát.*	घबरेतौं *ghab'raitō* or घबऽ- [रातौं *ghab'rátō.*
हड़बड़ा *har'bará*, 'be flurried' (neuter).	हड़बड़ाएल *har'baráél.*	हड़बड़ेलौं *har'baraitō.*	हड़बड़ेलें *har'baraitē.*	हड़बड़ेलऽ *har'baraila.*	हड़बड़ाएल *har'baráél.*	हड़बड़ेलऽसिन्ह *har'barail'thinh.*	हड़बड़ाइत *har'baráit* or हड़ऽ- [बड़ात *har'barát.*	हड़बड़ेतौं *har'baraitō* or हड़ऽ- [बड़ातौं *har'barátō.*
आ *á*, 'come' (neuter).	आएल *áél.*	ऐलौं *ailō.*	ऐलें *ailē.*	ऐलऽ *aila.*	आएल *áél.*	ऐलऽसिन्ह *ail'thinh.*	अवेत *await.*	औतौं *autō.*

The easiest way of remembering these changes is to note the form of the past participle of each verb, and then, as explained in General Introduction, § 37, the व *wa* or ए *ĕ* is weakened in certain cases to ओ *ŏ* or इ *i* respectively.

It must, however, be noted that even in active verbs there is a tendency to substitute य *ya* for व *wa*, so that we sometimes find forms like पैलौं *pailŏ* instead of पौलौं *paulŏ*. This tendency, moreover, becomes the rule to the east of North Munger and in the Madhepúrá subdivision of Bhagalpúr, where the people always say पैलौं *pailŏ*, बजैलौं *bajailŏ*, गैलौं *gailŏ*, &c., and never पौलौं *paulŏ*, बजौलौं *bajaulŏ*, गौलौं *gaulŏ*, &c.

Many people write इ *i* instead of ए *ĕ* and उ *u* instead of ओ *ŏ*: thus अइलौं *aïlŏ* instead of अएलौं *aĕlŏ* for ऐलौं *ailŏ*, and पउलौं *paülŏ* instead of पओलौं *paŏlŏ* for पौलौं *paulŏ*. Cf. § 39 of this part, and § 35 of the General Introduction. The word for 'he came' is always आएल *áĕl*, and never आइल *aïl*. See § 96.

Many people also write ओ *ŏ* instead of व *wa* in the past participle. Thus, it is quite common to find the words in the second column of the opposite table spelt पाओल *páŏl*, बजाओल *bajáŏl*, चढ़ाओल *charháŏl*, गाओल *gáŏl*.

§ 89. √पा *pá*, 'get.'

INFINITIVE (1ST FORM): पा *pá*; obl. पाए *páĕ*, पावे *páwĕ*, पावअ *páwa*, or पा *pá*.

„ (2ND FORM): पावल *páwal*; obl. पौला *paulá*.* (See General Introduction, § 37.)

„ (3RD FORM): पाएब *páĕb*; obl. पैबा *paibá*, 'to get.'

PRES. PART. पवैत *pawait*.†

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* But from √ खा *khá*, खाएल *kháĕl*, obl. खैला *khailá*, and so also in other verbs whose junction vowel is ए *ĕ*, and in the case of all verbs to the east of North Munger and in Madhepúrá.

† But from √ खा *khá*, खाइत *kháït* or खात *khát*, and so also in other verbs whose junction vowel is ए *ĕ*, except √ आ *á*, 'come,' which makes आवत *áwat* or अवैत *await*. To the east of North Munger and in Madhepúrá, all verbs follow √ खा *khá*.

INDICATIVE MOOD.

Person.	PRETERITE. (See remarks above.)		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पौलौँ *paulõ.*	पौली *pauli.*	पैबौँ *paibõ.*	पाएब *páëb.*
2nd	पौलेँ *paulẽ.*	पौलऽ *paula.*	पैबेँ *paibẽ.*	पैबऽ *paiba.*
3rd	पौलक *paulak.*	पौलन्का *paŭl'ká.*	पौतै *pautai.**	पौता *pautá.*

* But खैतै *khaitai* or खातै *khátai*, and so also in other verbs whose junction vowel is ए *ĕ*, and in the case of all verbs to the east of North Munger and in Madhepúrá.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पाऊँ *páũ.*	पाइ *pái.*	पौतौँ *pautõ.**	पौती *pauti.*
2nd	पावेँ *páwẽ.*	पावऽ *páwa.*	पौतेँ *pautẽ.*	पौतऽ *pauta.*
3rd	पावै *páwai.*	पावैन्ह *páwainh.*	पवैत *pawait.*	पौता *pautá.*

* But from √ खा *khá*, खैतौँ *khaitõ* or खातौँ *khátõ*, and so on throughout (the third singular being खाइत *kháït* or खात *khát*) for all verbs whose junction vowel is ए *ĕ*, except the √ आ *á*, 'come.' To the east of North Munger, and in Madhepúrá, all verbs follow √ खा *khá*.

To recapitulate,—

It will be seen that verbs whose junction vowel is ए *ĕ* omit व *w* in the present participle and the preterite conditional. In these forms also they optionally insert इ *i*. The only exception is the √ आ *á*, 'come,' which retains the व *w* in these cases, though it takes ए *ĕ*, and not ओ *ŏ*, in the past participle and tenses formed therefrom. In short, the √ आ *á* is conjugated like a verb whose junction vowel is ओ *ŏ* in the present participle and its derived forms, but like a verb whose junction vowel is ए *ĕ* in the past participal and its derived forms.

§ 90. **Example of a verb whose root ends in ई *i*:—**

√पी *pí*, 'drink.'

INFINITIVE (2ND FORM): पीअल *píal* or पील *píl*, 'to drink.'

PRES. PART. पिबैत *pibait* or पीत *pít*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीलौं *pilõ*.*	पीली *píli*.	पीबौं *píbõ*.†	पीअब *píab*.
2nd	पीलैं *pilẽ*.	पीलऽ *píla*.	पीबैं *píbẽ*.	पीबऽ *píba*.
3rd	पिलन्कै *pil'kai*.	पिलन्का *pil'ká*.	पीते *pítai*.	पीता *pítá*.

* Or पीअलौं *píalõ*, and so throughout.
† Or पीअबौं *píabõ*, and so throughout.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीऊँ *píũ*.	पी *pí*.	पीतौं *pítõ*.	पीती *píti*.
2nd	पीवैं *piwẽ*.	पीअ *pia*.	पीतैं *pítẽ*.	पीतऽ *pita*.
3rd	पीवै *piwai*.	पीवेन्ह *piwainh*.	पिबैत *pibait*.	पीता *pítá*.

§ 91. **Example of a verb whose root ends in ऊ *ú*:—**

√चू *chú*, 'drip.'

INFINITIVE (2ND FORM): चूअल *chúal*, 'to drip.'

PRES. PART. चुऐत *chuait*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूलौँ *chúlõ*.	चूली *chúli*.	चूबौँ *chúbõ*.	चूअब *chúab*.
2nd	चूलेँ *chúlẽ*.	चूलऽ *chúla*.	चूबेँ *chúbẽ*.	चूबऽ *chúba*.
3rd	चूअल *chúal*.	चूला *chúlá*.	चूते *chútai*.	चूता *chútá*.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूऊँ *chúũ*.	चूइं *chúí*.	चूतौँ* *chútõ*.	चूती *chúti*.
2nd	चूएँ *chúẽ*.	चूअ *chúa*.	चूतेँ *chútẽ*.	चूतऽ *chúta*.
3rd	चूऐ *chúai*.	चूऐन्ह *chúainh*	चुऐत *chuait*.	चूता *chútá*.

* Or चूइतौँ *chuitõ*, and so on throughout.

§ 92. Example of a verb whose root ends in ओ *o*:—

√ रो *ro*, 'weep.'

INFINITIVE (2ND FORM) : रोअल *roal*, 'to weep.'
PRES. PART. रोइत *röit* or रोऐत *röait*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोअलौं *roälõ*.*	रोअली *roäli*.	रोअबौं *röäbõ*.†	रोअब *roäb*.
2nd	रोअलेँ *roälẽ*.	रोअलह *roäla*.	रोअब *roäbẽ*.	रोअबह *roäba*.
3rd	रोअल *roäl*.	रोअला *roälá*.	रोतै *rotai*.	रोअता *roätá*.

* Or रोलौं *rolõ*, and so throughout.
† रोबौं *robõ*, and so throughout the first and second persons.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोऊँ *roũ*.	रोइ *roi*.	रोइतौं *röitõ*.*	रोइती *röiti*.
2nd	रोएँ *roẽ*.	रोअ *roa*.	रोइतेँ *röitẽ*.	रोइतह *röita*.
3rd	रोऐ *roai*.	रोऐन्ह *roaiṇh*.	रोऐत *röait*.	रोइता *röitá*.

* Or रोअतौं *roätõ*, or रोतौं *rotõ*, and so throughout.

For further examples of verbs of this class, see conjugation of √ हो *ho*, § 53 & ff. This root √ रो *ro* is not much used in Southern Maithilí, the √ कान *kán* being preferred. It is, however, given as an example for the sake of uniformity with the other grammars of this series.

CHAPTER IX.

IRREGULAR VERBS.

§ 93. The following verbs are irregular only in their preterite tense indicative:— √ कर *kar*, 'do;' √ धर *dhar*, 'seize' or 'place;' √ मर *mar*, 'die;' √ हो *ho*, 'become;' and √ जा *já*, 'go.' The conjugation of √ कर *kar* and √ जा *já* is therefore given in that tense only. √ धर *dhar* and √ मर *mar* are conjugated exactly like √ कर *kar*, and are therefore not given. Besides, the irregular forms √ कर *kar*, √ धर *dhar*, and √ मर *mar*, have also each a regular form of the preterite indicative.

The conjugation of √ हो *ho* has been already given in § 53 and ff., and is not given here.

The verbs √ दे *de*, 'give,' and √ ले *le*, 'take,' are more or less irregular throughout all tenses, especially the preterite indicative and present conditional. The verb √ दे *de* is therefore given conjugated throughout the four radical and participial tenses. The verb √ ले *le* is conjugated precisely like the verb √ दे *de*.

§ 94. √कर *kar*, 'do.'

INFINITIVE (2ND FORM): { करल *karal*, कैल *kail*, कइल *kaïl* or कएल *kaël*.

PRES. PART. करैत *karait*.

PAST PART. करल *karal*; कैल *kail*, कइल *kaïl*, or कएल *kaël*.

√धर *dhar*, 'seize,' 'place.'

INFINITIVE (2ND FORM): { धरल *dharal*, धैल *dhail*, धइल *dhaïl*, or धएल *dhaël*.

PRES. PART. धरैत *dharait*.

PAST PART. धरल *dharal*, धैल *dhail*, धइल *dhaïl*, or धएल *dhaël*.

INDICATIVE MOOD.

Person.	IRREGULAR PRETERITE.		REGULAR PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	कैलोँ *kailõ.**	कैली *kailí.*	करन्लोँ *kar'lõ.*	करन्ली *kar'lí.*
2nd	कैलेँ *kailẽ.*	कैलठ *kaila.*	करन्लेँ *kar'lẽ.*	करन्लठ *kar'la.*
3rd	कैलन्कै *kail'kai.*	कैलन्का *kail'ká.*	करलन्कै *karal'kai.*	करलन्का *karal'ká.*

* Or कइलोँ *kaïlõ* or कअलोँ *kaĕlõ,* and so throughout.

The following forms of the conjunctive participle should be noted:— कठ कठ *ka ka* or कै कठ *kai ka,* 'having done.'

Similarly is conjugated √ धर *dhar* (धैलोँ *dhailõ,* धरन्लोँ *dhar'lõ,* &c.)

§ 95. √ मर *mar,* 'die.'

VERBAL NOUN (2ND FORM): मरल *maral* or मैल *mail;* also मुअल *mual.*
PRES. PART. „ मरैत *marait.*
PAST PART. „ मरल *maral* or मैल *mail.*

PRETERITE INDICATIVE.

Conjugated exactly like √ कर *kar,* above: thus मैलोँ *mailõ,* मरन्लोँ *mar'lõ,* &c. The preterite may also be मुअलोँ *mualõ,* &c.

§ 96. √जा *já*, 'go.'

This root is conjugated like √खा *khá* in all tenses but the preterite indicative, which is therefore here given. (See § 87 and ff.) With it is given the same tense of √आ *á*, 'come,' for the sake of comparison.

Verbal Noun (2nd form) : आएल *áël.*	जाएल *jáël* or गेल *gel.*
Past Part. आएल *áël.*	गेल *gel.*

Person.	√आ *á*, Preterite Indicative.		√जा *já*, Preterite Indicative.	
	Singular.	Plural.	Singular.	Plural.
1st	ऐलौं *ailõ.*	ऐली *aili.*	गेलौं *gelõ.**	गेली *geli.*
2nd	ऐलेँ *ailẽ.*	ऐलऽ *aila.*	गेलेँ *gelẽ.*	गेलऽ *gela.*
3rd	आएल *áël.*	ऐला *ailá.*	गेल *gel.*	गेला *gelá.*

* Or गैलौं *gailõ*, and so throughout.

§ 97. √दे *de*, 'give.'

Verbal Noun (2nd form) : देल *del*, 'to give.'

Pres. Part. देत *dait.*

Past Part. देल *del.*

Indicative Mood.

Person.	Preterite.		Future.	
	Singular.	Plural.	Singular.	Plural.
1st	देलौं *delõ.*	देली *deli.*	देबौं *debõ.*	देब *deb.*
2nd	देलेँ *delẽ.*	देलऽ *dela.*	देबेँ *debẽ.*	देबऽ *deba.*
3rd	देलन्कै *dël'kai,*	देलन्का *dël'ká.*	देतै *detai.*	देता *detá.*

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	देऊँ *deū́* or दीओँ *díõ.*	दी *dí.*	देतोँ *detõ.**	देती *detí.*
2nd	दे *de*, देँ *dẽ*, दै *dai*, दैँ *dãĩ.*	दठ *da.*	देतेँ *detẽ.*	देतठ *deta.*
3rd	दै *dai*, दीऐ *díai.*	देथ *deth* or दैन्ह *dainh.*	देइत *deït* or दैत *dait.*	देता *detá.*

* Or दैतोँ *daitõ*, and so throughout.

PRECATIVE : दीहौ *díhau*, दीही *díhí.*

Similarly is conjugated the √ ले *le*, 'take,' the letter ल *la* being substituted for the letter द *da* throughout.

CHAPTER X.

THE PASSIVE VERB.

§ 98. The passive verb is formed by conjugating the verbal noun ending in অল *al* with the verb √ জা *já*, 'go:' thus দেখল জাএল *dekhal jáël*, 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb জাএল *jáël* being conjugated. Thus—

Indicative Preterite Masculine: '*I was seen*,' &c.

Person.	Singular.	Plural.
1st	দেখল গেলোঁ *dekhal gelõ.*	দেখল গেলী *dekhal gelí.*
2nd	দেখল গেলঁ *dekhal gelẽ.*	দেখল গেলঠ *dekhal gela.*
3rd	দেখল গেল *dekhal gel.*	দেখল গেলা *dekhal gelá.*

§ 99. This verbal noun in অল *al* must be carefully distinguished from the past participle having the same termination. The former even in irregular verbs is sometimes quite regular, so that we have verbal nouns such as জাএল *jáël*, besides past participles like গেল *gel*. At the same time it must be remembered that the verbal noun can also take the form of the past participle as well as its proper form: so that we may have গেল *gel* as a verbal noun as well as জাএল *jáël*. An example of an irregular passive verb is জাএল জাইছৈ *jáël jáichhai* (impersonal), 'it is gone'—*itum est;* but, used in the sense of the potential, 'it can go.' When neuter verbs are used in the passive voice, they are always used in an impersonal potential sense: thus, হমরা সে জাএল নঽ জাইছৈ *ham'rá se jáël na jáichhai*, 'by me it cannot be gone,' *i.e.* 'I cannot go.'

§ 100. Another common form of the passive is made by adding to the direct form of the first variety of the verbal noun (which is the same in

form as the root) the verb परल *paral*, 'to fall;' the whole then forms an intensive compound. (See § 114.)

Examples of this form are—

किछु किछु जान परैयत *kichhu kichhu ján paraiya*, 'a little is evident,' *i.e.* 'it is slightly apparent.'

एक्‌रा से ई बूझ परैयत *ĕk'rá se i búj paraiya*, 'from this, this is understood.'

कुड़्मड़ नहिँ देख परैछै *kur'mar nahĩ dekh paraichhai*, 'it is not seen to be at all increased in size.'

§ 101. The Potential Passive Voice.

This voice is formed by adding आ *á* to the root: thus √ देख *dekh* potential passive देखा *dekhá*. देखा *dekhá* is then conjugated exactly like any intransitive verb in आ *á*, as explained in § 88. It thus differs from the causal verb (see § 103), when it adds आव *áw* to the root. The potential passive is conjugated quite regularly, the following being its principal parts, with which the corresponding causal forms are given for the sake of comparison.

	Potential Passive.	Causal.
Root	देखा *dekhá*.	देखाव *dĕkháw*.
Infinitive, 2nd form ...	देखाएल *dĕkháël*; obl. देखैला *dĕkhailá*.	देखावल *dĕkhával*; obl. देखौला *dĕkhaulá*.
Past part. ...	देखाएल *dĕkháël*.	देखावल *dĕkhával*.
1st pl. pret. ind. ...	देखैली *dĕkhaili*.	देखौली *dĕkhauli*.
2nd sing. pret. ind. ...	देखैलेँ *dĕkhailĕ*.	देखौलेँ *dĕkhaulĕ*.
2nd pl. pret. ind. ...	देखैलऽ *dĕkhaila*.	देखौलऽ *dĕkhaula*.
3rd sing. pret. ind. ...	देखाएल *dĕkháël*.	देखौलक *dĕkhaulak*.
3rd pl. pret. ind. ...	देखैला *dĕkhailá*.	देखौलन्का *dĕkhaul'ká*.

It will be observed that the potential passive verb shortens its antepenultimate, as occurs in the case of causals. (See § 104.)

There is a tendency, which amounts almost to a rule, to drop the junction vowel in the conjugation of the tenses not derived from the past participle of the potential passive; and, moreover, in the forms derived from the present participle, even to drop the final आ *á* of the root, substituting instead the letter अ *a*, which is pronounced quite fully, thus differing from the similarly spelt preterite conjunctive of the simple verb (§ 63). Thus we get the following forms:—

	Usual forms, dropping the junction vowel.	Regular forms, according to § 89.
Infinitive, 3rd form	देखाब *dĕkhâb.*	देखाएब *dĕkhâëb.*
1st pl. fut. ...	देखाब *dĕkhâb.*	देखाएब *dĕkhâëb.*
2nd pl. fut. ...	देखाबअ *dĕkhâba.*	देखैबअ *dĕkhaïba.*
3rd sg. fut. ...	देखातै *dĕkhâtai* or देखतै *dĕkhatai,* (but 2nd sing. pret. conj. of simple verb, देखन्तै *dĕkh'tai.*)	देखैतै *dĕkhaïtai.*
1st pl. pret. conj. ...	देखाती *dĕkhâtï* or देखती [*dekhatï.*	देखैती *dĕkhaïtï.*
3rd pret. conj. and pres. part.	देखात *dĕkhât* or देखत *dekhat.*	देखाइत *dĕkhâït.*

The potential passive has a peculiar force, intimating, not that a thing *is* done, but that it *can be* done. Thus ई पोथी पढ़ाइअ *i pothí paṛhâïya,* 'this book *can be* read,' but ई पोथी पढ़ल जाइअ *i pothí paṛhal jâïya,* 'this book is being read.' For further examples of this passive, see § 103.

§ 102. The Periphrastic Passive Voice.

A very common kind of passive voice is formed by placing the verb √ आ *á* after the first or shortest form of a verbal noun in the locative case: thus देखे मैं आएल *dekhĕ mẽ áël*, 'the coming into seeing,' *i.e.* 'to be seen.' The person by whom the action is done is put in the oblique genitive form of the noun or pronoun when there is one: thus तोँ हमर देखे मैं ऐलऽ *tõ ham'rá dekhĕ mẽ aila*, 'you came into my seeing,' 'you were seen by me.' The following example shows a verb in this voice conjugated in the present indicative masculine:—

Singular.	Plural.
1. देखे मैं अवैछौं *dekhĕ mẽ awaichhaũ.*	1. देखे मैं अवैछी *dekhĕ mẽ awaichhí.*
2. देखे मैं अवैछँ *dekhĕ mẽ awaichhĕ.*	2. देखे मैं अवैछऽ *dekhĕ mẽ awaichha.*
3. देखे मैं अवैयऽ *dekhĕ mẽ awaiya.*	3. देखे मैं अवैछैन्ह *dekhĕ mẽ awaichhainh.*

EXAMPLE.—हमर सभ तोहर देखे मैं अवैछी *ham'rá sabh tõh'rá dekhĕ mẽ awaichhí*, 'we are seen by you.'

CHAPTER XI.

CAUSAL VERBS.

§ 103. A causal verb is formed by adding आव *áw* to the root of the simple verb, and a double causal by adding वाव *wáw*. The stems thus formed are conjugated exactly like verbs whose roots end in आव *áw*. (See § 87.) The long vowel of आव *áw* and वाव *wáw* is, as usual, liable to be shortened in the antepenultimate (see General Introduction, § 36); and if the व *wa* is followed by the neutral vowel, it becomes उ *u* (see General Introduction, § 37), which with a preceding अ *a* (see General Introduction, § 35) may be written औ *au*. In Madhepúrá (and optionally elsewhere), however, आ *á* and वा *wá* are added instead of आव *áw* and वाव *wáw*, and then the verb takes the junction vowel इ *i* instead of उ *u*. See § 87 and ff.

Thus, taking the simple verb √ उठ *uṭh*, 'rise,' the first plural definite present indicative of its causal would be regularly उठन्वैछी *uṭh'waichhi*. But the first plural preterite would be उठवन्ली *uṭhaw'lí*, which (as व *wa* is followed by the neutral vowel) becomes (General Introduction, § 37) उठउली *uṭhaülí* or उठौली *uṭhauli*. In Madhepúrá (and optionally elsewhere), these words would be उठाइछी *uṭháichhi* and उठैली *uṭhaili* respectively.

Similarly, for the double causal the forms would be उठन्ववैछी *uṭh'wawaichhi* and उठन्वउली *uṭh'waülí*, or उठन्वौली *uṭh'waulí*. In Madhepúrá (and optionally elsewhere) these words would be उठन्वाइछी *uṭh'wáichhi* and उठन्वैली *uṭh'waili* respectively.

It will thus be seen that the causal may either be the same in form as the potential passive (§ 101), or may take ओ *ŏ* as a junction vowel, which the potential passive never does. Examples are—

Potential Passive.—तोँ देखैलऽ, आर हम परा गेली, *tŏ dĕkhaila, ăur ham pará geli*, 'you became visible, and I ran away.'

Causal.—तोँ एखन्नी तक हमरा व्याकरन नहिँ देखैलऽ (or देखौलऽ) *tŏ ĕkh'ni tak ham'rá byákaran nahĩ dĕkhaila* (or *dĕkhaula*), 'you have not yet shown me the grammar.'

Potential Passive.—जनि जाइत हो, तोँ देखावे *jani jáit ho; tŏ dĕkhábai*, 'don't be going; you will be liable to be seen.'

Causal.—तोँ देखावे हमरा, हम देखाबौँ तोहरा *tŏ dĕkhábai ham'rá, ham dĕkhábaũ tŏh'rá*, 'you will show me; I shall show you.'

Potential Passive or Causal.—ओ ओने बाटे तऽ जाइछै, परन्तु देखते *ú onĕ báte ta jáichhai, parantu dĕkhatai*, 'he is going by that way, but he will be seen;' or, 'he is going by that way, but he will show.'

Simple verb, 2nd preterite conjunctive.—तोँ जे देखन्तै, तऽ ले लितै *tŏ je dĕkh'tai, ta le litai*, 'had you seen, you would have taken it.'

The following are examples of the regular formation of causals and double causals. In Madhepúrá the final ब *w* of the causal and double causal must be omitted, and this may also be optionally done elsewhere:—

Simple Verb.	Causal.	Double Causal.
√ उठ *uṭh*, 'rise.'	उठाव *uṭháw*, 'raise.'	उठबाव *uṭh'wáw*, 'cause [to raise.'
√ कह *kah*, 'say.'	कहाव *kaháw*, 'cause [to speak.'	कहबाव *kah'wáw*, 'cause [to cause to speak.'
√ झप *jhap*, 'be hidden.'	झपाव *jhapáw*, 'hide.'	झपबाव *jhap'wáw*, 'cause [to hide.'
√ पक *pak*, 'be cooked.'	पकाव *pakáw*, 'cook.'	पकबाव *pak'wáw*, 'cause [to cook.'
√ मरम *marm*, 'be [turned.'	मरमाव *mar'máw*, 'turn.'	मरमबाव *maram'wáw*, ['cause to turn.'
√ मिल *mil*, 'meet.'	मिलाव *miláw*, 'mix.'	मिलबाव *mil'wáw*, ['cause to mix.'
√ लुक *luk*, 'be hidden.'	लुकाव *lukáw*, 'hide.'	लुकबाव *luk'wáw*, 'cause [to hide.'
√ सुन *sun*, 'hear.'	सुनाव *sunáw*, 'tell.'	सुनबाव *sun'wáw*, 'cause [to tell.'

§ 104. If the simple root contains a long vowel it is shortened, viz. आ *á* to अ *a*, ई *í* to इ *i*, ऊ *ú* to उ *u*, ए *e* to ऍ *ĕ*, ओ *o* to ऑ *ŏ*, ऐ *ai* to ऐ *aĭ*, and औ *au* to औ *aŭ*.

Similarly, if a root ends in a double consonant, it is made single : thus—

Simple Verb.	Causal.	Double Causal.
√ जाग *jág*, 'be awake.'	जगाव *jagáw*, 'awaken.'	जगन्वाव *jag'wáw*, 'cause [to awake.'
√ पाक *pák*, 'be cooked.'	पकाव *pakáw*, 'cook.'	पकन्वाव *pak'wáw*, 'cause [to cook.'
√ जीत *jít*, 'conquer.'	जिताव *jitáw*, 'cause to [conquer.'	जितन्वाव *jit'wáw*, 'cause [to cause to conquer.'
√ सीख *sikh*, 'learn.'	सिखाव *sikháw*, 'teach.'	सिखन्वाव *sikh'wáw*, 'cause [to teach.'
√ पी *pi*, 'drink.'	पिआव *piáw*, 'cause to [drink.'	पिअन्वाव *piaw'wáw*, 'cause [to cause to drink.'
√ तीत *tit*, 'be wet.'	तिताव *titáw*, 'moisten.'	तितन्वाव *tit'wáw*, ['cause to moisten.'
√ घूम *ghúm*, 'be turned.'	घुमाव *ghumáw*, 'turn.'	घुमन्वाव *ghum'wáw*, 'cause [to turn.'
√ बूड़ *búṛ*, 'sink.'	बुड़ाव *buṛáw*, 'immerse.'	बुड़न्वाव *buṛ'wáw*, 'cause [to immerse.'
√ सूत *sút*, 'sleep.'	सुताव *sutáw*, 'put to [sleep.'	सुतन्वाव *sut'wáw*, 'cause [to put to sleep.'
√ देख *dekh*, 'see.'	देखाव *dĕkháw*, 'show.'	देखन्वाव *dĕkh'wáw*, 'cause [to show.'
√ हेल *hel*, 'swim.'	हेलाव *hĕláw*, 'cause to [swim.'	हेलन्वाव *hĕl'wáw*, 'cause [to cause to swim.'
√ बैस *bais*, 'sit.'	बैसाव *baĭsáw*, 'seat.'	बैसन्वाव *baĭs'wáw*, 'cause [to sit.'
√ दौग *daug*, 'run.'	दौगाव *daŭgáw*, 'cause [to run.'	दौगन्वाव *daŭg'wáw*, 'cause [to cause to run.'
√ लुक *lukk*, 'be hidden.'	लुकाव *lukáw*, 'hide.'	लुकन्वाव *luk'wáw*, 'cause [to hide.'

Note in connection with the above:—

Simple Verb.	Causal.
√ देख *dekh*, 'see'	देखऽलाव *dĕkh'láw*, also regular.
√ कह *kah*, 'speak'	कहऽलाव *kah'láw*, also regular.
√ खा *khá*, 'eat'	खिआव *khiáw*.
√ पी *pi*, 'drink'	पिलाव *piláw*, also regular.

§ 105. Some primitive neuter verbs, having a monosyllabic root enclosing a short vowel, form the first causal by simply lengthening that vowel. The double causal is formed in the usual way, *e.g.*—

Simple Verb.	Causal.
√ कट *kaṭ*, 'be cut'	काट *káṭ*, 'cut.'
√ बन्ह *banh*, 'be tied'	बान्ह *bánh*, 'tie.'
√ लद् *lad*, 'be loaded'	लाद् *lád*, 'load.'
√ खिंच *khiṅch*, 'be dragged'	खींच * *khích*, 'drag.'

§ 106. Sometimes a cognate diphthong is substituted for the long vowel, *e.g.*—

खुल *khul*, 'be open.'	खोल *khol*, 'open.'
घुर *ghur*, 'melt.' (*Neut.*)	घोर *ghor*, 'melt.' (*Act.*)

§ 107. The verb √ निकस *nikas*, 'come out,' makes its causal निकास *nikás*, 'take out,' on the analogy of the above. So also √ पसर *pasar*, 'be scattered,' makes पसार *pasár*, 'scatter,' 'extend;' √ ससर *sasar*, 'slip,' ससार *sasár*, 'cause to slip;' √ उपर *upar*, 'be rooted up,' उपार *upár*, 'root up;' and √ उखर *ukhar*, 'be rooted up,' उखार *ukhár*, 'root up.'

* When the vowel is lengthened, *anuswár* becomes *anunásik*. (Compare General Introduction, § 28.)

§ 108. The following are irregular :—

Simple Verb.	Causal.	Double Causal.
√ अट *aṭ*, 'be stopped.'	आर *ár*, 'stop.'	अराव *aráw*.
√ फट *phaṭ* or फाट *phát*, ['be torn.'	फार *phár*, 'tear,'	फरावब *pharáw*.
√ छुट *chhúṭ*, 'be separ- [ated.'	छोर *chhor* or छार *chhár*, ['separate.'	छोरावब *chhŏráw*.
√ जूट *júṭ*, 'be joined.'	जोर *jor*, 'join.'	जोरावब *jŏráw*.
√ टूट *ṭúṭ*, 'be broken.'	तोर *tor*, 'break.'	तोरावब *tŏráw*,
√ फूट *phúṭ*, 'be burst.'	फोर *phor*, 'burst.'	फोरावब *phŏráw*.
√ बिक्क *bikk*, 'be sold.'	बेँच *bēch* or बिकाव *bikáw*, ['sell.'	बेँचावब *bĕcháw*.
√ रह *rah*, 'remain.'	राख *rákh* or रक्ख *rakkh*, ['place.'	रखावब *rakháw*.
√ मर *mar*, 'die.'	मार *már* or मुआव *muáw*, ['cause to die.'	

CHAPTER XII.

COMPOUND VERBS.

§ 109. Compound verbs are either intensives, potentials, completives, frequentatives, desideratives, continuatives, staticals, inceptives, permissives, or acquisitives.

§ 110. Compound verbs may be classed as—(1) those formed with the verbal noun, and (2) those formed with the participles.

(1) Those formed with the verbal noun are—

a) Intensives.	*e*) Desideratives.
b) Potentials.	*f*) Inceptives.
c) Completives.	*g*) Permissives.
d) Frequentatives.	*h*) Acquisitives.

(2) Those formed with the participles—

a) Continuatives. | *b*) Staticals.

Class I.—Compounds formed with the Verbal Noun.*

§ 111. There are three varieties of the verbal noun—

a) In ख *a* (silent) or इ *i*, oblique form ए *ĕ*, ऐ *aĭ*, or ख *a*; as देख *dekh* or देखि *dekhi*, obl. देखे *dekhĕ*, देखै *dekhaĭ*, or देखत *dekha*.

b) In अल *al*, oblique form ल्ला *'lá*; as देखल *dekhal*, obl. देखल्ला *dĕkh'lá*.

c) In अब *ab*, oblique form ब्बा *'bá*; as देखब *dekhab*, obl. देखब्बा *dĕkh'bá*.

The direct first form in ख *a* (silent) is always the same as the root.

Compound verbs are either formed with the direct form of the first, second, or third variety of the verbal noun, or with the oblique form of the first variety.

* Much of the succeeding matter is based on Kellogg's Hindí Grammar.

§ 112. *Intensives, Potentials,* and *Completives,* are generally formed with the direct form of the first variety; *Frequentatives* and *Desideratives* are generally formed with the direct form of the second variety; *Inceptives, Permissives,* and *Acquisitives,* are always formed with the oblique form of the first variety.

§ 113. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is annexed. Examples are—

फेँकल *phĕ̃kal,* 'to throw.'	फेँक (or फेँकि) देल *phĕ̃k* (or *phĕ̃ki*) *del,* 'to [throw away.'
तोरल *toral,* 'to break.'	तोर डालल *tor ḍálal,* 'to break in pieces.'
बनल *banal,* 'to be made.'	बन आएल *ban áĕl* or बन जाएल *ban jáĕl,* ['to be completed.'
खाएल *kháĕl,* 'to eat.'	खा जाएल *khá jáĕl,* 'to eat up.'
बोलल *bolal,* 'to speak.'	बोल उठल *bol uṭhal,* 'to speak suddenly.'
काटल *káṭal,* 'to cut.'	काट लेल *káṭ lel,* 'to cut for oneself.'
राखल *rákhal,* 'to place.'	राख लेल *rákh lel,* 'to lay by.'

§ 114. The auxiliary verbs usually employed to form intensives are—

देल *del,*	'to give,'	implying *intensity.*
डालल *ḍálal,*	'to throw,'	„ *violence.*
आएल *áĕl,* / जाएल *jáĕl,*	'to come,' / 'to go,'	„ *completion.*
परल *paral,*	'to fall,'	„ *chance.*
उठल *uṭhal,*	'to rise,'	„ *suddenness.*
लेल *lel,*	'to take,'	„ *reflexiveness.*

परल *paral* is also used in intensive compounds to form passives of transitive verbs. (See § 100.)

§ 115. *Potentials* are formed by adding to the same form of the verbal noun of any verb the verb सकल *sakal*, 'to be able,' which may then be conjugated throughout. Examples are—

बोलि सकब *boli sakab*, 'to be able to speak.'

ऊ दौग सकैछै *ú daug sakaichhai*, 'he can run.'

हम जाइ सकब्बै *ham jáï sak'bai*, 'I shall be able to go.'

हमँ नहिँ जाइ सकैछी *hamẽ nahĩ jáï sakaichhí*, 'I cannot go.'

Sometimes the oblique instead of the direct form of the verbal noun is used, *e.g.* ऊ दौगे सकैछै *ú daugě sakaichhai*, instead of the second example above.

§ 116. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकल *chukal*, 'to be finished,' which may then be conjugated throughout. This compound denotes the *completion* of the act denoted by the primary member of the compound. Examples are—

ऊ खाइ चुकल *ú khái chukal*, 'he has done eating.'

जब ऊ खाइ चुकन्तै *jab ú khái chuk'tai*, 'when he shall have eaten.'

ऊ तऽ जाइ चुकल्लै *ú ta jái chuk'lai*, 'he is indeed already gone.'

Sometimes the direct form of the second variety of the verbal noun is used: thus, ऊ खाएल चुकल्लै *ú kháël chuk'lai*, 'he has done eating.'

§ 117. *Frequentatives* are formed by affixing to the direct form of the second variety of the verbal noun of any verb the verb करल *karal*, 'to do,' which may then be used in any tense. Examples are—

आएल करऽ *áël kara*, 'come often,' *lit.* 'do the act of coming.'

हमँ शास्त्र के पढ़ल करैछी *hamẽ sástr ke paṛhal karaichhí*, 'I am in the habit of reading the shástras.'

तोहँ हमर बात सभ मानल करऽ *tohẽ hamar bát sabh mánal kara*, 'always obey my words.'

तोहँ कहिने ऐसन करल करैछऽ *tohẽ kahine aisan karal karaichha*, 'why do you always do so?'

ऊ जाएल करैछै *ú jáël karaichhai*, 'he often goes.'

Sometimes the direct form of the third variety of the verbal noun is used: thus, ऊ बाजब करैछै *ú bájab karaichhai*, 'he speaks frequently.'

§ 118. *Desideratives* are formed, like frequentatives, with the direct form of the verbal noun in अल *al*, substituting the verb चाहल *cháhal*, 'to wish,' for करल *karal* as the second or conjugated member. They denote primarily *desire* to do the action expressed of the principal member; secondarily, the *immediate futurity* of that action. An example is—

ओ बाजल चहैछै *ú bájal chahaichhai*, 'he wishes to speak.'

Sometimes the principal verb is put in the oblique form of the first variety of the verbal noun with or without the dative postposition कें *ke* or लागि *lági*, लेल *lel*. This is the more usual form in South Darbhangá. Examples are—

ओ बोलें लागि चहैछै *ú bolĕ lági chahaichhai*, 'he wishes to speak.'

घड़ी बाजे (or बाजे लेल) चहैछै *ghaṛí bájĕ* (or *bájĕ lel*) *chahaichhai*, 'the clock is about to strike.'

ओ जाए लागि चहैछै *ú jáĕ lági chahaichhai*, 'he wishes to go.'

ओ मरै चहैछै *ú maraĭ chahaichhai*, 'he is about to die.'

The desiderative compound in the precative form is idiomatically used to express obligation or duty. Examples are—

ई पोथी कें पढ़ै चाही *i pothi ke paṛhaĭ cháhí*, '(one) ought to read this book.' (*Lit.* 'be good enough to wish to read.')

तोहरा उहाँ जाए कें चाही *tŏh'rá uhã́ jáĕ ke cháhí*, 'it is right for you (*i.e.* you ought) to go there.'

§ 119. *Inceptives* are formed by using the inflected form of the first variety of the verbal noun in construction with the verb लागल *lágal*, 'to be joined,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

कहै लगलै *kahaĭ lag'lai*, 'he began to say.'

मारै लगलै *maráĭ lag'lai*, 'he began to beat.'

बाघ खाए लगलै *bágh kháĕ lag'lai*, 'the tiger began to eat.'

§ 120. *Permissives* are formed by combining the same form of the verbal noun with the verb देल *del*, 'to give,' and express *permission* to do the act denoted by the verbal noun. Examples are—

हमरा जाए दऽ *ham'rá jáĕ da*, 'let me go.'

हमरा के बोलै दऽ *ham'rá ke bolaĭ da*, 'be good enough to let me speak.'

ऊ ओकरा खाए देलकै *ú ŏk'rá kháĕ dĕl'kai*, 'he allowed him to eat.'

§ 121. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पावल *páwal*, 'to get,' for देल *del*. Examples are—

तोहँ उहाँ जाए नँ पैबऽ *tohĕ uhã́ jáĕ nãĭ paiba*, 'you will not obtain permission to go there.'

हमँ बैसे नँ पौलौं *hamĕ baisĕ nãĭ paulãũ*, 'I was not allowed to sit.'

Class II.—Compounds formed from the Participles.

§ 122. *Continuatives* are formed by combining the present or past participle of any verb with the verbs जाएल *jáël*, 'to go,' or रहल *rahal*, 'to remain.' The participle may be either in the direct or oblique form. It must be remembered that in the case of neuter verbs the oblique form is the same as the direct: thus, गिरल *giral*, obl. गिरल *giral*; while in the case of active verbs, it is formed by adding ए *e* or अ *a*: thus, देखल *dekhal*, obl. देखले *dĕkh'le* or देखलऽ *dĕkh'la*. The present participle always has its oblique form in ते *te* or तऽ *ta*, both in active and neuter verbs: thus, देखैत *dĕkhait*, obl. देखते *dĕkh'te* or देखतऽ *dĕkh'ta*; गिरैत *girait*, obl. गिरते *gir'te* or गिरतऽ *gir'ta*.

The compound with जाएल *jáël* expresses *steady progression*, and with रहल *rahal* the *continuance* of a complete action. Examples—

ऊ लिखते जाइछै *ú likh'te jäichhai*, 'he is going on writing.'

ऊ सभ लरकी पढ़ैत जाइरहे *ú sabh lar'kí parhait jäirahe*, 'those girls were going on reading.'

पानी बहल जाइयत *páni bahal jáiya*, 'the water keeps flowing away.'

ऊ गवैत रहैछै *ú gawait rahaichhai*, 'she continues singing.'

नदी के धार बहैत रहैछै *nadi ké dhár bahait rahaichhai*, 'the stream of the river keeps flowing on.'

तोहेँ किये हसैत रहैछ *tohé kiye hasait rahaichha*, 'why do you keep laughing?'

Closely connected with the above is a common combination in which the past participle in its direct form takes the first place and a verb of motion the second place. An example is—

एक बाघ परल फिरैछै *ék bágh paral phiraichhai*, 'a tiger is prowling about.'

नौड़ी चलल जाइरहे *naũrí chalal jáirahe*, 'the girl was going along.'

§ 123. *Staticals* denote motion in a state of doing anything. They are formed by combining a verb of motion with a present or past participle. Examples are—

ऊ कनैत (or कानल) अबैछै *ú kanait* (or *kánal*) *awaichhai*, 'he comes weeping.'

एक मौगी गवैत अबैत रहे *ék maugi gawait await rahe*, 'a woman was coming singing.'

DIVISION III.

INDECLINABLES.

§ 124. See General Introduction.

APPENDIX.

THE following selections are in the dialect of the Begú Sarái subdivision of North Munger. The conversation and fables were translated for me by Bhattan Lál, Guru of Nur'púr, in that subdivision. An English translation of them and of the conversation will be found in the General Introduction.

SELECTIONS IN THE SOUTH MAITHILÍ DIALECT.

CONVERSATION BETWEEN TWO VILLAGERS.

१ प्रश्न कहौ भाइ, कहाँ से अवैछौ ?

उत्तर परन्सीया गाँव से अवैछी ।

२ प्र. हुआँ सै कौब चलन्लौँ रहे * ?

उ. सबेरे केर चलल छिकौँ ।

३ प्र. केथी लेल हुआँ गेलौँ रहे ?

उ. हुआँ हमर खेत येह, ओकन्रा देखै लेल गेलौँ रहे ।

४ प्र. ओहि मेँ की बुनलाँ येह ?

उ. खाली रहरि बुनल गेलै यठ ।

५ प्र. कहौ भाइ, अबन्री फसिल केर की रङ्ग छै ?

उ. ई फसिल केर की हाल पुछैछै, पानि बरन्सै बिना बड़ बिगरन्ता भेल ।

६ प्र. आइ काल्ह आइस केर भाइ कै नहिँ देखैछिऐन्ह ।

उ. हमर भाइ आइ काल्ह किला मेँ नोकर छत; इन्ने बहुत कम अवैछत ।

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* First person used honorifically for the second person. See § 41.

७ प्र. आइस केर बड़की गाय केर की हाल थेह ?

उ. ज आइ काल्ह गाभिन थेह, मुदा अहार नहिँ मिलल्ला सँ टूट गेल थेह।

८ प्र. कै महिना सँ गाभिन थह ?

उ. कै तँ आठ मास सँ मुदा पेट ओकर कुड़मड़ * नहिँ देख परैछै।

९ प्र. लँघबैछौ कि नहिँ छौ ?

उ. छँ, किछु किछु जान परैयह।

१० प्र. ई कै बियान होतै ? और कते दूध दैछै ?

उ. ई एकर आठम बियान छिकै। दू अढ़ाइ सेर दूध एक साँझ में होएछै।

११ प्र. हमन्रा एक बकन्री लेना † अछ ; आइस केर छियाँ मौलत ?

उ. हमन्रा गाँव में बकन्री अबैयह, मुदा दाम बड्ड छै।

१२ प्र. आइस केर बकन्री की भेल ?

उ. हमँ चरै लेल ओकन्रा घौर पर डार देलौँ थह।

१३ प्र. किछु दूध दैयह ?

उ. लरिका केर पीऐ जोकर छो जाइछै।

१४ प्र. एसौँ केतारी बुनल्लौँ यह की नहिँ ?

उ. केतारी तँ बुनल्लौँ यह, मुदा ओकन्रा में लाभ किछुओ नहिँ छै।

१५ प्र. आइस कत नार मोटि मँगन्नी मौल सकैयह ?

उ. किछ नहिँ ? पटौला पर लै लेबह।

१६ प्र. आइस कत केत्ते मोटि चलैयह ?

उ. तीन मोटि तँ बाधल्लौँ अछ।

१७ प्र. आइस केर आम केर गाछी फरैयह की नहिँ ?

उ. अबन्री तँ बड्न्री लेल गाछ सभ में लाही लाग गेलै ; नहिँ तँ बड्ड होतै।

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* When an animal is advanced in pregnancy, the swaying distended stomach is called by this name.

† See General Introduction, § 47.

१८ प्र. थोरे आम हमन्रौ अचार लेल देबठ ?

उ. जौब अहाँ केर जी चाहै, तौब तोरन्वा लेबठ ।

१९ प्र. आइस केर लरिका किछु पढ़ैछन्ह कि नहिँ ?

उ. हौँ, गुरू किहाँ जाइयठ; अच्छर तै चिन्हन्लक, आइ काल्ह पहाड़ा पढ़ैयठ ।

२० प्र. इस्कूल मेँ किअ नहिँ भेजैछी ?

उ. किछु सीख लै तब भेजन्बै ।

२१ प्र. हमन्हूँ * अपन्ना लरिका कै अस्कोल मेँ भेजै लेल चहैछी ?

उ. बेस ; तठ हमन्रा लरिका केर साथ ओकन्रौ † भेज देभौ ॥

FABLES.

पहिल बात ।

मुरगा आओर मोती केर दाना ।

एक मुरगा गोबर केर ढेर कै चङ्गुर सै कोरैरहै । अचानक ओहि मेँ सै बरन्गौ मोती केर दाना निकसन्लै । मुरगा बाजल जे, बाह बाह कैसन रङ्ग रूप औ चमक जोत छिकै । जोहन्री एकन्रा पवैत, तो फूल जाइत, मुदा हमरा पेट केर छुधा एकन्रा सेँ नहिँ जाइत । हाए, एगो चाउर के दाना हमेँ पौतौँ तब सै मोती सै बढ़ कै होऐत । साँच बूझठ, जे अपन्ना काम नठ आवै, से चूल्ह भनन्सार मेँ परै ॥

दोसर बात ।

कँगाल के पुछन्नाइ आओर अतीथ के जवाब देनाइ ।

एगो कँगाल, कोइ पहुँचल अतीथ सैँ पुछन्लक जे, हमेँ भूखेँ मरी आओर हमर परोँसिया गद्दी तकिया पर परल ओघन्राएल रहै, राति दीन चैन करै ; ओकन्रा मेँ कौन गुन छै, जे दाता ओकन्रा नेहाँल कैलन्खिन्ह, आओर हमन्रा कँगाल बनौलन्का । ई सुन कै

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* Emphatic for एमेँ.

† Emphatic for ओकन्रा, 'him also.'

अतीथ जवाब देलन्कै ; जे, बाबा, तोँह इअँ नहिँ सुनन्ले यठ जे, राम ऊपर बसल सभ केर परीछा लैछौ। जेकर जेहन कमाइ तेकन्रा तेहन दैछौ ॥

तेसर बात।

देस परन्देस फिरन्ला केर गुन।

कोइ भल मानुस एक गोसाँइ सैँ कहलन्खिन्ह जे, महाराज जी, देस देस आओर गाँवे गाँव भटकन्ल फिरन्ला सैँ की लाभ छौ। एक ठाम बैस कैँ परन्मेसर मेँ लौँ किये नठ लगन्वैछठ आओर कोइ मण्ठ मेँ बैस कैँ दाता केर गुन किये नहिँ गवैछठ। जोगी जी कहलन्खिन्ह जे बाबा, ई बात सभ साँच है, मुदा तोँह ई कहावत नठ सुनन्ले है जे, बहन्तू पानि निर्मल, बान्हल पानि मैला होए। साधू जन चलैत घुमैत भला तबन्ही दाग नठ लागै कोइ।

चारिम बात।

एक दीन जाड़ा के समे कोइ बरा अदिमी के घर मेँ आगि लगन्लै। सभ चीज बस्त जर कै छाओर भै गेलै। ज बाहर ठार हाथ मलैत रहथ, कि एक दुखिया परोसिया जारा सै थर थर कँपैत घर सै निकस के हाथ सेदै लागल। तब ज मालन्वाला बाजल ; बाह जि बाह केकन्री घर जरै कोइ तापै ॥

पाँचिम बात।

बान्हल लकन्री, आओर बिथन्रल लकन्री।

एक किसान केर लरिका आपुस मेँ बर लराए झगन्रा करैत रहथ; कहि के बहुत समन्झौलक तैँओ कोइ किछु नै मनन्लक। तब किसान अपन्ना जी मेँ बिचारन्लक, ई सभ कै किछु कर कै देखाइ दी, तब चाही जे किछु समुझ जाय। एक दीन ज अपन्ना बेटा कै बजौलक, आओर कहन्लक जे, थोर लकन्री हमन्रठ सामन्ने ले आवठ। ज, लकन्री कै उन्हन्का सामन्ने एक रसन्री सैँ सकत सैँ बान्हन्लक। फेर सभ सैँ कहन्लक जे रस्सी जन खोलन्हौ आओर लकन्री कै तोरि डालठ। तब सभ मील कै जोर कैलन्खिन, मुदा किछु ने भेलै। फेर किसान खोल कै एक एक गो लकन्री देलक जेकन्रा के ज सभ

झटन्पट तोरि डललन्का। तब उन्हन्कर बाप कहन्लक जे, ए बेटा, जे तोँ बान्हल लकन्री के तरह सै आपुस मेँ मीलल रहठ, तठ सभ दुसन्मन के दाँत खट्टा करन्बै; आओर जब छिरिया गेलै तठ जनिहठ जे बिगर गेलै। जे छिरियाप्रल, से बिगन्रल।

छठम बात।

ऊँड़ार आओर भेँड़ा केर मेल।

एक बेर ऊँड़ार सभ भेँड़ा सभ सै कहन्लाइ भेजलन्कै जे, आवौँ, हमेँ तोँहेँ अपन्ना मेँ मेल करी। किये अपन्ना मेँ लरी, आओर एक दोसन्रा केर लेहू केर पियासल रही। ई पाजी कुत्ता बीलन्कुल लराइ के जर छिकै। इनाहिँ हरन्दम भूक भूक कै हमन्रा भड़न्कवैयठ आओर हमन्रा तोहन्रा सैँ लरन्वैयठ। ओकन्रा सभ हमन्रा भीर भेज दे, फेर किये झगन्रा एह। हमन्रा तोहन्रा मेँ सदाय प्यार आओर मेल रहत। तब तोहर बारो * नहिँ भिगन्तौ। गँवार भेँड़ा ई नटन्खट ऊँड़ार सभ के बात मनलन्कै आओर कुत्ता सभ कै ऊँड़ार केर पास पठाइ देलन्कै। पहिले तै ऊँड़ार सभ कुत्ता सभ कै चख गेल, फेर भेँड़ा सभ के पाछे चङ्गुर झार कै परल आओर थोर के दीन मेँ सभ कै डकार कर गेलै। साँच है, बैरी धोखा देयठ; ऊ बर गँवार छिका जे ओकन्रा सच्चा समुझठ॥

सातम बात।

बाघ आओर ऊँड़ार आओर चीता।

एक-बेर बाघ आओर ऊँड़ार आओर चीता आपुस मेँ ई ठहन्रौलन्का जे, हम सभ मील कै सिकार मारी। फेर अपन्ना मेँ बाँटि ली। ई ठानि कै जङ्गल मेँ कूद फान करै लगन्ला, आओर जब एक बड़न्का ठो करिया हरीन मारलन्का, तब बाघ बाजल जे आवठ एकन्रा के बाँटी, आओर झट ओकन्रा तीन टुकन्रा कर डालक, आओर गरज कै बजलन्कै जे, पहिल टुकन्रा तै हमेँ लेब, किये हमेँ जङ्गल केर राजा छिकौँ, आओर दोसन्रो † हमन्हौँ ‡ लेब, किये हमेँ एकन्रा के मारन्ला मेँ बर दौर धूप करन्लौँ है,

* Emphatic for बार, 'even a hair.'
† Emphatic for दोसर, 'the second also.'
‡ Emphatic for हमेँ, 'I myself.'

आओर तेसर टुकरा ई धरल ग्रहै, देखी ने जे किन्हकर मुँह छिकन्ह जे हमरा सामन्ना सँ ले जेता। ई सुन कै चीता आओर डँड़ार लँगरी दबाइ कै भागल, आओर बाघ घरीन कै प्रकन्सरे चट कैलक। ई कहावत साँच है, जेकर लाठी तेकर भैंस॥

आठम बात।

माँटी आओर पीतर केर घेला के बातन्चीत।

एक बेर कहईं नदी चरल। तब एक पीतर केर घेला, आओर एगो माँटी के घेला बहल। तब पीतर के घेला माँटी केर घेला से कहलन्कै जे, हमरा सङ्ग लागल चलऽ, तब हमँ तोहरा बचाइ लेबौ। माँटी केर घेला बाजल जे, ई आइस बर नानू बात कहन्लौं हमँ अपना केर भल मानब आओर सदाय गुन गवेत रहब; मुदा साँच पूछौ, ते हमरा ई डर छिकै जे कहईं पानि केर लहर केर धक्का सँ आइस केर लग ने जाइ रही; किये कि जे आइस सँ दूरे रहब, ते एनाही छिलेत डोलेत कहईं किनार पर जाइ लागब, मुदा जे आइस सँ भेंट भेल, आओर कहईं भुलन्ला सँ टोकर लागल, तब हमरऽ पेट फाटि जाएत। साँच है, बरन्का सभ से आस रक्खी, मुदा लगे नहिं जाए॥

नौअम बात।

एक मुनन्सी बजार मँ बैसल चिट्ठी लिखैछला। एक बिदेसी आएल, आओर बाजल जे, मुनन्सी जी, की लिखैछौ। मुनन्सी जी जवाब देलन्खिन्ह जे, भैया चिट्ठी लिखैछी। तब ज कहलन्कन्ह जे, हमरो सलाम लिख देब। मुनन्सी जी कहलन्खिन्ह जे नहिं जी, अरन्जी लिखैछी। तब ज कहलन्कन्ह जे, हमरो सही कर देब। मुनन्सी जी औकन्ताइ कै बजलन्थिन्ह जे, तमस्सुक लिखैछी। तब ज बाजल जे, हमरो गोवाही लिख देब। मुनन्सी जी सोचलन्का जे, ई ते कोइ अजब डङ्ग केर आदमी देख परैयऽ। पुछलन्खिन्ह जे, तोहर नाम की छिक। तब ज हँसल, आओर बाजल जे, हमर नाम छिक मानौं ने मानौं, हमँ तोहर पाहुन॥

दसम बात।

कोइ बरा आदमी केर घर मँ रात के समे आगि लागल। ज तो अप्पन बाल बच्चा समेत निकस भागल। नोकर सभ कैं हुकुम देलक, जे, चीज बस्तु निकासौं। एतन्ना मँ आगि बड़त

भरक गेल; सारा घर धुआँ धार हो गेल। नोकर बाजल जे, हम की की निकासौं, तब ज घर आदमी कलप उठल्ला आओर कहलन्खिन्ह जे, बाबा, ओँपन्रा आगि लागे, तब जे निकन्से से लाभ॥

प्रगारन्हम बात।

गँवार गोआरिनि।

एगो गँवारि * गोआरिनि माथा पर दहेरी धैले चलल जाइरहैयउ। चलैत चलैत ओकन्रा जी मँ ई उमङ्ग उठल्ले जे, ई दही के बेंचब, पैसा सैं आम मोल लेब; किछु आम हमन्रा जौरे अब, सभ मिलाइ कै तीन से सैं किछु बढ़ि जाइत। ओकन्रा मँ सैं किछु सरि पचि जाइत; तब हँ, अढ़ाइ से ते बचन्बे। आओर ओहि मँ से जे बचत ओकर बैसी दाम मीलत। तब दिवारी मँ एक हरिअर सारी लेब। हौं, हौं, हरिअर सारी हमन्रा मुँह पर नीक खुलत। आओर बस, हम ते हरिअरे सारी लेब; आओर ओकन्रा पेंहन कै मेला जाएब; आओर मुखन्रा केर चमक झलक देखाएब, आओर ऐंठ जेंठ कै चलैत चलैत मँ से से लचन्कत चलब। एहि सोच विचार मँ ज गँवारि गोआरिनि जे किछु चमक ठमक कै टेढ़ चाल चलल, तब दहेरी ओकन्रा माथा पर सैं गिर कै चूर चूर हो गेलै, आओर सौंसो बनल बनाएल घर बिगर गेलै॥

बारन्हम बात।

चील्ह आओर कौआ।

एक चील्ह के चोंच मँ घोंघा रहै। केतन्नौ † धरन्ती पर पटन्कलक, तौं घोंघा ने फुटन्ले। तब एक कौआ ई राइ बतौलन्कै जे, ई घोंघा कै चोंच मँ लै कै बड़त ऊपर उर जा, आओर उहाँ से गिराइ दे, तब घोंघा फूट जाइत। चील्ह कहन्लक जे ई बात बर नीक बतौले, आओर घोंघा कै ले कै उरल, आओर खूब ऊपर जाइ कै डारि

* Fem. of गँवार.

† Emphatic for केतन्ना, 'however much.'

देलक। जेनाहिँ घोँघा धरन्ती पर गिरल, हकन्रा हकन्रा भे गेल, आओर कौआ ओकर गूदा खा लेलक। तनियक मेँ चील्ह नीचा उतन्रल, तब झिलुका छार के आओर किछु ने पौलक॥

तेरन्हम बात।

खट्टा अँगूर।

एक खिखिर कोइ बाग मेँ जाइ निकन्सल, देखलन्कै जे अँगूर के ऐसन गुच्चा पाकल टाटी मेँ लटन्कल छिकै, कि जेकन्रा से रस चुऐत रहैयउ, आओर कोइ रखवारो नहिँ रहै। ई देख कै ओकन्रा मुँह मेँ पानि भर ऐलै। ज बड्डत तरहेँ उछन्लल कूदल मुदा अँगुर के थौका तक नहिँ छुन्हलक। जब कोइ उपाय से दाव नञ लागल ओनाहिँ घरन्बराइत भेल उहाँ से चलल, जे खट्टा अँगूर के खाय॥

चौदन्हम बात।

रसाइनी।

एक रसाइनी कोइ आदिमी से कहन्लक जे, जों तोँ किछु चानी हमन्रा पास ले आवौँ तोँ हम एक ऐसन जड़ी मिलाइ दी जे तुरन्त ही ज चानी से सोना होइ जाए। ज सीधा साधा आदिमी ओकन्रा पटी मेँ आ गेल, आओर कहइँ से दुख सुख सहि कै दू से रुपैया के चानी ज रसाइनी कै ला देलन्कै। रसाइनी ओही* रात कै अप्पन बिसर उठाइ कै कहइँ चलल गेलै। तब ज बेचारा बिपत केर मारल ओह बड्डत रसाइनी के खोज मेँ दौर धुप करै लागल, जङ्गल जङ्गल छान लेलक, तैँओ ज रसाइनी के पता कहइँ नहिँ लगन्लै। ओकन्रा ऐसने घबन्राएल देख कर, एक आदिमी कहलन्कै जे, तोरा से ई भूल भेलौ, कि वैसन बड्डत अतीथ के फाँदा मेँ फस गेलै। परन्तु अब पछन्तौला आओर ओकन्रा खोज मेँ दौर धूप करन्ला सेँ किछु नहिँ होतौक। तोहन्रा एक बात सुनवैकी जेकन्रा सदाय इआद राखल चाही॥

* Emphatic for ओह, 'on that very night.'

पनरन्हम बात।

एक चिरईं कोइ किसान के बाग में जाइ कै काँच पाकल फल सभ केर सभ काट जाइत रहैयन किसान सदाय ओकन्रा खोज में रहैछल। एक दीन अँगूर केर टाटी पर जाल लगाइ कै ओकन्रा धैलक, आओर मारै लेल चहन्लक। चिरईं किसान सै कहन्लक जे, जौं तौं हमन्रा छार देबै, तौं हमँ ई भलाइ केर बदन्ला तोहन्रा कै एक बात बतौबौं, जेहि में तोहन्रा बर लाभ होतौ। किसान कहन्लक जे, तौं पहिले बताइ दे तब हमँ तोहन्रा छारि देबौ। चिरईं ओकन्रा तीन बात कहलन्कै, एक तै ई जे, बैरी जे अपन्ना बस में आ जाए, तब छारल नहिं चाही, दोसर जे बात धेआन में नहिं आवै, ओकन्रा नहिं मानै कै चाही, तेसर गेल चीज केर लेल पछन्तावै कै नहिं चाही। चौठ एक बात आओर एह। जब तौं हमन्रा छारि देबै तब हम कह देबौ। किसान ई बात कैं सुन कै जैसन कहलक रहै तैसनहिं कैलक, आओर ओहि चिरईं कै छारि देलक। तब चिरईं भीत पर बैस कै बाजल जे, हमन्रा पेट में मुरगी केर अण्डौ * सै बर एक मोती रहै, जौं तौं हमन्रा नहिं छारितै आओर मारि डलन्तै, तौं ज मोती तोहन्रा हाथ लगितह। किसान पछन्तावै लागल। ज कहन्लक जे, रे गँवार तौं हमर तीनो बात तुरन्तै † भूल गेलै; किये कि हमँ तोहर बैरी रहौं, जब धैल रहै, तब किये छारन्लै; आओर मुरगी केर बरोबर तै हमन्हौं नहिं छी, फेर मुरगी केर आँड़ा सै बर कै मोती हमन्रा पेट में होएब कब धेआन में आ सकैछ, पर तौं एहि पर भरोसा करन्लक, आओर जब हमँ तोहन्रा हाथ सै निकस गेलौं, तब पछन्तौला सै की होतौ। एहि सै ई फल निकन्सल, जे पहिले सै सभ काम कै बहुत सोच बिचार करै कै चाही, आओर जब कोइ काम बिगर जाए, तब फेर पछन्तावै के नहिं चाही॥

सोरन्हम बात।

कोइ धनिक कै दू लरिका रहन्ह। जब उन्हन्कर बाप मरन्लन, तब दुन्नो भाइ उन्हन्कर धन आपुस में बाँटि लेलन्का। बर भाइ अप्पन रुपैया देबुआ सुख चैन आओर खेल तमासा में उरावै लागल, आओर छोटा भाइ बरा जतन सै बनीज बैपार करै लागल। एक दीन बर भाइ छोटा भाइ केर उलहन्ना दै कै कहन्लक जे, ए भाइ,

* Emphatic for अण्डा, 'even an egg.'
† Emphatic for तुरन्त.

किये दीन भर अनाज किअक सौखेत रहैछे ; हमन्रा सङ्गे रहऽ, खा पीअ, चैन करऽ। बड़त दीन केर पाछाँ, जब छोटा भाइ लेनाइ देनाइ से बड़त रुपेया एकट्ठा कर लेलक, तब ओकर घर भाइ, जे राग रङ्ग खेल तमासा मँ अप्पन सभ धन उड़ाइ भिखारी होइ गेल रहै, ओकन्रा डेओढ़ी पर आइ कै कहै लागल जे, ए भैया, हमँ तोहन्रा ठट्टा मँ ओरौले रहौं। परन्तु जौं हमन्हूँ तोहन्रे नाहित बनीज बेपार करन्तौं, आओर अनाज तौलन्तौं, तौं आज पौ भर अनाज दूनू उन्ने से माँगि कै नहिँ खेतौं। साँच छै अलन्सी ऐसन्ने कीरा छिक, जे धन कै घूर कर डलैअह।

सतरन्हम बात।

लालन्ची कुत्ता।

कोइ कुत्ता नदी के तीर पर एक हड्डी पौलक, आओर मुँह मँ लेलक। जबन्हौं फरन्काँहौं ओकर पानि मँ देखन्लक तबन्हौं समुझन्लक जे दोसर हड्डी छिक। मारे लालच के मुँह खोलन्लक, के ओकन्रौ के पानि से निकास लौ। तऽ ज हड्डी जे मुँह मँ रहै सेहो खोलक। साँच है, लालच से माँझी दूध पर बैसल, पाँख लपन्टा गेलै। दूनो हाथ मलै आओर माँथा धूनै लागल, जे लालन्ची बुरा बलाय।

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SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHÁR, IN THE EASTERN PORTION OF THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN PORTION OF THE CENTRAL PROVINCES.

PART VI.

SOUTH MAITHIL-MÁGADHÍ DIALECT

OF SOUTH MUNGER AND THE BÁRH SUBDIVISION OF PATNA.

Ax a 11.5

Compiled under orders of the Government of Bengal,

By GEORGE A. GRIERSON, B.C.S.,

JOINT-MAGISTRATE OF PATNA.

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INTRODUCTION.

§ 1. The following grammar treats of an impure variety of the South Maithilí dialect, spoken in South Munger and in the Báṛh subdivision of Patna. This dialect is founded on the much more archaic North Maithilí dialect spoken in North Darbhangá and the Supaul subdivision of Bhagalpúr. A grammar and reading-book of Northern Maithilí has been published by the Asiatic Society of Bengal.* In Báṛh, and in the Jamuí subdivision, the language more nearly resembles the Mágadhí dialect than in the rest of South Munger.

§ 2. The alphabet and rules for spelling will be found in the General Introduction to this series of grammars, and the remarks therein found are not repeated here.

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* Introduction to the Maithilí Language of North Bihár. By G. A. Grierson.

	Rs.	A.	P.
Part I, Grammar (extra number, J. A. S. B., 1880)	2	0	0
Part II, Chrestomathy and Vocabulary (extra number, J. A. S. B., 1882)	4	0	0

DIVISION I.

DECLENSION.

CHAPTER I.

NOUNS.

§ 3. For general remarks, see the General Introduction, § 38 and ff.

The following are the post-positions used in declining the noun in this dialect:—

		Power.
Nom.	*Wanting.*	
Acc.	*Wanting* or कउ *ka*, के *ke*, or कौँ *kaũ*.	
Instr.	सउ *sa* or से *se*.	'By.'
Dat.	कउ *ka*, के *ke*, or (rare in South Munger) कौँ *kaũ*.	'To.'
	ला *lá*, ले *le*, लेल *lel*, लागी *lágí*, or खातिर *khátir*.	'For.'
Abl.	सउ *sa* or से *se*.	'From.'
Gen.	कउ *ka*, के *kë*, or केर *ker*.	'Of.'
Loc.	मैँ *mê*.	'In.'
Voc.	*Wanting.*	

All these post-positions will only be used in one example, that of घोड़ा *ghoṛá*, 'a horse;' but they can all be used with all nouns.

Except that for the genitive, they can be used with all pronouns. In the genitive singular many pronouns do not take these post-positions, but have other forms subject to special rules.

The following are examples of declension.

§ 4. (a) Masculine Tadbhavas in आ *á*.

Example of the declension of a *tadbhava** masculine noun in आ *á*:—

घोड़ा *ghoṛá*, 'a horse.'

Short form, { Weak, घोड़ *ghoṛ*. Strong, घोड़ा *ghoṛá*. } Long form,* घोड़न्वा *ghŏṛ'wá*. Redundant form,† घोड़ौवा *ghŏṛauwá*.

	Singular.	
Nom.	घोड़ा[1] *ghoṛá*,	'a horse.'
Acc.	घोड़ा *ghoṛá* or घोड़ा कऽ *ghoṛá ka*, के *ke*, or कौँ *kaũ*,	'a horse.'
Instr.	घोड़ा सऽ *ghoṛá sa* or से *se*,	'by a horse.'
Dat.	घोड़ा कऽ *ghoṛá ka*, के *ke*, or कौँ *kaũ*,	'to a horse.'
	घोड़ा लागे *ghoṛá lágé*, लेल *lel*, लागी *lágí*, or खातिर *khátir*,	'for a horse.'
Abl.	घोड़ा सऽ, *ghoṛá sa*, से *se*,	'from a horse.'
Gen.	घोड़ा कऽ *ghoṛá ka*, घोड़ा के[2] *ghoṛá kĕ*, or घोड़ा केर *ghoṛá ker*,	'of a horse.'
Loc.	घोड़ा मेँ *ghoṛá mẽ*,	'in a horse.'
Voc.	ए घोड़ा *e ghoṛá !*	'O horse!'

[1] Or घोड़ *ghoṛ*, घोड़न्वा *ghŏṛ'wá*, or घोड़ौवा *ghŏṛauwá*, and so throughout.

[2] The genitival affixes remain unchanged before all genders and cases. Sometimes the genitive affix केरी *kerí* is borrowed from Mágadhí, and should be used only before feminine nouns, but this distinction is very little adhered to.

	Plural.	
Nom.	घोड़न्वनि *ghŏṛ'wani*,	'horses.'
Acc.	घोड़न्वनि कऽ *ghŏṛ'wani ka*, *&c.*,	'horses.'
Instr.	घोड़न्वनि सऽ *ghŏṛ'wani sa*, *&c.*,	'by horses.'
Dat.	घोड़न्वनि कऽ *ghŏṛ'wani ka*, *&c.*,	'to horses.'
	घोड़न्वनि लागे *ghŏṛ'wani lágé*, *&c.*,	'for horses.'
Abl.	घोड़न्वनि सऽ *ghŏṛ'wani sa*, *&c.*,	'from horses.'
Gen.	घोड़न्वनि कऽ *ghŏṛ'wani ka*, *&c.*,	'of horses.'
Loc.	घोड़न्वनि मेँ *ghŏṛ'wani mẽ*, *&c.*,	'in horses.'
Voc.	ए घोड़न्वनि *e ghŏṛ'wani*, *&c.*,	'O horses.' This plural is not used in Jamuí, the periphrastic plural (§ 12) being used instead.

* See General Introduction, § 12.

† See General Introduction, §§ 12, 38, and ff.

§ 5. (b) Masculine Nouns ending in Silent Consonants.

Example of the declension of a masculine noun ending in a silent consonant:—

घर *ghar*, 'a house.'

Short form,	Weak, घर *ghar*.	Long form,* घरन्वा *ghar'wá*.
	Strong, घरा *ghará*.	Redundant form,* घरौवा *gharauwá*

Singular and Plural.

Nom.	घर[1] *ghar*,	'a house.'
Acc.	घर कठ *ghar ka, &c.*,	'a house.'
Instr.	घरेँ *gharẽ*, घर सठ *ghar sa, &c.*,	'by a house.'
Dat.	घर ला *ghar lá, &c.*,	'for a house.'
Abl.	घर सठ *ghar sa, &c.*,	'from a house.'
Gen.	घर कठ *ghar ka, &c.*,	'of a house.'
Loc.	घरे *ghare*, घर मेँ *ghar mẽ*,	'in a house.'
Voc.	ए घर *e ghar !*	'O house !'

[1] Or घरन्वा *ghar'wá*, घरौवा *gharauwá*, and so throughout.

§ 6. It is not necessary to decline further any nouns in full, as the above examples suffice. All nouns ending in vowels are declined like घोड़ा *ghoṛá*, and all those ending in silent consonants like घर *ghar*. The final syllables of all long and redundant forms may optionally be nasalised by the addition of *anunásik* : thus घोड़न्वा *ghŏṛ'wá* or घोड़न्वाँ *ghŏṛ'wā́* ; घरौवा *gharauwá* or घरौवाँ *gharauwā́* ; मलिया *maliyá* or मलियाँ *maliyā́*.

NOTE, however, that—

(1) Occasionally in the case of masculine nouns ending in a silent consonant we find an instrumental in एँ *ẽ* and a locative in ए *e* : thus हम बलेँ ले जाएब *ham balẽ le jáĕb*, 'I shall take away by force,' where बलेँ *balẽ* is the instrumental of बल *bal*, 'force;' घाटे *gháṭe*, 'at a landing stage,' locative of घाट *gháṭ*, 'a landing stage;' so also घरे घरे *ghare ghare*, 'in every house,' 'from house to house.'

---

* See General Introduction, §§ 12, 38, and ff.

(2) Certain verbal nouns ending in ल *l* have an oblique form in ला *lá*: thus देखल *dekhal*, abl. देखला से *dĕkh'lá se*, 'from seeing;' also verbal nouns in the form of the root have an oblique form in अ *a* or ए *ĕ*: thus देख *dekh*, dat. देख के *dekha ke* or देखे के *dekhĕ ke*, 'for seeing.' Full particulars concerning these nouns will be found in § 111.

An example of each of the more common forms of nouns follows:—

§ 7. (c) Masculine Tatsamas* in आ *á*.

राजा *rájá*, 'a king.'

Short form, राजा *rájá*. Long form,* रजन्वा *raj'wá*. Redundant form,* रजौवा *rajauwá*.

Nom. plur. रजन्वनि *raj'wani*.

§ 8. (d) Masculine Nouns in ई *i*.

माली *máli*, 'a gardener.'

Short form, माली *máli*. Long form,* मलियवा *maliyá*. Redundant form,* मलियवा *maliyawá* or मलौवा *maliwá*.

Nom. plur. मालियनि *maliyani*.

§ 9. (e) Masculine Nouns in ऊ *ú*.

लाऊ *láú*, 'a barber.'†

Short form, लाऊ *láú*. Long form,‡ लउआ *laüá* or लौआ *lauá* Redundant form,‡ लउआवा *laüawá* or लौआवा *lauawá*.

Nom. plur. लौअनि *lauani*.

§ 10. (f) Feminine Nouns in ई *i* and इ *i*.

पोथी *pothí*, 'a book.'

Short form, पोथी *pothí*. Long form,‡ पोथिया *pŏthiyá*. Redundant form,‡ पोथियवा *pŏthiyawá* or पोथीवा *pothiwá*.

Nom. plur. पोथियनि *pothiyani*.

---

* See General Introduction, §§ 12, 38, and ff., 34 and 36.

† Kellogg in his Hindí Grammar incorrectly gives आँसू *ású* as an example of a feminine noun in ऊ *ú*: it is masculine. आँसु *ású* is not used in Bihárí, लोर *lor* being the word for 'a tear.'

‡ See General Introduction, §§ 12, 38, and ff., 34 and 36.

राति *ráti*, 'night.'

Short form, राति *ráti*. Long form,* रतिया *ratiyá*. Redundant form,* रतियवा *ratiyawá* or रतीवा *ratiwá*.

Nom. plur. रतियनि *ratiyani*.

§ 11. (g) Feminine Nouns ending in a Silent Consonant.

बात *bát*, 'a word.'

Short form, { Weak, बात *bát*. / Strong, बाता *bátá*. } Long form,* बतिया *batiyá*. Redundant form,* बतियवा *batiyawá* or बतीवा *batiwá*.

Nom. plur. बतियनि *batiyani*.

11*a*. With reference to the words which end in silent consonants, such as घर *ghar* and बात *bát*, it must be observed that there are two varieties of the short form,—a weak (घर *ghar*, बात *bát*), and a strong (घरा *ghará*, बाता *bátá*). The weak forms are used all over the tract of country to which this grammar refers, but the strong forms are confined principally to the eastern part of the tract, where they are used in much the same sense as the long forms (घरन्वा *ghar'wá*, बतिया *batiyá*), viz. either definitely ('the house,' 'the word'), as opposed to घर *ghar* 'a house,' बात *bát* 'a word,' or else contemptuously.

§ 12. Periphrastic Plural.

With reference to the above plural forms, it must be noted that every noun can also form a periphrastic plural by the addition, either before or after, of a word signifying plurality, such as सभ *sabh*, 'all :' thus, सभ घोड़ा *sabh ghoṛá* or घोड़ा सभ *ghoṛá sabh*, 'horses.' This is the universal rule in Jamuí. In the case of rational beings the word लोग *log*, 'people,' may be used, but only *after* the word which becomes plural; thus, माली लोग *máli log*, 'gardeners,' and not लोग माली *log máli*. Sometimes the plural affix is omitted, so that a plural noun appears under a singular form. This is the regular

* See General Introduction, §§ 12, 38, and ff., 34 and 36.

rule when a numeral adjective precedes, as in Nos. 6 and 7 of the following sentences. Sometimes these plural affixes are added pleonastically to words already in the plural form, as घोड़न्वनि सभ *ghŏṛ'wani sabh*, for घोड़न्वनि *ghŏṛ'wani*.

§ 13. Genitival Affixes.

The following examples* have been specially designed to exhibit the use of the genitival affixes:—

1. ई राजा के (or केर) मन्दिर छिकै. — 'This is the king's temple.'
   Í rájá kĕ (or *ker*) *mandir chhikai.*
2. हमँ कन्स के (or केरी) नौड़ी छिकूँ. — 'I am the maid-servant of King Kans.'
   Hamẽ Kans kĕ (or *keri*) *nauṛí chhikṹ.*
3. मधन्मछियनि के (or केर) झूँड़ उड़ि गेलै. — 'A swarm of bees flew away.'
   Madh'machhiyani kĕ (or *ker*) *jhṹṛ uṛi gelai.*
4. कपन्टी के मारन्ला के (or केर) किछु पाप नइँ. — 'There is no sin in slaying a deceiver.'
   Kap'ṭi kĕ már'lá kĕ (or *ker*) *kichhu páp nai.*
5. मथुरा के (or केरी) मौगिनि काँदलि चललि गेलै. — 'The women of Mathurá departed weeping.'
   Mathurá kĕ (or *keri*) *maugini kắdali chalali gelai.*
6. कतेक रङ्ग के (or केर) बात सुनल गेलै. — 'Matters of many kinds were heard.'
   Katĕk rang kĕ (or *ker*) *bát sunal gelai.*
7. अस्फटिक के चारो फटकन्वा टूटि गेलै. — 'The four gates of crystal broke.'
   Asphaṭik kĕ cháro phaṭak'wá ṭúṭi gelai.
8. देस देस के राजा ऐलन्खौं. — 'Kings of all countries came.'
   Des des kĕ rájá aĭl'khí.
9. ऊ सभ मालौ केर बेटन्वनि छथौ. — 'They are the sons of the gardener.'
   Ú sabh máli ker bĕṭ'wani chhathí.
10. हमँ राजा के गाँवनि मँ ऐलिऐ. — 'I came into the king's villages.'
    Hamẽ rájá kĕ gắwani mẽ aĭliai.
11. पँड़ितन्वनि के घरा मँ बड़ि पोथी छै. — 'There are many books in *pandits*' houses.'
    Pắṛit'wani kĕ ghará mẽ baṛi pothí chhai.

* See remark about Báṛh and Jamuí at the commencement of the Appendix.

CHAPTER II.

ADJECTIVES.

§ 14. Gender.

See General Introduction, § 42 and ff.

§ 15. Numeral Adjectives.

The cardinals are nearly the same as those in High Hindí. The following are the ones that present points of difference:—

1 = एक *ĕk* or एगो *ego.*
2 = दू *dú* or दुई *duí.*
9 = नउ *na* or नौं *nŏ.*
11 = एगारह *ĕgára.*
23 = तैस *tais.*
29 = उन्तिस *untis.*
31 = एक्कतिस *ĕk'tis.*
32 = बत्तिस *battis.*
33 = तैंतिस *tētis.*
34 = चौंतिस *chaũtis.*
35 = पैंतिस *pãtis.*
36 = छत्तिस *chhattis.*
37 = सैंतिस *sãtis.*
38 = अड़तिस *aṛ'tis.*
39 = उनन्चालिस *un'chális.*
40 = चालिस *chális.*
41 = एकन्तालिस *ĕk'tális.*
42 = ब्यालिस *byális.*
43 = तेंतालिस *tetális.*
44 = चौंआलिस *chaũális.*
45 = पैंतालिस *paĕtális.*
46 = छियालिस *chhiyális.*
47 = सैंतालिस *saĕtális.*
48 = अड़न्तालिस *aṛ'tális.*
57 = सतावन *sãtáõn.*
58 = अठावन *aṭháõn.*
63 = तिरेसठ *tiresaṭh.*
66 = छियरन्सठ *chhiyar'saṭh.*
100 = सै *sai.*

§ 16. Ordinals.

The ordinals up to 'sixth' are as follows:—

1*st* = पहिल *pahil* or पहिलका *pahil'ká ; obl.* पहिला *pahilá.**
2*nd* = दोसर *dosar* or दूसर *dúsar ; obl.* दोसरा *dŏs'rá* or दुसरा *dus'rá.**
3*rd* = तेसर *tesar* or तीसर *tisar ; obl.* तेसरा *tĕs'rá* or तिसरा *tis'rá.**

* The first three ordinals follow pronominal genitives in the formation of oblique forms. See *post*, § 34.

4*th* = चारिम *chárim* (not used in Jamuí) or चौठ *chauṭh* or चौठा *chauṭhá*.

5*th* = पँचन्वाँ *pãch'wã* or पँचन्मा *pãch'má*.

6*th* = छठन्वाँ *chhaṭh'wã* or छठन्मा *chhaṭh'má*.

The ordinals above 'sixth' are all formed by adding वाँ *wã* or मा *má* to the cardinals: as दसन्वाँ *das'wã* or दसन्मा *das'má*, 'tenth;' पचसन्वाँ *pachas'wã* or पचसन्मा *pachas'má*, 'fiftieth.'

§ 17. Fractional Numbers.

These are—

¼ = पौ *pau* or पौआ *pauá*.

⅓ = तेखन्री *tĕkh'ri* or तेहाइ *tĕháï*.

½ = आधा *ádhá*, आध *ádh*, or अध *adh*.

¾ = पौन *paun* or तीन पा *tin pá*.

—¼ = पौने *paune*.

1¼ or +¼ = सवा *sáwá*.

1½ = डेढ़ *ḍeṛh*.

2½ = अढ़ाइ *aṛháï*.

+½ = साढ़े *sáṛhe*.

§ 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in this dialect. The Bihárí idiom is illustrated in such phrases as दू सते चौदह *dú sate chaudah*, 'two seven's, fourteen;' छव ती अठारह *chha tí aṭhárah*, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicatives, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions:—

× 1, का *ká*.

× 1¼, सवा *sawá*.

× 1½, डेओढ़ा *ḍĕoṛhá*.

× 2, दोबरा *dobará*.

× 2½, अढ़ैया *aṛhaiyá*.

× 3, तो *tí* or तेबरा *tebará.*
× 3½, डण्ठा *huṇṭhá.*
× 4, चौका *chauká* or चौबरा *chaubará.*
× 4½, ढोँचा *ḍhõcha* or धौँचा *dhaũchá.*
× 5, पचे *pache* or पाँचन्बरा *pãch'bará.*
× 5½, पउन्चा *pahuṅchá.*
× 6, छके *chhake.*
× 7, सते *sate* or सातन्बरा *sát'bará.*
× 8, अट्ठे *aṭṭhe* or आठन्बरा *áṭh'bará.*
× 9, नमा *namá* or नौबरा *naubará.*
× 10, दाहौँ *dáhí* or दसन्बरा *das'bará.*

§ 19. Definite Cardinals.

These are as follows:—

एगो *ego*, 'the one.'

दूओ *dúo*, दुन्नो *dunno*, 'the two,' 'both;'

तीनो *tíno*, 'the three;'

चारो *cháro*, 'the four;' and so on,

adding ओ *o* to the numerals after omitting a final short vowel. Example: पाँचौँ भाइ जौरे छथी *pãchõ bhái jaure chhathí*, 'the five brothers are an undivided family.'

§ 20. Indefinite Cardinals.

The termination औँ õ or अन *an* added to the numbers 'one hundred,' 'one thousand,' and so on, always denotes an indefinite number of these aggregates. In this idiom सैकर *saikar* is always substituted for सै *sai*, 'one hundred.' Examples are सैकरौँ पेड़ *saĩk'rõ per*, 'hundreds of trees;' हजारन *hajáran*, 'thousands;' लाखौँ *lákhõ*, 'tens of thousands;' हजारौँ आदिमी मरल्ा *hajárõ ádimi mar'lá*, 'thousands of men died.'

§ 21. Collective Numerals.

These—viz. जोड़ा *joṛá*, 'a pair,' गण्डा *gaṇḍá*, 'a four'—are the same as in High Hindí.

CHAPTER III.

PRONOUNS.

§ 22. The following tables show the declensional forms of the principal pronouns and pronominal forms.

The declension of pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

While nouns frequently remain unchanged before post-positions, pronouns, with few exceptions, change to some other form, called the *oblique* or *inflected base*.

The accusative singular of pronouns is, with one or two exceptions, never the same as the nominative. In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun usually takes the oblique form without any post-position.

The genitive forms of pronouns ending in र *r* and न *n* are also to be noticed. They have all oblique forms ending in रा *rá* or ना *ná*, for which see § 34.

Pronouns have the same form, whether referring to masculine or feminine nouns. With the exception of the pronouns of the second person, they all want the vocative case.

§ 23. Pronouns of the First Person and of the Second Person Non-Honorific.

These pronouns have each two forms—a shorter and a longer. The shorter form in the singular is rarely used except in poetry.

हम *ham*, 'I.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	हम *ham*, हमऽ *hama*, हमँ *hamĕ*, or हम्मँ *hammĕ*.
Acc.	मोरा[1] *morá* or मोरा के *morá ke*.	हमन्रा[1] *ham'rá* or हमन्रा के *ham'rá ke*.
Instr.	मोरा से *morá se*.	हमन्रा से *ham'rá se*.
Dat.	मोरा ला *morá lá*.	हमन्रा ला *ham'rá lá*.
Abl.	मोरा से *morá se*.	हमन्रा से *ham'rá se*.
Gen.	मोर *mor*.	हम्मर *hammar*.
Loc.	मोरा मँ *morá mĕ*.	हमन्रा मँ *ham'rá mĕ*.
Voc.	*Wanting.*	*Wanting.*

[1] मोरो *moro* and हमन्रो *ham'ro* may be used for मोरा *morá* and हमन्रा *ham'rá* in an emphatic sense: thus हमन्रो द *ham'ro da*, 'give to me also.' In poetry a shorter oblique form, मोहि *möhi*, instead of मोरा *morá*, is sometimes found.

Plural.

	Shorter form.	*Longer form.*
Nom.	हमन्नी *ham'ní*.	हमन्रा आर के *ham'rá ár ke*.[1]
Acc.	हमन्नी (के) *ham'ní* (*ke*).	हमन्रा आर (के) *ham'rá ár* (*ke*).
Instr.	हमन्नी से *ham'ní se*.	हमन्रा आर से *ham'rá ár se*.
Dat.	हमन्नी ला *ham'ní lá*.	हमन्रा आर ला *ham'rá ár lá*.
Abl.	हमन्नी से *ham'ní se*.	हमन्रा आर से *ham'rá ár se*.
Gen.	हमन्नी के *ham'ní kĕ*.	हमन्रा आर के *ham'rá ár kĕ*.
Loc.	हमन्नी मँ *ham'ní mĕ*.	हमन्रा आर मँ *ham'rá ár mĕ*.
Voc.	*Wanting.*	*Wanting.*

[1] Or हम सभ *ham sabh* (this only in the nominative), हमन्नी सभ *ham'ní sabh*, हमें आर के *hamĕ ár ke*, or हमन्ना आर के *ham'ní ár ke*, and so throughout.

तोँ *tõ*, 'thou.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	तोँ *tõ* or तोँहेँ *tõhẽ.*
Acc.	तोरा[1] *torá* or तोरा के *torá ke.*	तोह्नरा[1] *töh'rá* or तोह्नरा के *töh'rá ke.*
Instr.	तोरा से *torá se.*	तोह्नरा से *töh'rá se.*
Dat.	तोरा ला *torá lá.*	तोह्नरा ला *töh'rá lá.*
Abl.	तोरा से *torá se.*	तोह्नरा से *töh'rá se.*
Gen.	तोर *tor.*	तोहर *tohar.*
Loc.	तोरा मेँ *torá mẽ.*	तोह्नरा मेँ *töh'rá mẽ.*
Voc.	*Wanting.*	हो तोँ *ho tõ* or (when addressing a female) हे तोँ *he tõ.*

[1] तोरो *toro* and तोह्नरो *töh'ro* may be used for तोरा *torá* and तोह्नरा *töh'rá* in an emphatic sense: thus तोह्नरो देखैछौ *töh'ro dekhaichhí*, 'I see you also.' In poetry, a shorter oblique form, तोहि *töhi* instead of तोरा *torá*, is sometimes found.

Plural.

	Shorter form.	*Longer form.*
Nom.	तोह्नी *töh'ní.*	तोरा आर के *torá ár ke.*[1]
Acc.	तोह्नी (के) *töh'ní* (*ke*).	तोरा आर (के) *torá ár* (*ke*).
Instr.	तोह्नी से *töh'ní se.*	तोरा आर से *torá ár se.*
Dat.	तोह्नी ला *töh'ní lá.*	तोरा आर ला *torá ár lá.*
Abl.	तोह्नी से *töh'ní se.*	तोरा आर से *torá ár se.*
Gen.	तोह्नी के *töh'ní kẽ.*	तोरा आर के *torá ár kẽ.*
Loc.	तोह्नी मेँ *töh'ní mẽ.*	तोरा आर मेँ *torá ár mẽ.*
Voc.	*Wanting.*	हे तोरा आर *he torá ár.*

[1] Or तोँ सभ *tõ sabh* (this only in the nominative), तोह्नी सभ *töh'ní sabh*, तोँहेँ आर के *tõhẽ ár ke*, तोह्नी आर के *töh'ní ár ke*, तोह्नरा आर के *töh'rá ár ke*, and so throughout.

§ 24. Pronoun of the Second Person Honorific and Reflexive Pronoun.

अपन्ने *ap'nĕ*, 'your honor.'

This pronoun is declined regularly like a substantive: thus—अपन्ने के *ap'nĕ ke*, अपन्ने से *ap'nĕ se*, &c.

The nominative plural is अपन्ने *ap'nĕ log*; or सभ *sabh* may be used instead of लोग *log*.

अपन्ने *ap'nĕ*, 'self.'

This presents some irregularities, and is therefore declined in full.

	Singular.	*Plural.*
Nom.	अपन्ने *ap'nĕ.*	अपन्ने सभ *ap'nĕ sabh.*
Acc.	अपन्ना (के) *ap'ná (ke).*	अपन्ना सभ (के) *ap'ná sabh (ke).*
Instr.	अपन्ना से *ap'ná se.*	अपन्ना सभ से *ap'na sabh se.*
Dat.	अपन्ना ला *ap'ná lá.*	अपन्ना सभ ला *ap'ná sabh lá.*
Abl.	अपन्ना से *ap'ná se.*	अपन्ना सभ से *ap'ná sabh se.*
Gen.	अप्पन *appan* or आपन *ápan.*	आपुस के or केर *ápus kĕ* or *ker.*
Loc.	अपन्ना मेँ *ap'ná mẽ.*	आपुस मेँ *ápus mẽ.*

§ 25. Demonstrative Pronouns.

These are (1) the proximate demonstrative ई *í*, 'this,' and (2) the remote demonstrative ऊ *ú*, 'that.'

Like the personal pronouns, they have each two forms, a shorter and a longer.

ई *í*, 'this.'

Singular.

	Shorter form.	*Longer form.*
Nom.	ई *i*.	*Wanting.*
Acc.	एहि (के) *ĕhi* (*ke*).	एकरा (के) *ĕk'rá* (*ke*).
Instr.	एहि से *ĕhi se.*	एकरा से *ĕk'rá se.*
Dat.	एहि लग *ĕhi lá.*	एकरा लग *ĕk'rá lá.*
Abl.	एहि से *ĕhi se.*	एकरा से *ĕk'rá se.*
Gen.	एहि के *ĕhi kĕ.*	एकर *ekar*, or एकरा के, केर *ĕk'rá kĕ, ker.*
Loc.	एहि मँ, *ĕhi mẽ.*	एकरा मँ *ĕk'rá mẽ.*

Plural.

	Shorter form.	*Longer form.*
Nom.	इन्ही *inhí*, हिन्ही *hinhí*, हिनी *hiní*, इन्ह *inh*, or इन *in.*	इनका आर के *in'ká ár ke.*[2]
Acc.	इन्ह[1] (के) *inh* (*ke*).	इनका आर (के) *in'ká ár* (*ke*).
Instr.	इन्ह से *inh se.*	इनका आर से *in'ká ár se.*
Dat.	इन्ह लग *inh lá.*	इनका आर लग *in'ká ár lá.*
Abl.	इन्ह से *inh se.*	इनका आर से *in'ká ár se.*
Gen.	इन्ह के, केर *inh kĕ, ker.*	इनका आर के *in'ká ár kĕ.*
Loc.	इन्ह मँ *inh mẽ.*	इनका आर मँ, *in'ká ár mẽ.*

[1] Or हिन्ह *hinh*, इन *in*, or हिन *hin*, and so throughout.

[2] Or इनक्कनी *in'kaní*, इन्हक्कनी *inh'kaní*, हिनक्कनी *hin'kaní*, हिन्हक्कनी *hinh'kaní*, or इनका *in'ká*, इन्हका *inh'ká*, हिनका *hin'ká*, हिन्हका *hinh'ká*, or इनकरा *in'kará*, इन्हकर *inh'kará*, हिनकरा *hin'kará*, हिन्हकरा *hinh'kará*, and so throughout.

Note.—The plural of this pronoun is used in a singular honorific sense. To form the non-honorific plural, the word सभ *sabh* is added to any of the above forms: thus, nominative plural ई सभ *i sabh*, एकरा सभ *ĕk'rá sabh*, इन्ह सभ *inh sabh*, हिन्हकरा सभ *hinh'kará sabh*, and so on.

ऊ *ú*, 'that.'

The close analogy between the declension of this pronoun and that of ई *í*, 'this,' will be manifest from the following paradigm:—

Singular.

	Shorter form.	*Longer form.*
Nom.	ऊ *ú*.	*Wanting.*
Acc.	ओहि (के) *ŏhi* (*ke*).	ओकर्रा (के) *ŏk'rá* (*ke*).
Instr.	ओहि से *ŏhi se*.	ओकर्रा से *ŏk'rá se*.
Dat.	ओहि ला *ŏhi lá*.	ओकर्रा ला *ŏk'rá lá*.
Abl.	ओहि से *ŏhi se*.	ओकर्रा से *ŏk'rá se*.
Gen.	ओहि के *ŏhi kĕ*.	ओकर *okar*, or ओकर्रा के, केर *ŏk'rá kĕ*, *ker*.
Loc.	ओहि मँ *ŏhi mẽ*.	ओकर्रा मँ *ŏk'rá mẽ*.

Plural.

	Shorter form.	*Longer form.*
Nom.	उन्ही *unhí*, ऊन्ही *hunhí*, ऊनी *huní*, उन्ह *unh*, or उन *un*.	उनन्का आर के *unká ár ke*.[2]
Acc.	उन्ह[1] (के) *unh* (*ke*).	उनन्का आर (के) *un'ká ár* (*ke*).
Instr.	उन्ह से *unh se*.	उनन्का आर से *un'ká ár se*.
Dat.	उन्ह ला *unh lá*.	उनन्का आर ला *un'ká ár lá*.
Abl.	उन्ह से *unh se*.	उनन्का आर से *un'ká ár se*.
Gen.	उन्ह के, केर *unh kĕ*, *ker*.	उनन्का आर के *un'ká ár kĕ*.
Loc.	उन्ह मँ *unh mẽ*.	उनन्का आर मँ *un'ká ár mĕ*.

[1] Or हुन्ह *hunh*, उन *un*, or हुन *hun*, and so throughout.

[2] Or उनन्कनी *un'kaní*, उन्हन्कनी *unh'kaní*, हुनन्कनी *hun'kaní*, हुन्हन्कनी *hunh'kaní*, or उनन्का *un'ká*, उन्हन्का *unh'ká*, हुनन्का *hun'ká*, हुन्हन्का *hunh'ká*, or उनन्करा *un'kará*, उन्हन्करा *unh'kara*, हुनन्करा *hun'kará*, हुन्हन्करा *hunh'kará*, and so throughout.

Note.—The plural of this pronoun is used in a singular honorific sense. To form the non-honorific plural, the word सभ *sabh* is added to any of the above forms: thus, nominative plural ऊ सभ *ú sabh*, ओकर्रा सभ *ŏk'rá sabh*, उन्ह सभ *unh sabh*, ऊन्हन्करा सभ *hunh'kará sabh*, and so on.

Note.—In the above two demonstrative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only used as a substantive, and never as an adjective.

§ 26. Correlative Pronouns.

These are (1) the relative pronoun जे *je*, 'who;' (2) the correlative pronoun से *se*, 'that;' and (3) the interrogative pronoun के *ke*, 'who?'

The close analogy between their forms should be noted. Like the personal and demonstrative pronouns, they have each a shorter and a longer form.

It is not necessary to give their declension in full, as it is on exactly the same lines as that of the demonstrative pronouns. I shall therefore give only the nominative, genitive, and general oblique forms for each number.

Relative.

जे *je*, 'who.'

Singular.

	Shorter form.	*Longer form.*
Nom.	जे *je*.	*Wanting.*
Gen.	जेहि के *jĕhi kĕ*.	जेकर *jekar*.
Obl.	जेहि *jĕhi*.	जेकरा *jĕk'rá*.

Plural.

Nom.	जिन्ही *jinhi*.	जिनका आर के *jin'ká ár ke*.
Gen.	जिन्ह के *jinh kĕ*.	जिनका आर के *jin'ká ár kĕ*.
Obl.	जिन्ह *jinh*.	जिनका आर *ji'nká ár*.

Correlative.

से *se*, 'that.'

Singular.

	Shorter form.	*Longer form.*
Nom.	से *se*.	*Wanting.*
Gen.	तेहि के *tĕhi kĕ*.	तेकर *tekar*.
Obl.	तेहि *tĕhi*.	तेकरा *tĕk'rá*.

Plural.

Nom.	तिन्ही *tinhí.*	तिनन्का आर के *tin'ká ár ke.*
Gen.	तिन्ह के *tinh kĕ.*	तिनन्का आर के *tin'ká ár kĕ.*
Obl.	तिन्ह *tinh.*	तिनन्का आर *tin'ká ár.*

Interrogative.

के *ke,* 'who?'

Singular.

	Shorter form.	*Longer form.*
Nom.	के *ke* or कौन *kaun.*	*Wanting.*
Gen.	केहि के *kĕhi kĕ.*	केकर *kekar.*
Obl.	केहि *kĕhi.*	केकरा *kĕk'rá.*

Plural.

Nom.	किन्ही *kinhi.*	किनन्का आर के *kin'ká ár ke.*
Gen.	किन्ह के *kinh kĕ.*	किनन्का आर के *kin'ká ár kĕ.*
Obl.	किन्ह *kinh.*	किनन्का आर *kin'ká ár.*

Other optional forms as in the demonstrative pronouns.

Note.—In the above correlative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective. As in the case of the demonstrative pronouns, the non-honorific plural is formed by adding सभ *sabh.*

§ 27. Interrogative Pronoun.

Substantival.

की *kí,* 'what?'

This pronoun is really a neuter form of के *ke,* and can only refer to inanimate things. Its plural is the same as that of के *ke.*

Singular.

Nom. की *kí* or का *ká*.

Obl. की *kí*, का *ká*, किथि *kithi*, or काहे *káhě*, कहि *kahi*, किये *kiye*.

Declined regularly like a substantive. Its dative, किथि ला *kithi lá* or किथि लाय *kithi láy*, 'for what?' is used as an adverb, meaning 'why?'

§ 28. Indefinite Pronoun.

केऊ *kĕ̆ú*, 'anyone,' 'some one.'

This is declined throughout the singular only.

Singular.

Nom. केऊ *kĕ̆ú*, कोइ *koï*, or कोय *koy*.

Obl. कोइ *koï*, केकरो *kĕk'rŏ*, or किथियो *kithiyŏ*.

Declined regularly like a substantive, except the genitive, which is केकरो *kĕk'rŏ*.

§ 29. किछु *kichhu*, 'anything,' 'something.'

Nom. किछु *kichhu*, कुछ *kuchh*, or कुच्छु *kuchchhu*.

Obl. कथू *kathú*, किछु *kichhu*, कुछ *kuchh*, or कथियो *kathiyŏ*.

Declined regularly like a substantive in the singular. The plural is wanting.

§ 30. The indefinite pronoun सभ *sabh*, सब *sab*, or सभी *sabhi*, 'all,' 'every one,' is declined regularly like a substantive. When plurality is to be emphasised, it has an oblique plural form सभन *sabhan*: thus, सभ के *sabh kĕ* 'of all,' *taken as a whole*; but सभन के *sabhan kĕ*, 'of all,' *taken severally*.

§ 31. The indefinite pronouns जेकेऊ *jekĕ̆ú*, 'whoever,' and जेकिछु *jekichhu*, 'whatever,' are compounds, and are declined regularly like their

component parts: thus, acc. sing. जेह केकन्रो के *jĕh kĕk'rŏ ke*, जेह किछु के *jĕh kichhu ke*; instr. जेह केकन्रो से *jĕh kĕk'rŏ se*, *&c.*

The indefinite pronominal adjective कत *ka*, कैक *kaik*, or कतेक *katĕk*, signifies 'several.' It is also used as an interrogative, meaning 'how many?'

§ 32. Derivative Pronominal Forms.

The following table gives the more usual pronominal adjectives and adverbs in a succinct form.

		Pronoun.	Manner.	
			Pron. Adj.	Pron. Adv.
Demonstrative ...	Proximate ...	इ *i*, 'this' ...	ऐसन *aisan*, एहन *ĕhan*, एना *ĕná*, इना *iná*, 'of this kind.'	एहिना *ĕhiná*, 'thus.'
	Remote ...	अ *ú*, 'that' ...	वैसन *waisan*, ओहन *ŏhan*, ओना *ŏná*, 'of that kind.'	ओहिना, *ŏhiná* 'in that way.'
Relative		जे *je*, 'who' ...	जैसन *jaisan*, जेहन *jĕhan*, जिना *jiná*, 'of what kind.'	जहिना *jahiná*, 'in what way.'
Correlative		से *se*, 'that' ...	तैसन *taisan*, तेहन *tĕhan*, तिना *tiná*, 'of that kind.'	तहिना *tahiná*, 'in that way.'
Interrogative		के *ke*, 'who?' ...	कैसन *kaisan*, केहन *kĕhan*, किना *kiná*, 'of what kind?'	कहिना *kahiná*, 'in what way?'

Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
एतन्ना *ĕt'ná*, 'this much.'	एहिया *ĕhiyá*, 'now.'	इँयाँ *hĩyã̆*, 'here.'	इन्दऽ *inda*, इनँ *inẽ*, 'hither.'
ओतन्ना *ŏt'ná*, 'that much.'	ओहिया *ŏhiyá*, 'then.'	ऊँयाँ *hũã̆*, 'there.'	उन्दऽ *unda*, उनँ *unẽ* 'thither.'
जेतन्ना *jĕt'ná*, 'how much.'	जहिया *jahiyá*, 'when.'	जहाँ *jahã̆*, 'where.'	जिन्दऽ *jinda*, जनँ *janẽ*, 'whither.'
तेतन्ना *tĕt'ná*, 'so much.'	तहिया *tahiyá*, 'then.'	तहाँ *tahã̆*, 'there.'	तिन्दऽ *tinda*, तनँ *tanẽ*, 'thither.'
केतन्ना *kĕt'ná*, 'how much?'	कहिया *kahiyá*, 'when?'	कहाँ *kahã̆*, 'where?'	किन्दऽ *kinda*, कनँ *kanẽ* 'whither?'

§ 33. Adjectival Pronouns.

The following sentences are designed to show the use of the various pronouns, both adjectivally and substantivally. Before doing so it is best to note here that colloquially the oblique forms एह *ĕh*, ओह *ŏh*, जेह *jĕh*, तेह *tĕh*, and केह *kĕh*, are frequently written and pronounced ई *i*, उ *ú*, जे *je*, ते *te*, and के *ke* respectively.

NOTE that while जे *je* and से *se* are used either as adjectives or substantives in both the nominative and oblique cases, के *ke* cannot be used as an adjective at all. When used as an adjective, के *ke* always becomes कौन *kaun* or कोन *kon*.

(1) जे ऐलै छल, से गेलै, *je ailai chhal, se gelai:* 'he who had come, went.

(2) जे आदमी ऐलै छेलै, से आदमी गेलै, *je adamí ailai chhĕlai, se adamí gelai:* 'the man who had come, went.'

(3) जेकर खेत, तेकर धान, *jekar khet, tekar dhán:* 'he who owns the field, owns the paddy.'

(4) जे आदमी के खेत, से आदमी के धान *je adamí kĕ khet, se adamí kĕ dhán:* 'the man who owns the field, owns the paddy.'

(5) के छिलै *ke chhilai?* 'who was it?'

(6) ऊ कोन आदमी छिकै *ú kon adamí chhikai?* 'what man is he?'

(7) केकर घोड़ा छिकै *kekar ghoṛá chhikai?* 'whose is the horse?'

(8) कोन आदमी के घोड़ा छिकै *kon adamí kĕ ghoṛá chhikai?* 'to what person does the horse belong?'

(9) की छिकै *kí chhikai?* 'what is it?'

(10) की गाछ छिकै *kí gáchh chhikai?* 'what tree is it?'

(11) किथि मँ पानि नानन्हल छ *kithi mẽ páni nán'la chha?* 'in what have you brought the water?'

(12) कोन लोटा मँ पानि नानन्हल छ *kon loṭá mẽ páni nán'la chha?* 'in what *loṭa* have you brought the water?'

(13) कोय नहीँ ऐलै *koy nahí ailai,* 'no one came.'

(14) कोय लरिका नहीँ ऐले *koy lariká nahí ailai*, 'no boy came.'

(15) ऊ गाँव मेँ केकन्रो किछु नहीँ छै *ú gãw mẽ kĕk'rŏ kichhu nahí chhai*, 'in that village no one has anything.'

(16) ऊ गाँव के कोइ बनियाँ से किछु नै मिलन्ते *ú gãw kĕ koï baniyã se kichhu nai mil'tai*, 'in that village nothing will be got from any shopkeeper.'

(17) ऊ द्वाय कऽ कियियो मेँ धरे* होते *ú daway ka kithiyŏ mẽ dharĕ* hotai*, 'it will be (necessary) to put that medicine into something.'

(18) कऽ आदिमी ऐलन्हैन्ह *ka adimi aĭl'hainh*, 'several men came,' or 'how many men came?'

§ 34. The Pronominal Oblique Genitive.

The following are examples of pronominal genitives which end in र *r* or न *n*, and which have an oblique form ending in रा *rá* or ना *ná*. These oblique forms occur for all pronominal genitives ending in र *r*, and are used with nouns in any form except that of the nominative singular or plural:—

Direct Genitive.	Meaning.	Oblique form.
मोर *mor.*	'My.'	मोरा *morá.*
हम्मर *hammar.*	'My.'	हमन्रा *ham'rá.*
तोर *tor.*	'Thy.'	तोरा *torá.*
तोहर *tohar.*	'Thy.'	तोहन्रा *tŏh'rá.*
अप्पन *appan.*	'Own.'	अपन्ना *ap'ná.*
एकर *ekar.*	'Of this.'	एकन्रा *ĕk'rá.*
ओकर *okar.*	'Of that,' 'his.'	ओकन्रा *ŏk'rá.*
जेकर *jekar.*	'Whose.'	जेकन्रा *jĕk'rá.*
तेकर *tekar.*	'His.'	तेकन्रा *tĕk'rá.*
केकर *kekar.*	'Whose?'	केकन्रा *kĕk'rá.*

* Dative of the verbal noun.

The following examples will show the use of the genitive in—(*a*) its direct form, (*b*) its oblique form :—

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM, *i.e.* DIRECT GENITIVES.

ओकर तिरिया कैसन सुन्दर छै *okar tiriyá kaisan sundar chhai,* 'how beautiful his wife is!'

केकर बेटा छै *kekar beṭá chhai ?* 'whose son is he?'

हम्मर धन्धा बिगरन्ते *hammar dhandhá bigar'tai,* 'my profession will be ruined.'

ओकर कानल सुन के *okar kánal sun kĕ,* 'on hearing her lamentations.'

ओकर इकरार लिखऽ *okar ik'rár likha,* 'write a bond to that effect' (*lit.* of that).

अपन धन उड़ाय, भिखारी होय गेल *appan dhan uṛáy, bhikhárí hoy gel,* 'having wasted all his substance, he became poor.'

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM, *i.e.* OBLIQUE GENITIVES.

ओकरा चढ़े के घोड़ा *ŏk'rá chaṛhĕ kĕ ghoṛá,* 'his riding-horse' (*lit.* the horse of his riding).

ऊ ओकरा फुलवारी में ऐलै *ú ŏk'rá phul'wárí mẽ ailai,* 'he came into *his* (some one else's) garden.'

हमरा सिरकी में *ham'rá sir'kí mẽ,* 'in my hovel.'

तोहरा घर में *tŏh'rá ghar mẽ,* 'in your house.'

तोहरा हथवा से *tŏh'rá hath'wá se,* 'from thy hand.'

हमरा दरवाजा से ओकर दरवाजा बाँस भर दूरि छै *ham'rá dar'wájá se okar dar'wájá bãs bhar dúri chhai,* 'his doorway is a rod distance from mine.'

गिरहस्त अपना जी में कहलकै *gīr'hast ap'ná ji mẽ kahal'kai,* 'the husbandman said in his heart.'

Sometimes, by the vulgar, the direct form is used instead of the oblique, but the oblique form is never used instead of the direct. It should be observed, moreover, that in South Munger these rules are by no means universally followed. There the direct form is the rule, and the oblique the exception.

DIVISION II.

CONJUGATION.

CHAPTER IV.

INTRODUCTORY.

§ 35. It must be noted with respect to the following paradigms that colloquially the plural is commonly used in the place of the singular: thus तोँ छअ *tõ chha,* 'thou art,' is commonly used instead of तोँ छँ *tõ chhẽ,* which is the more correct form.

Note also that there is great laxity colloquially in regard to gender. The forms given for the feminine are only those which are specially confined to that gender; but instead of these, the masculine forms are often used colloquially. In the following paradigms when the masculine and feminine forms coincide, the latter are not given. As a matter of fact feminine forms are rarely used except in the west of the district referred to in this grammar.

As already observed (§ 1), the language spoken in South Munger is in the main Maithilí. In the western portions, however, of the Jamuí subdivision of Munger, and in Bárh, many Mágadhí forms are used, and such will be noted in the proper place.

§ 36. With regard to the spelling of the various tense-forms, it must be noted that ऐ *ai* and औ *au* are frequently written अइ *aï* and अउ *aü* respectively: thus such forms as देखै *dekhaï* and देखौन्ह *dekhaunh* are often written देखइ *dĕkhaï* and देखउन्ह *dĕkhaünh.* It has not been thought necessary to put both these varieties of spelling into the paradigms: hence only देखै *dekhai,* देखौन्ह *dekhaunh, &c.,* will be found therein. With regard to this

and to the shortening of ante-penultimate vowels, see General Introduction, §§ 34—37.

Every plural form ending in ह्न *nh* can also be spelt as ending in न *n*: thus गिरल्हैन्ह *gir'lainh* or गिरल्हैन *gir'lain*. Only the fuller form in ह्न *nh* will be given in the paradigms.

When a stem terminates in an unaspirated letter, and is followed by a termination beginning with ह *h*, the final letter of the stem and the initial ह *h* of the termination generally coalesce into the cognate aspirate of the final letter of the stem. Thus देखबन्हो *dĕkhab'ho* becomes देखभो *dĕkh'bho*, and छिकन्हँ *chhik'hĕ*, छिखँ *chhikhĕ*.

§ 37. Conjugational System.

The conjugation of the verb √ देख *dekh*, 'see,' being given in full, it is not necessary to give here the details of conjugation at length.

§ 38. There are three moods—the Indicative, Conjunctive, and Imperative. These may again be divided into *simple tenses*—formed from the root direct, and *periphrastic tenses*—formed with the aid of auxiliary verbs added to the present or past participle, or to the conjugated preterite indicative.

§ 39. The *simple tenses* are as follows:—

Indicative.	Conjunctive.	Imperative.
Preterite.	Present.	Present.
Future.	Preterite.	

Of these, the present imperative is always the same as the present conjunctive.

§ 40. The *periphrastic tenses* are as follows:—

a) From the present participle, direct form—

Indicative—

Definite present	with auxiliary	present.
Imperfect	,,	preterite.
Durative future	,,	future.

Conjunctive—

Future with auxiliary present conjunctive.
Durative present „ preterite „

b) From the past participle: direct form in the neuter verb, oblique form in the active verb—

Indicative—

Perfect (form II) with auxiliary present.
Pluperfect (form II) „ past.
Future exact (form II) „ future.

Conjunctive—

Future exact (form II) with auxiliary present conjunctive.
Preterite (form II) „ preterite „

c) From the preterite indicative—

Indicative—

Perfect (form I) with auxiliary present.
Pluperfect (form I) „ preterite.
Future exact (form I) „ future.

Conjunctive—

Future exact (form I) with auxiliary present conjunctive.
Preterite (form I) „ preterite „

Concerning the use of the auxiliary in tenses formed from the past participle, see General Introduction, p. 13, cl. (4).

§ 41. The Simple Tenses.

The personal terminations are nearly the same for all these tenses. They are added to a tense-stem, the formation of which will be described afterwards. They are exactly the same for the present conjunctive, the preterite indicative, and the preterite conjunctive.

The terminations of these three tenses are given in the following table. It will be observed that there are many optional forms of terminations for

each person. They are all used with nearly equal frequency. They should be carefully committed to memory.

It must be noted that the termination अह *ah* or अ *a* of the 2nd plural masculine is pronounced with a peculiar drawl, something like the English word 'awe.' Thus, देखठ *dekh*'awe.'

Table showing the Personal Terminations of the Present Conjunctive, the Preterite Indicative, and the Preterite Conjunctive.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ऊँ *ū́*, ओँ *õ*.		ई *í*, इऐ *iai*, इऐन्ह *iainh*, इऔ *iau*, इऔन्ह *iaunh*.	
2nd	आ *á*, ए *e*, एँ *ẽ*, ऐ *ai*, ऐँ *ãĩ*, न्हीँ *'hī́*.	ई *í*.	अ *a*, न्हू *'hú*, न्हो *'ho*, न्हौ *'hau*.	
3rd	ए *e*, ऐ *ai*, औ *au*, अ *a*.		ऐन्ह *ainh*, औन्ह *aunh*, अथ *ath*, न्थी *'thí*.	न्थीँ *'thī́*, न्थीन्हि *['thínhi*.
			न्हीँ *'hī́*, न्हिन्ह *'hinh*.	ई *í*.

The first person is often used honorifically in the sense of the second person: thus आबोँ *ábõ*, 'come.'

§ 42. These terminations are added to various tense-stems, and it is by these tense-stems that the tenses are distinguished. The formation of each tense-stem will be given separately under the heading of each tense, and the conjugation of each tense will now be described in the order in which they will subsequently be given in the conjugation of the model verb √देख *dekh*, 'see.'

§ 43. The Preterite Indicative.

The stem of this tense is formed by adding अल *al* or इल *il* to the root. To this the terminations in § 41 are added. Thus √ देख *dekh*, 'see,' preterite stem देखल *dekhal* or देखिल *dekhil*, to which the terminations are added: thus देखऽलूँ *dĕkh'lŭ* or देखिलूँ *dĕkhilŭ*, 'I saw.' This tense has in the case of transitive verbs the following terminations instead of those given in § 41:—अक *ak*, ऽकै *'kai*, or ऽकौ *'kau* for the third person singular, and ऽका *'ká*, ऽकैन्ह *'kainh*, ऽकौन्ह *'kaunh*, ऽकथ *'kath*, or ऽकथी *'kathí* for the third person plural masculine, and ऽकी *kí*, ऽकथीं *'kathí*, ऽकथीन्हि *'kathínhi* for the third person plural feminine. In the case of neuter verbs—

(1) in the third singular masculine either no termination is added to the stem at all, or else the following are the terminations:—ऐ *ai*, औ *au*, or अ *a*;

(2) in the third plural masculine, in addition to the termination in § 41, the terminations ऽहैन्ह *'hainh*, ऽहौन्ह *'haunh*, or आ *á*.

In addition to the above, the following terminations may be used in the past tense of all verbs, whether transitive or neuter:—first sing., अँ *ã*; second do., ऽहै *'haí*, ऽहँ *'hã̃*; first plural इहौन्ह *ihaunh*; third do., ऽखीं *'khí*, ऽखिन्ह *'khinh*.

Examples.

देखऽलक *dĕkh'lak*, देखलऽकै *dĕkhal'kai*, 'he saw.' देखलऽका *dĕkhal'ká*, देखलऽखिन्ह *dĕkhal'khinh*,* 'they saw' (masc.), and देखलऽकी *dekhal'kí*, 'they saw' (fem.). Similarly for the other forms.

§ 44. The Future Indicative.

This tense has two stems—one for the first and second persons, and one for the third person. The first stem is formed by adding अब *ab* to the root; the second is the root itself.

The following are the terminations of this tense. All should be added to the root direct.

* This is really a contraction of देखऽलक हिन्ह *dĕkh'lak hinh*.

After certain vowels, *e.g.* आ *á*, the stem termination may be ए॰ब *ĕb* instead of अ॰ब *ab*.

Terminations of the Future.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	॰बै *'bai*, ॰बौ *'bau*.		अ॰ब *ab*, ॰बैन्ह *'bainh*, ॰बौन्ह *'baunh*.	
2nd	॰बा *'bá*, ॰बे *'be*, ॰बँ *'bẽ*, ॰बै *'bai*, ॰बौं *'bãũ*.	॰बी *'bi*.	॰बऽ *'ba*.	
	॰भौं *'bhĩ*.*		॰भू *'bhú**, ॰भो *'bho*.*	
			॰भौ *'bhau*.*	
3rd	अत, ॰ते, ॰तौ, ॰तऽ. *at, 'tai, 'tau, 'ta*.		॰तैन्ह *'tainh*, ॰तौन्ह *'taunh*,	
			॰ता *'tá*, ॰तहीं *'tahĩ*, ॰तहिन्ह *'tahinh*, ॰तथ *'tath*, ॰तथी *'tathi*.	॰तौ *'tí*, ॰तथीं *tath*, ॰तथीन्ह *'tathính*.
			अत॰खीं *at'khĩ*,† अत॰खिन्ह *at'khinh*.†	

* These are contractions for ॰ब हीं *'b hĩ*, ॰ब हू *'b hú*, &c.

† Contractions for अत॰क हीं *at'k hĩ*, अत॰क हिन्ह *at'k hinh*.

§ 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus देखूँ *dekhû*, 'let me see.' As already stated, the terminations are those given

in § 41. Besides these, this tense may in the first person masculine singular take औँ *aũ*, and in the second person masculine singular take अँ *ã*. It also optionally takes no termination whatever in the latter person.

In the plural, it may in the first person masculine also take the termination इहुन्ह *ihunh*, and in the third person the terminations न्हुन्ह *'hunh*, न्हेँ *'hẽ*.

§ 46. The Preterite Conjunctive.

In this tense अत *at*, इत *it*, ऐत *ait*, or अति *ati* is added to the root to form the stem. The personal terminations in § 41 are then added: thus देखन्तूँ *dĕkh'tû* or देखन्तिऊँ *dĕkh'tiû*, '(if) I had seen.'

In the third person singular it may drop the usual terminations and end in ऐत *ait*, added simply to the root. In the first person singular masculine it optionally takes the termination अँ *ã*, in the first person plural masculine इहौन्ह *ihaunh*, and in the third person plural masculine न्हैन्ह *'hainh*, न्हौन्ह *'haunh*, or आ *á*.

§ 46a. The Use of the Various Verbal Terminations.

It will be noticed that each person has many terminations, but they do not all mean exactly the same thing. At the same time it must be noted that this multiplicity of verbal forms is partly due to local and personal circumstances—an inhabitant of one place using one set of forms, and an inhabitant of another, another. This is due to the want of a literature, which would fix each verbal form in its proper and exact shade of meaning. The following instructions will help to explain approximately the more customary uses of the forms.

In the first place it must be noted that in the Maithilí dialect generally number is continually disregarded, verbs in the singular form being used with plural subjects, and *vice versâ*. Thus, take देखन्लक *dĕkh'lak*, which is properly third singular preterite. The following examples show that it can be used both in a singular and in a plural sense:—

(Singular) ऊ हमन्रा नदी भीर देखन्लक *ú ham'rá nadí bhír dĕkh'lak*, 'he saw me beside the river.'

(Plural) ऊ सभ हमन्रा नदी किछार देखन्लक *ú sabh ham'ra nadí kichhár dĕkh'lak*, 'they saw me on the bank of the river.'

So also देखल॰कथ *dĕkhal'kath* (properly 3rd plural) may be used as a singular: viz. ऊ देखल॰कथ *ú dĕkhal'kath*, 'he saw,' as well as ऊ सभ देखल॰कथ *ú sabh dĕkhal'kath*, 'they saw.' It may be asked, then, why these terminations have been divided into singular and plural. The answer is twofold,—first, that though no longer used in their proper sense, the terminations were originally singular and plural as written, and in songs (which always conserve an older form of the language) they are so used to the present day. Secondly, at the present day there is this important difference in their use,—singular terminations (especially in the second and third persons) are always used non-honorifically, and plural terminations honorifically, as regards the subject; thus, ऊ देखल॰क *ú dĕkh'lak* (singular) means 'he (that humble person) saw,' but ऊ देखल॰कथ *ú dĕkhal'kath* (plural) 'he (that respectable person) saw.' In the first person, however, this distinction has been lost, and singular and plural are used indiscriminately.

There is another way of looking at a verbal form, and that is the relation it bears to the object. There is nothing like this in any European language; so it requires more careful exemplification in the present case. For the purposes of the present explanation a sentence may be divided into subject, verb, and object. The object may be direct or remote. Thus, in 'the king gave a village to the bráhman,' 'the king' is the subject, 'gave' is the verb, 'a village' is the direct object, and 'the bráhman' is the remote object. So in 'the child fell on the ground,' for the purposes of the present explanation 'the ground' may be considered as the remote object. In European grammar the form of a verb depends on the subject, *i.e.*, we say that it agrees with its subject in number and person, but the object (direct or remote) has no effect at all on the form of the verb. In Bihárí, on the contrary, the selection of the verbal form to be used largely depends upon the object. Thus, while in Europe we must say that the verb agrees with its subject in number and person, in Bihár we must say that it agrees with its subject, and also with its object, in honour and person.

The following are approximately the rules on this point:—

(*a*) The terminations ending in औ *au* are used when the object (direct or remote) is in the second person and is considered inferior to

the speaker. If, however, the termination is pronounced with a drawl. something like *a-o*, the object is mentioned with some, but not great, respect,

Exception.—If the verb itself is in the second person, the object may be in the first or third person.

(*b*) The terminations ending in **औन्ह** *aunh* are used when the object (direct or remote) is in the second person and is spoken of with respect.

(*c*) The terminations ending in **ऱ्हौं** *'hi* and **ऐ** *ai* are used when the object (direct or remote) is in the first or third person and is considered inferior to the subject.

(*d*) The terminations ending in **ऐन्ह** *ainh* are used generally when the object (direct or remote) is mentioned with great respect. In this case the object may be in the first, second, or third person.

The following examples will make the above clear :—

हम्मँ तोर बैरी छेलिऔ *hammẽ tor bairi chhẽliau*, '(you fool), I was your enemy.'

हम तोहर पोथी बिहान देखब्बौ *ham tohar pothi bihán dẽkh'bau*, 'I will see your book (my humble friend) to-morrow.'

(Here the direct object, 'your book,' being inferior and in the second person, a termination ending in **औ** *au* is used.)

जब तौं हमऱ्रा छोड़ि देब. तब कहब्बौ *jab tõ ham'rá chhoṛi deba, tab kah'bau* 'when you (my humble friend) let me go, I will tell you.'

जे तौं हमऱ्रा मारि डाल्तिअ, तऽ मोती तोरा हाथ लग्तिऔ *je tõ ham'rá máṛi ḍál'tia, ta moti torá háth lag'tiau*, 'if you had killed me, the pearl would have come (my humble friend) into your hand.'

तोहऱ्रा गाड़ी मैं की माल छौ *tõh'rá gáṛi mẽ ki mál chhau?* '(My humble friend), what goods are in your cart?'

एहिया जाहौ, आज साँझ के तोहर पाती देखब्बौ *ẽkh'ni jáhau, áj sắjh ke tohar páti dẽkh'bau* (pronounced *dẽkh'ba-o*), 'go now, Sir; I will see your letter this evening.'

देखल्हौ कुकुर नै परा सक्लै *dẽkhal'hau kukur nai paṛá sak'lai?* 'Did you see the dog (inferior), how it could not run away?' (Here, although

the object is in the third person, still a termination ending in औ *au* is used, because the subject is in the second person.)

हमँ तोर भला मानबौन्ह, आरो सदइ गुन गैबौन्ह *hammẽ tor bhalá mán'baunh, árŏ sadaí gun gaĭbaunh*, 'I will be grateful to you, sir, and will always sing your praises.' (Here the object is in the second person, and is mentioned with respect.)

तोहरा कन कत मोट चलैकौन्ह *tŏh'rá kan ka moṭ chalaichhaunh?* 'how many well-buckets are at work in your (farm), (my respected friend)?'

तोँ ओकरा चाकर के देखलन्हौँ है *tõ ŏk'rá chákar ke dĕkhal'hí hai?* 'Have you (my humble friend) seen his servant?' (Here both subject and object are non-honorific.)

देखलन्हौ मुरता नूनू के कैसन चाट खौँच के मारलन्कै *dĕkhal'hau Mur'tá núnú ke kaisan cháṭ khĭch kĕ máral'kai?* 'Did you see how Mur'tá gave a severe slap to the child?' (Here the object, 'the child,' is inferior.)

हम अपन्ने के देखबैन्ह *ham ap'nĕ ke dĕkh'bainh*, 'I will see your honour.' (Here the object is mentioned with great respect.)

अपन्ने हमरा नूनू के देखलौँ छै *ap'nĕ ham'rá núnú ke dĕkh'lõ chhai*, 'has your honour seen my child?' (Here the first person of the verb is used honorifically instead of the second person, and no special reference being made to the person of and respect due to the object, the form देखलिऐ *dĕkh'liaí* is not used.)

रे कौँड़ा, हमर बही देखलेँ छे? *re chhaũṛá, hammar bahí dĕkh'lẽ chhai?* 'Ho! you boy, there, have you seen my book?' (Here the subject is non-honorific, and there is no reference to the object.)

मजिस्टर साहेब हमरा देखलन्कथ *Majistar Sáhĕb ham'rá dĕkhal'kath*, 'His Honor the Magistrate saw me.' (Here the subject is honorific, and no reference is made to the honour of the object.)

हो काका, देखलह मोहन के बौह केना डाकलक *ho káká, dĕkh'la Mohan kĕ bauh kená ḍák'lak?* 'Hallo, uncle, did you see how Mohan's wife called me?' (Here no special reference is made to the honour of the object.)

CHAPTER V.

AUXILIARY VERBS.

§ 47. There are two classes of auxiliary verbs—the *defective* and the *complete.*

§ 48. There is, properly speaking, only one *defective auxiliary verb* in use in this dialect,—that derived from the √ अछ *achh.* In the western portion of Jamúí, however, and in Báṛh, another verb is used, derived from the √ अह *ah.*

(*a*) The first of these is used only in the present and preterite tenses, and always in this dialect loses its initial vowel. It has in the present tense two forms,—a weak (*e.g.* छी *chhí*, 'I am') and a strong (*e.g.* छिकौं *chhikõ* 'I am'). In the preterite tense it is used only in the weak form (*e.g.* छलौं *chhalõ*, 'I was'). I shall call it the *first defective auxiliary verb.*

(*b*) The second of these, derived from the √ अह *ah*, belongs properly to the Mágadhí dialect. In the dialect under consideration it is used only in the present and preterite tenses. It always in this dialect loses its initial vowel. In the present tense it has two forms,—a weak (*e.g.* ही *hí*, 'I am'), and a strong (*e.g.* हिकौं *hikõ*, 'I am'). In the preterite tense it is used only in the weak form (*e.g.* हलौं *halõ*, 'I was'). I shall call it the *second defective auxiliary verb.*

§ 49. The complete auxiliary verb is formed from the √ हो *ho*, 'become,' which is conjugated through all moods and tenses. Its preterite is irregular, and is never used as an auxiliary, but only as a verb substantive, meaning 'I became.'

§ 50. First Defective Auxiliary Verb.

√ अछ *achh*, 'be.'

Present : '*I am*,' &c.

WEAK FORM.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	*Not used.*		छी, छिऐ, छिऐन्ह, *chhí, chhiai, chhiainh,* छिअौ, छिअौन्ह, छिअन्ह, *chhiau, chhiaunh, chhihunh.*	
2nd	छा *ch̤há*, छे *chhe*, छँ *chhẽ*, छै *chhai*, छँ *chhã̃*, छहीं *chhahí*, छँ *chhã*.	छी *chhí.*	छ *chha*, छहू *chhahú*, छहो *chhaho*, छअौ *chhahau.*	
3rd	छे *chhe*, छे *chhai*, छौ *chhau.* छ *chha.*		छैन्ह *chhainh*, छौन्ह *chhaunh*, छथ *chhath*, छथी *chhathi*, छहीं *chhahí*, छहिन्ह *chhahinh*, छहुन्ह *chhahunh*, छहँ *chhahẽ.*	छथीं *chhathí*, छथीन्हि *chhathínhi.*

STRONG FORM.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	छिकूँ, छिकौं, *chhikú, chhikŏ,* छिकौँ *chhikaũ.*		छिकी, छिकिऐ, *chhiki, chhikiai,* छिकिऐन्ह, छिकिऔ, *chhikiainh, chhikiau,* छिकिऔन्ह, छिकिउन्ह, *chhikiaunh, chhikihunh.*	
2nd	छिका, छिके, छिकँ, *chhiká, chhike, chhikẽ,* छिकै, छिकैँ *chhikai, chhikãi.*	छिकी *chhiki.*	छिकउ, छिखु, छिखो, *chhika, chhikhú*, chhikho.**	
	छिखौं *chhikhí.**		छिखौ, *chhikhau.**	
3rd	छिके, छिकै, *chhike, chhikai,* छिकौ *chhikau.*		छिकैन्ह, छिकौन्ह, *chhikainh, chhikaunh,* छिकथ, छिकन्थी, *chhikath, chhik'thí,*	छिकन्थौं, छिकन्थीन्हि, *chhik'thí, chhik'thinhi.*
	छिकउ *chhika.*		छिखौं, छिखिन्ह, *chhikhí,* chhikhinh,** छिखुन्ह, छिखँ, *chhikhunh,* chhikhẽ.**	छिकी *chhiki.*

* For छिकन्हौं *chhik'hã́*, &c., see § 36, last paragraph.

Preterite: '*I was*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	छलूँ, छलौं, छलँ, *chhalũ*,* *chhalõ*, *chhalã*.		छली, छलिऐ, छलिऐन्ह, *chhali*, *chhaliai*, *chhaliainh*, छलिअौ, छलिअौन्ह *chhaliau*, *chhaliaunh*, छलिहौन्ह, *chhalihaunh*.	
2nd	छला, छले, छलेँ, *chhalá*, *chhale*, *chhalẽ*, छलै, छलैँ, *chhalai*, *chhalãi*, छलन्हौं, छलन्हैं, *chhal'hí*, *chhal'hai*, छलन्हैँ, *chhal'hãi*.	छली *chhali*.	छलऽ, छलन्हू, छलन्हो, *chhala*, *chhal'hú*, *chhal'ho*. छलन्हौ *chhal'hau*.	
3rd	छल *chhal*.		छलैन्ह, छलौन्ह, *chhalainh*, *chhalaunh*, छलथ, छलन्थी, *chhalath*, *chhal'thí*, छलन्हौं *chhal'hí*, छलन्हिन्ह, *chhal'hinh*.	छलन्थौं, *chhal'thí*, छलन्थीन्हि, *chhal'thinhi*.
	छले, छलौ, छलऽ *chhalai*, *chhalàu*, *chhala*.		छलन्खौं, छलन्खिन्ह, *chhal'khí*, *chhal'khinh*, छलन्हैन्ह, छलन्हौन्ह, *chhal'hainh*, *chhal'haunh*, छला *chhalá*.	छली *chhali*.

* Or छिलूँ *chhilũ* or छेलूँ *chhelũ*, and so throughout.

§ 51. Second Defective Auxiliary Verb.

√ अह *ah*, 'be.'

Present, '*I am*,' &c.

WEAK FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	*Not used.*		ही *hí.*	
2nd	हँ *hẽ.*	ही *hí.*	हऽ *ha.*	
3rd	है *hai.*		हैन्ह *hainh.*	हथीं *hathí.*

Optional forms as in the present of √ अछ *achh.*

STRONG FORM.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हिकूँ *hikú.*		हिकी *hiki.*	
2nd	हिकँ *hikẽ.*	हिकी *hiki.*	हिकऽ *hika.*	
3rd	हिकै *hikai.*		हिकैन्ह *hikainh.*	हिकन्थीं *hik'thí.*

Optional forms as in छिकूँ *chhikú.*

§ 52. Preterite : '*I was*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	हलूँ *halũ.*		हली *halĩ.*	
2nd	हलेँ *halẽ.*	हली *halĩ.*	हलऽ *hola.*	
3rd	हल *hal.*		हलैन्ह *halainh.*	हलन्थौं *hal'thĩ.*

Optional forms as in छलूँ *chhalũ.*

§ 53. The Complete Auxiliary Verb.

√ हो *ho*, '*be*,' '*become*.'

Indicative Mood.

(*a*)—Preterite : '*I became*,' &c.

Note.—This tense is never used as an auxiliary, छलूँ *chhalũ* or रही *rahĩ* (see above) being used instead.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होलूँ *holũ.*		होली *holĩ.*	
2nd	होलेँ *holẽ.*	होली *holĩ.*	होलऽ *hola.*	
3rd	होल *hol.*		होलैन्ह *holainh.*	होलन्थौं *höl'thĩ.*

Optional forms as in छलूँ *chhalũ.*

In Bárh and Western Jamuí the following form is used:—

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	भेलूँ *bhelû.*		भेल्ली *bhelí.*	
2nd	भेल्लँ *bhelẽ.*	भेल्ली *bhelí.*	भेलऽ *bhela.*	
3rd	भेल *bhel.*		भेलैन्ह *bhelainh.*	भेलन्थीँ *bhël'thí.*

Optional forms as in छलूँ *chhalû.*

§ 54. (*b*)—Future: '*I shall be,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होबै, होबौ. *hobai, hobau.*		होब, होबैन्ह, होबौन्ह. *hob, hobainh, hobaunh.*	
2nd	होबा, होबे, होबँ, *hobá, hobe, hobẽ,* होबे, होबैँ, होभौँ. *hobai, hobai, hŏbhí.*	होबी *hobí.*	होबऽ, होभू, होभो, होभौ. *hoba, hŏbhú, hŏbho, hŏbhau.*	
3rd	होत, होचत, होतै, *hot, hoat, hotai,* होतौ, होतऽ. *hotau, hota.*		होतैन्ह, होतौन्ह, होता, *hotainh, hotaunh, hotá,* होतहीँ, होतहिन्ह, होतथ, *hŏtahí, hŏtahinh, hotath,* होतथी, होतन्खीँ, होतन्खिन्ह. *hŏtathi, hŏt'khí, hŏt'khinh.*	होती *hotí.* होतथीँ, होतन्थीन्हि. *hŏtathí, hŏtathinhi.*

CONJUNCTIVE MOOD.

§ 55. (c)—Present: '(If) I be,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होऊँ *hoū́*, होओँ *hoõ*, होऔँ *hoãu*.		होई, होइऐ, होइऐन्ह, *hoí*, *hoïai*, *hoïainh*, होइऔ, होइऔन्ह, *hoïau*, *hoïaunh*, होइहुन्ह, *hoïhunh*.	
2nd	होआ, होए, होएँ, होऐ, *hoá*, *hoe*, *hoẽ*, *hoai*, होऐँ, *hoãi*. होहीँ *hohí*, होअँ, *hoã*.	होई *hoí*.	होअ *hoa*. होहू *hohú*, होहो *hoho*. होहौ *hohau*.	
	हो *ho*.			
3rd	होए *hoë*. होऐ *hoai*, होऔ *hoau*. होअ *hoa*.		होऐन्ह, होऔन्ह, *hoainh*, *hoaunh*, होअथ or होथ, होथी, *hoath* or *hoth*, *hothí*. होहीँ, होहिन्ह, *hohí*, *hohinh*. होहुन्ह, होहँ, *hohunh*, *hohẽ*.	होई *hoí*, होथीँ, होथीन्हि, *hothí*, *hothínhi*.

§ 56. (*d*)—Preterite: '*(If) I had been*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होतूँ *hotũ**, होताँ *hotõ*, होतँ *hotã*.		होती *hotí*. होतिऐ, होतिऐन्ह, होतिऔ, *hŏtiaï, hŏtiainh, hŏtiau,* होतिऔन्ह *hŏtiaunh,* होतिहौन्ह *hŏtihaunh.*	
2nd	होता, होते, होतँ, होतै, *hotá, hote, hotẽ, hotai,* होतैं, होथीं, *hotãi, hŏthí.*	होती *hoti.*	होतः *hota.* होथू *hŏthu,* होथो *hŏtho.* होथौ, *hŏthau.*	
3rd	होऐत *hoait* or होत *hot,* होते *hote.* होतै, होतौ, होतऽ, *hotai, hotau, hota.*		होतय, होतन्थी, होतैन्ह, *hotath, hot'thi, hotainh,* होतौन्ह, होथीं, होथिन्ह, *hotaunh, hŏthí, hŏthinh,* होथैन्ह *hŏthaïnh.* होथौन्ह *hŏthaunh.* होता *hotá.*	होती *hoti.* होतन्थीं, होतन्थीन्हि, *hŏt'thí, hŏt'thinhi.*

* Or होअतूँ *hoatũ*, and so throughout.

§ 57. Imperative Mood.

Present: '*Let me see*,' &c.

The same as the present conjunctive.

Precative Forms.

Non-honorific—

होइह *hoïha*, होइअ *hoïa*.

Honorific—

होइ *hoí*, होइएँ *hoïẽ*, 'be good enough to be.'

The periphrastic tenses are quite regular, and need not be given.

§ 58. Present Participle, '*being*.'

Singular and Plural.

होएत *hŏait*.

Past Participle, '*been*.'

होल *hol*; or in West Jamuí and Bárh, भेल *bhel*.

Conjunctive Participle, '*having been*.'

भै के *bhai kĕ*.

Infinitive, '*to be*.'

होअल *hoal*.

CHAPTER VI.

THE REGULAR ACTIVE VERB.

§ 59. There is only one conjugation of active verbs, if we except a few irregular verbs to be noted further on. The conjugation of neuter verbs differs from that of active verbs only in certain of the past tenses, and these will be treated of in a future page. Verbs whose roots end in vowels also exhibit slight variations, which will be explained at the proper place. For the sake of uniformity the tenses are given in the same order, and under the same names, as those in Dr. Hoernle's grammar.

Reference is again made to General Introduction, §§ 34 to 36, with regard to the changes of the root-vowel.

§ 60. √देख *dekh*, 'see.'

PRESENT PARTICIPLE: देखैत *dekhait.*

PAST PARTICIPLE: देखल *dekhal.*

Simple Tenses.

Indicative Mood.

§ 61. (*a*)—Preterite: '*I saw*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्लूँ *děkh'lū́**, देखन्लोँ [*děkh'lõ*. देखन्लँ *děkh'lã*.		देखन्लौ *děkh'lí*. देखन्लिऐ *děkh'liai*, देखन्लिऐन्ह *děkh'liainh*, देखन्लिऔ *děkh'liau*, देखन्लिऔन्ह *děkh'liaunh*, देखन्लिहौन्ह, *děkh'lihaunh*.	
2nd	देखन्ला, देखन्ले, देखन्लेँ, *děkh'lá*, *děkh'le*, *děkh'lẽ*. देखन्लै, देखन्लैँ, *děkh'lai*, *děkh'lãi*, देखलन्हीँ, देखलन्है, *děkhal'hí*, *děkhal'hai*. देखलन्हैँ *děkhal'hãi*.	देखन्ली *děkh'lí*.	देखन्लठ, *děkh'la*. देखलन्हू, देखलन्हो *dekhal'hú*, *děkhal'ho*. देखलन्हौ, *děkhal'hau*.	
3rd	देखन्लक *děkh'lak*. देखलन्कै, देखलन्कौ, *děkhal'kai*, *děkhal'kau*.		देखलन्का, देखन्कैन्ह, *děkhal'ká*, *děkhal'kainh*, देखलन्कौन्ह, *děkhal'kaunh*. देखलन्कथ, देखलन्कथी, *děkhal'kath*, *děkhal'kathí*. देखलन्खीँ *děkhal'khí*. देखलन्खिन्ह *děkhal'khinh*.	देखलन्की *děkhal'kí*. देखलन्कथीँ *děkhal'kathí*. देखन्लकन्थीन्हि, *děkh'lak'thínhi*.

* Cदेखिलूँ *děkhilū́*, and so throughout.

§ 62. (*b*)—Future: '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्बै, देखन्बौ, *dĕkh'bai, dĕkh'bau.*		देखब, देखन्बैन्ह, *dekhab, dĕkh'bainh,* देखन्बौन्ह, *dĕkh'baunh.*	
2nd	देखन्बा, देखन्बे, *dĕkh'bá, dĕkh'be,* देखन्बँ *dĕkh'bĕ.* देखन्बै *dĕkh'bai,* देखन्बैं [*dĕkh'bañ.* देखन्भौं *dĕkh'bhú.*	देखन्बी, *dĕkh'bi.*	देखन्बठ, देखन्भू, *dĕkh'ba, dĕkh'bhú,* देखन्भो, *dĕkh'bho.* देखन्भौ, *dĕkh'bhau.*	
3rd	देखत *dekhat.* देखन्नै, *dĕkh'tai.* देखन्तौ, देखन्तठ, *dĕkh'tau, dĕkh'ta.*		देखन्तैन्ह *dĕkh'tainh.* देखन्तौन्ह *dĕkh'taunh.* देखन्ता *dĕkh'tá.* देखन्तहौं *dĕkh'tahũ,* देखन्तहिन्ह *dekh'tahinh,* देखन्तथ *dĕkh'tath,* देखन्तथी *dĕkh'tathi,* देखन्तखौं *dĕkhat'khũ,* देखन्तःखिन्ह *dĕkhat'khinh.*	देखन्ती *dĕkh'ti.* देखतन्थौं *dĕkhat'thí,* देखतन्थीन्हि *dĕkhat'-* [*thinhi.*

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 63. (*c*)—**Present**: '*(If) I see*;' rarely '*I see*,' or '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखूँ *dekhṹ.* देखौं, देखौँ, *dekhõ, dekhaũ̃.*		देखौ, देखिऐ, *dekhí, dĕkhiai,* देखिऐन्ह, देखिओ, *dĕkhiainh, dĕkhiau,* देखिओन्ह, देखिऊन्ह, *dĕkhiaunh, dĕkhihunh.*	
2nd	देखा, देखे, देखँ, *dekhá, dekhe, dekhĕ́,* देखै *dekhai,* देखैँ *dekhaĩ̃.* देखन्हौं, देखँ, देख, *dekh'hí, dĕkhã́, dekh.*	देखी *dekhi.*	देखठ, देखन्हू, *dekha, dĕkh'hú,* देखन्हो, देखन्हौ, *dĕkh'ho, dĕkh'hau.*	
3rd	देखे, देखै, देखौ, *dekhe, dekhai, dekhau.* देखठ *dekha.*		देखैन्ह, देखौन्ह, *dekhainh, dekhaunh,* देखथ, देखन्थी, *dekhath, dĕkh'thi.* देखन्हौं देखन्हिन्ह, *dĕkh'hí, dĕkh'hinh.* देखन्ऊन्ह, देखन्हँ, *dĕkh'hunh, dĕkh'hĕ́.*	देखन्थौं, देखन्थीन्हि, *dĕkh'thí, dĕkh'thínhi.* देखी *dekhi.*

§ 64. (*d*)—Preterite: '(*If*) *I had seen*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्तूँ, देखन्तौं, *dĕkh'tŭ*,* *dĕkh'tō*, देखन्तँ *dĕkh'tã*.		देखन्ती *dĕkh'ti*. देखन्तिऐ, देखन्तिऐन्ह, *dĕkh'tiai*, *dĕkh'tiainh*. देखन्तिऔ, देखन्तिऔन्ह, *dĕkh'tiau*, *dĕkh'tiaunh*, देखन्तिहौन्ह *dĕkh'tihaunh*.	
2nd	देखन्ता, देखन्ते, *dĕkh'tá*, *dĕkh'te*, देखन्तँ *dĕkh'tẽ*. देखन्तै, देखन्तैं, *dĕkh'tai* *dĕkh'tãi*. देखन्थौं *dĕkh'thí*.	देखन्ती *dĕkh'ti*.	देखन्तऽ *dĕkh'ta*. देखन्थू, देखन्थो. *dĕkh'thú*, *dĕkh'thɔ*. देखन्थौ *dĕkh'thau*.	
3rd	देखेत *dekhait*. देखन्ते, देखन्तै, *dĕkh'te*, *dĕkh'tai*, देखन्तौ, देखन्तऽ. *dĕkh'tau*, *dĕkh'ta*.		देखन्तैं, देखन्तौं, *dĕkh'tainh*, *dĕkh'taunh*. देखन्तथ, देखन्तथी, *dĕkh'tath*, *dĕkh'tathi*, देखन्तन्थिन्ह *dĕkhat'thinh*. देखन्थौं देखन्थिन्ह, *dĕkh'thí*, *dĕkh'thinh*, देखन्ता, देखन्थैन्ह, *dĕkh'tá*, *dĕkh'thainh*, देखन्थौन्ह *dĕkh'thaunh*.	देखन्तथौं *dĕkh'tathí*. देखन्तथौन्हि, *dĕkh'tathinhi*. देखन्ती *dĕkh'ti*.

* Or देखिनूँ *dĕkhitŭ*, or देखन्तिउँ *dĕkh'tiŭ*, or देखैनूँ *dĕkhaitŭ*, and so throughout.

Note.—The word छल *chhal* (or in Western Jamuí and Bárh, हल *hal*) may optionally be added to any of the above forms: thus देखन्तूँ छल *dĕkh'tŭ chhal*.

IMPERATIVE MOOD.

§ 65. (*e*)—Present.—Same as Present Conjunctive.

Precative Forms.

Non-honorific—

2nd person : देखिहऽ *dĕkhiha*, देखिअ *dĕkhia*.

Honorific—

2nd person : देखी *dekhi*, देखिएँ *dekhiẽ*.

(B)—Periphrastic Tenses.

INDICATIVE MOOD.

§ 66. In the following paradigms the optional forms and dialectic forms of the auxiliary verbs will not all be given, as taking up too much valuable space. For similar reasons feminine forms are generally omitted. When not given, they only differ from the masculine in assuming the feminine form of the auxiliary verb. Thus the second singular definite present is—masculine देखैछँ *dekhaichhẽ* and feminine देखैछी *dekhaichhí*.

§ 67. (*g*)—Definite Present: '*I am seeing*,' &c.

Person.	Singular.	Plural.
1st	*Not used.*	देखैछी *dekhaichhi*.
2nd	देखैछँ *dekhaichhẽ*.	देखैछऽ *dekhaichha*.
3rd	देखैछै *dekhaichhai*.	देखैछैन्ह *dekhaichhainh*.

§ 68. To form the feminine, use feminine forms of the auxiliary verb. Thus second singular देखैकी *dekhaichhí*.

Any optional form of the present of the defective auxiliary verb may be used; also the strong form of the defective auxiliary verb. Thus, first plural देखैकिऐ *dekhaichhiai* or देखैकिकी *dekhaichhiki*. The word देखै *dekhai* is only the present participle देखैत *dekhait* with the final त *t* dropped. In Báṛh and Western Jamuí छी *hí*, &c., may be substituted for की *chhí*, &c. Thus, first plural, देखैछी *dekhaihí*. देखे *dekhě* or देखऽ *dekha* is often substituted for देखै *dekhai*. Thus, first plural, देखेछी *dekhěhí* or देखऽछी *dekhahí*.

§ 69. (*i*)—Imperfect: '*I was seeing.*'

Person.	Singular.	Plural.
1st	देखैकलौं *dekhaichhalõ.*	देखैकली *dekhaichhali.*
2nd	देखैकलेँ *dekhaichhalẽ.*	देखैकलऽ *dekhaichhala.*
3rd	देखैकल *dekhaichhal.*	देखैकला *dekhaichhalá.*

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any optional form of the preterite of the defective auxiliary verb may be used. In Báṛh and Western Jamuí हलौं *halõ* is substituted for कलौं *chhalõ*. Thus, first singular देखैहलौं *dekhaihalõ*. देखे *dekhě* is often written for देखै *dekhai*. Thus, first singular देखेहलौं *dekhěhalõ*.

§ 70. (*j*)—Durative Future: '*I shall be seeing*,' *&c.*

Person.	Singular.	Plural.
1st	देखैछोबै *dekhaihobai.*	देखैछोब *dekhaihob.*
2nd	देखैछोबँ *dekhaihobẽ.*	देखैछोबऽ *dekhaihoba.*
3rd	देखैछोत *dekhaihot.*	देखैछोता *dekhaihotá.*

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any optional form of the future of the complete auxiliary verb may be used throughout.

§ 71. (*k*)—Perfect: '*I have seen*,' *&c.*

This tense has two forms of conjugation, used with equal frequency.

FORM I.

Person.	Singular.	Plural.
1st	देखल्लौं छै *dĕkh'lõ chhai.*	देखल्ली छै *dĕkh'lí chhai.*
2nd	देखल्लँ छै *dĕkh'lẽ chhai.*	देखल्लऽ छै *dĕkh'la chhai.*
3rd	देखल्लक छै *dĕkh'lak chhai.*	देखलन्का छै *dĕkhal'ká chhai.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine देखल्ली छै *dĕkh'lí chhai.*

Any optional form of the preterite may be used, and any optional form of the third singular of the present tense of the auxiliary verb. In Bárh and Western Jamuí, है *hai* is substituted for छै *chhai* throughout.

FORM II.

Person.	Singular.	Plural.
1st	*Not used.*	देखन्लेँ कौ *dĕkh'lẽ chhí.*
2nd	देखन्लेँ* छँ *dĕkh'lẽ chhẽ.*	देखन्लेँ छ० *dĕkh'lẽ chha.*
3rd	देखन्लेँ छै *dĕkh'lẽ chhai.*	देखन्लेँ छैन्ह *dĕkh'lẽ chhainh.*

* Or देखन्लछ *dĕkh'la*, and so throughout.

To form the feminine, use feminine forms of the auxiliary verb: thus, second singular feminine देखन्लेँ कौ *dĕkh'lẽ chhí*, and so on, as in the definite present. In Báṛh and Western Jamuí ची *hí*, &c., is substituted for कौ *chhí*, &c.

As in the definite present, any optional form of the present of the defective auxiliary verb may be used, and also the strong form of the defective auxiliary verb: thus, first plural देखन्लेँ किऐ *dĕkh'lẽ chhiai*, देखन्लेँ किकी *dĕkh'lẽ chhiki*, and so on.

§ 72. (*l*)—Pluperfect: '*I had seen*,' *&c.*

This also, like the perfect, has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लोँ कल *dĕkh'lõ chhal.*	देखन्ली कल *dĕkh'lí chhal.*
2nd	देखन्लेँ कल *dĕkh'lẽ chhal.*	देखन्लछ कल *dĕkh'la chhal.*
3rd	देखन्लक कल *dĕkh'lak chhal.*	देखन्लका कल *dĕkhal'ká chhal.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine देखन्ली कल *dĕkh'lí chhal.*

Any of the other forms of the preterite may be used throughout. In Báṛh and Western Jamuí ह्वल *hal* is substituted for ह्वल *chhal*.

FORM II.

Person.	Singular.	Plural.
1st	देखन्लेँ* ह्वलोँ *dĕkh'lĕ chhalŏ.*	देखन्लेँ ह्वली *dĕkh'lĕ chhalí.*
2nd	देखन्लेँ ह्वलेँ *dĕkh'lĕ chhalĕ.*	देखन्लेँ ह्वलऽ *dĕkh'lĕ chhala.*
3rd	देखन्लेँ ह्वल *dĕkh'lĕ chhal.*	देखन्लेँ ह्वला *dĕkh'lĕ chhalá.*

* Or देखन्लऽ *dĕkh'la*, and so throughout.

To form the feminine, use feminine forms of the auxiliary, as in the imperfect.

Any optional form of the preterite of the defective auxiliary verb may be used. In Báṛh and Western Jamuí ह्वलोँ *halŏ*, &c., is substituted for ह्वलोँ *chhalŏ*, &c.

§ 73. (*m*)—Future Exact: '*I shall have seen*,' '*I may have seen*,' &c.

This tense also has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लोँ होत *dĕkh'lŏ hot.*	देखन्ली होत *dĕkh'lí hot.*
2nd	देखन्लेँ होत *dĕkh'lĕ hot.*	देखन्लऽ होत *dĕkh'la hot.*
3rd	देखन्लक होत *dĕkh'lak hot.*	देखलन्का होत *dĕkhal'ká hot.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine देखन्ली होत *dĕkh'lí hot.*

FORM II.

Person.	Singular.	Plural.
1st	देखन्लेँ * होबै *dĕkh'lĕ hobai.*	देखन्लेँ होब *dĕkh'lĕ hob.*
2nd	देखन्लेँ होबँ *dĕkh'lĕ hobĕ.*	देखन्लेँ होबऽ *dĕkh'lĕ hoba.*
3rd	देखन्लेँ होत *dĕkh'lĕ hot.*	देखन्लेँ होता *dĕkh'lĕ hotá.*

* Or देखन्लऽ *dĕkh'la,* and so throughout.

To form the feminine, use feminine forms of the auxiliary verb, as in the definite present.

Any other form of the future of the complete auxiliary verb may be used instead throughout.

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 74. (*n*)—Future Conditional : '(*If*) *I be seeing,*' &c.

Person.	Singular.	Plural.
1st	देखैहोऊँ *dekhaihoũ.*	देखैहोइँ *dekhaihoi.*
2nd	देखैहोएँ *dekhaihoĕ.*	देखैहोअ *dekhaihoa.*
3rd	देखैहोए *dekhaihoai.*	देखैहोएन्ह *dekhaihoainh.*

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the present conjunctive of the complete auxiliary verb may be used instead throughout.

§ 75. (*o*)—Durative Present Conditional: '(*If*) *I were seeing*,' &c.

Person.	Singular.	Plural.
1st	देखैहोतौँ *dekhaihotõ.*	देखैहोतौ *dekhaihoti.*
2nd	देखैहोतँ *dekhaihotẽ.*	देखैहोतऽ *dekhaihota.*
3rd	देखैहोऐत *dekhaihoait.*	देखैहोता *dekhaihotá.*

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

§ 76. (*p*)—Future Exact Conditional: '(*If*) *I have seen*,' &c.

This tense also has two forms of conjugation.

Form I.

Person.	Singular.	Plural.
1st	देखन्लौँ होऐ *dĕkh'lõ hoai.*	देखन्ली होऐ *dĕkh'li hoai.*
2nd	देखन्लँ होऐ *dĕkh'le hoai.*	देखन्लऽ होऐ *dĕkh'la hoai.*
3rd	देखन्लक होऐ *dĕkh'lak hoai.*	देखन्का होऐ *dĕkhal'ká hoai.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine देखन्ली होऐ *dĕkh'li hoai.*

FORM II.

Person.	Singular.	Plural.
1st	देखन्लेँ* होऊँ *dĕkh'lĕ hoũ.*	देखन्लेँ होइ *dĕkh'lĕ hoi.*
2nd	देखन्लेँ होएँ *dĕkh'lĕ hoẽ.*	देखन्लेँ होअ *dĕkh'lĕ hoa.*
3rd	देखन्लेँ होऐ *dĕkh'lĕ hoai.*	देखन्लेँ होऐन्ह *dĕkh'lĕ hoainh.*

* Or देखन्लऽ *dĕkh'la*, and so throughout.

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the present conjunctive of the complete auxiliary verb may be used instead throughout.

§ **77.** (*q*)—**Preterite Conditional: '(*If*) *I had seen*,' &c.**

This tense also has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लोँ होऐत *dĕkh'lŏ hoait.*	देखन्ली होऐत *dĕkh'li hoait.*
2nd	देखन्लेँ होऐत *dĕkh'lĕ hoait.*	देखन्लऽ होऐत *dĕkh'la hoait.*
3rd	देखन्लक होऐत *dĕkh'lak hoait.*	देखल्का होऐत *dĕkhal'ká hoait.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine देखन्ली होऐत *dĕkh'li hŏait.*

FORM II.

Person.	Singular.	Plural.
1st	देखन्लेँ* होतोँ *děkh'lẽ hotõ.*	देखन्लेँ होती *děkh'lẽ hotí.*
2nd	देखन्लेँ होतेँ *děkh'lẽ hotẽ.*	देखन्लेँ होतऽ *děkh'lẽ hota.*
3rd	देखन्लेँ होऐत *děkh'lẽ hoait.*	देखन्लेँ होता *děkh'lẽ hotá.*

* Or देखन्लऽ *děkh'la,* and so throughout.

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

§ 78. Participles.

ADJECTIVAL.

Present, 'seeing' . . . देखैत *dekhait; obl.* देखन्ते *děkh'te* or देखन्तऽ *děkh'ta.*

Past, 'seen' . . . . . *a)* देखल *dekhal; fem.* देखलि *dekhali; obl.* देखन्लेँ *děkh'lẽ* or देखन्लऽ *děkh'la.*
b) देखल भेल *dekhal bhel.*

CONJUNCTIVE.

'Having seen' . . . . देख* के *dekh kě,* देख कऽ *dekh ka,* देखि के *dekhi kě,* देखि कऽ *dekhi ka.*

§ 79. Infinitives or Verbal Nouns, *'to see,' 'the act of seeing.'*

Nominative.	Oblique.
देख *dekh,** देखि *dekhi.*	देखे *dekhě* or देखऽ *dekha.*
देखल *dekhal.*	देखन्ला *děkh'lá.*

§ 80. Noun of Agency, *'one who sees.'*

देखःनिहार *děkh'nihár,* देखेवाला *děkhěwálá,* or देखन्वैया *děkh'waiyá.*

* This form of the verbal noun is always the same as the root. So also in the conjunctive participle.

CHAPTER VII.

THE REGULAR NEUTER VERB.

§ 81. This verb differs from the active verb only in the formation of certain of its past tenses. The three more usual past tenses are here given; the conjugation of the rest of the verb can be learnt from the conjugation of the √ देख *dekh*.

Note that throughout the periphrastic tenses of the neuter verb, in which the past participle occurs, the past participle takes the form गिरल *giral* or गिरल्ल *gir'la*, and not the form गिरल्लँ *gir'lẽ*, which might be expected: thus हम गिरल होब *ham giral hob*, 'I shall have fallen,' and not हम गिरल्लँ होब *ham gir'lẽ hob*.

§ 82. √ गिर *gir*, 'fall.'

Past Participle: गिरल *giral*; fem. गिरलि *girali*.

INDICATIVE MOOD.

§ 83. (*a*) Preterite: '*I fell*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	गिर॰लूँ, गिर॰लोँ, *gir'lū̃*,* *gir'lõ*, गिरलँ *gir'lã̃*.		गिर॰ली *gir'lí*. गिर॰लिऐ, गिर॰लिऐन्ह, *gir'liai*, *gir'liainh*, गिर॰लिऔ, गिर॰लिऔन्ह, *gir'liau*, *gir'liaunh*, गिर॰लिहौन्ह *gir'lihaunh*.	
2nd	गिर॰ला *gir'lá*, गिर॰ले, गिर॰लेँ, *gir'le*, *gir'lẽ*, गिर॰लै, गिर॰लैँ, *gir'lai*, *gir'lãi*, गिरल॰हीँ, गिरल॰है, *giral'hí*, *giral'hai*, गिरल॰हैँ, *giral'hãi*.	गिर॰ली *gir'lí*.	गिर॰लठ *gir'la*. गिरल॰हू, गिरल॰हो, *giral'hú*, *giral'ho*, गिरल॰हौ *giral'hau*.	
3rd	गिरल *giral*, गिर॰लै *gir'lai*, गिर॰लौ, गिर॰लठ, *gir'lau*, *gir'la*.		गिर॰लैन्ह, गिर॰लौन्ह, *gir'lainh*, *gir'launh*, गिर॰लथ *gir'lath*, गिरल॰थी, *giral'thí*, गिरल॰हीँ *giral'hí*, गिरल॰हिन्ह, *giral'hinh*, गिरल॰खीँ, गिरल॰खिन्ह, *giral'khí*, *giral'khinh*, गिरल॰हैन्ह, गिर॰हौन्ह, *giral'hainh*, *giral'haunh*, गिर॰ *gir'lá*.	गिरल॰थीँ, *giral'thí*, गिरल॰थीन्हि, *giral'thínhi*. गिर॰ली *gir'lí*.

* Or गिरिलूँ *girilū̃*, and so throughout.

§ 84. (*k*)—Perfect: '*I have fallen*,' &c.

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लोँ छै *gir'lõ chhai.*	गिरल्ली छै *gir'lí chhai.*
2nd	गिरल्लेँ छै *gir'lẽ chhai.*	गिरल्ल छै *gir'la chhai.*
3rd	गिरल छै *giral chhai.*	गिरल्ला छै *gir'lá chhai.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine गिरल्ली छै *gir'lí chhai.*

Any of the other forms of the preterite may be used throughout. In Baṛh and Western Jamuí है *hai* is used instead of छै *chhai.*

FORM II.

This form means, '*I am fallen*,' rather than '*I have fallen.*'

Person.	Singular.	Plural.
1st	*Not used.*	गिरल* छी *giral chhí.*
2nd	गिरल छेँ *giral chhẽ.*	गिरल छअ *giral chha.*
3rd	गिरल छै *giral chhai.*	गिरल छैन्ह *giral chhainh.*

* Or गिरल्लअ *gir'la*, and so throughout.

To form the feminine, use feminine forms of the past participle and of auxiliary: thus, first plural feminine गिरलि छी *girali chhí*, and so on.

Any optional form of the present of the defective auxiliary verb may be used, and the strong form of the defective auxiliary verb: thus, गिरल छिऐ *giral chhiai*, गिरल छिकी *giral chhiki*, &c. In Báṛh and Western Jamuí ची *hi*, &c., is used instead of छी *chhí*, &c.

§ 85. (*l*)—Pluperfect: '*I had fallen*,' &c.

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लौँ छल *gir'lõ chhal.*	गिरल्ली छल *gir'lí chhal.*
2nd	गिरल्लेँ छल *gir'lẽ chhal.*	गिरल्लत छल *gir'la chhal.*
3rd	गिरल छल *giral chhal.*	गिरल्ला छल *gir'lá chhal.*

To form the feminine, use feminine forms of the preterite: thus, second singular feminine गिरल्ली छल *gir'lí chhal.*

Any of the other forms of the preterite may be used throughout. In Báṛh and Western Jamuí हल *hal* is used instead of छल *chhal.*

FORM II.

This form means '*I was fallen*,' rather than '*I had fallen.*'

Person.	Singular.	Plural.
1st	गिरल* छलौँ *giral chhalõ.*	गिरल छली *giral chhalí.*
2nd	गिरल छलेँ *giral chhalẽ.*	गिरल छलत *giral chhala.*
3rd	गिरल छल *giral chhal.*	गिरल छला *giral chhalá.*

* Or गिरल्लत *gir'la*, and so throughout.

To form the feminine, use feminine forms of the past participle and auxiliary: thus, first plural feminine गिरलि छलौँ *girali chhalõ*, and so on.

Any optional form of the preterite of the second auxiliary verb may be used. In Báṛh and Western Jamuí the form हलौँ *halõ* is used instead of छलौँ *chhalõ.*

CHAPTER VIII.

VOCALIC ROOTS.

§ 86. Many verbs have roots ending in vowels, and the junction of the root with the termination frequently causes some slight apparent irregularity.

For this reason the following examples are given of the conjugation of verbs having roots ending in vowels. They are here conjugated in the masculine gender, and through the four radical and participial tenses. From these the periphrastic tenses can easily be formed. It has not been thought necessary to give the conjugation in full for each person.

With regard to the shortening of the root-vowel, see General Introduction, § 36.

§ 87. Example of a verb whose root ends in आ *á*:—

The conjugation of these verbs should be carefully studied, as a large class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel between the root and the ल *l* of the termination: thus ख* + ए + लौं *kha* + *ĕ* + *lŏ*, or खैलौं *khailŏ*, 'I ate,' and प* + ए + लौं *pa* + *ĕ* + *lŏ*, or पैलौं *pailŏ*, 'I got,' where ए *ĕ* is the junction vowel. As will be subsequently seen the same peculiarity exists in other tenses besides the preterite.

All verbs which take ए *ĕ* in the preterite indicative insert ए *e* or य *y* in the future, in the past participle, and in that form of the 3rd singular preterite which is the same as the past participle.

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* With regard to the shortening of the root-vowel and contraction of concurrent vowels, see General Introduction, §§ 34, 36.

§ 88. The first verbal noun, or root, of these verbs sometimes ends in आब *áb* or आव *áw* and sometimes in आ *á*, according to the following rule:—

1) All active (including causal) roots end in आब *áb*: thus पाब *páb* or पाव *páw*, 'obtain;' obl. पाबे *pábĕ* or पाबठ *pába*.

Exception.—The √ खा *khá*, 'eat,' although active, ends in आ *á*.

2). All neuter roots end in आ: thus अघा *aghá*, 'satiate;' obl. अघाइ *agháĕ*.

Exceptions.—The √ गाब *gáb*, 'sing,' and the √ आब *áb*, 'come,' though neuter, end in आब *áb*.

Verbs whose roots end in आब *áb* may optionally insert a ब *b* or व *w* in the present conjunctive and in the present participle, but not those whose roots end in आ *á*.

Note also that all verbs whose roots end in आब *áb* may drop the ब *b* and be conjugated like simple verbs in आ *á*.

§ 89. √ पा *pá*, 'get.'

INFINITIVE (1ST FORM): पाब *páb* or पाव *páw*; obl. पाबे *pábĕ*, पाबठ *pába*, or पाइ *páĕ* or पा *pá*.*

„ (2ND FORM): पाइल *páĕl*; obl. पैला *pailá*. (See General Introduction, § 37.)

PRES. PART. पाबैत *pábait* or पाइत *páit*.†

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* But from √ खा *khá*; *Dir.* only खा *khá*. *Obl.* only खाइ *kháĕ* or खा *khá*.

† But from √ खा *khá*, only खाइत *kháit* or खात *khát*.

INDICATIVE MOOD.

Person.	PRETERITE. (See remarks above.)		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पैलौं *pailõ.*	पैली *paili.*	पैबै *paibai.*	पाइब *páëb.*
2nd	पैलैं *pailẽ.*	पैलउ *paila.*	पैबैं *paibẽ.*	पैबउ *paiba.*
3rd	पैलक *pailak.*	पैलन्का *paĭl'ká.*	पैत *paitai.*	पैता *paitá.*

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पाऊँ *páũ** or [पाबौं *pábõ.*	पाईं *pái* or [पाबी *pábi.*	पैतौं *paitõ.*	पैती *paiti.*
2nd	पाएँ *páẽ* or पाबैं [*pábẽ.*	पाहू *páhú* or [पाबउ *pába.*	पैतैं *paitẽ.*	पैतउ *paita.*
3rd	पाऐ *páai* or पाबै [*pábai.*	पाऐन्ह *páainh* or पाबैन्ह *pábainh.*	पाबैत *pábait* or पाइत [*päit.*†	पैता *paitá.*

* From √ खा *khá,* and other roots ending in आ *á,* the forms are only—
Sing.—(1) खाऊँ *kháũ,* (2) खाएँ *khaẽ,* (3) खाऐ *kháai;*
Plur.—(1) खाईं *kháí,* (2) खाहू *kháhú,* (3) खाऐन्ह *kháainh,* and not खाबौं *khábõ,* &c.

† But from √ खा *khá,* only खाइत *kháït,* and not खाबैत *khábait.*

§ 90. Example of a verb whose root ends in इ *i*:—

√पी *pí*, 'drink.'

INFINITIVE (2ND FORM): पीअल *pial*; obl. पीला *pilá*, 'to drink.'
PRES. PART. पीऐत *piait*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीलौं *pilõ*.*	पीली *pili*.	पीबै *pibai*.†	पीअब *piab*.
2nd	पीलेँ *pilẽ*.	पीलऽ *pila*.	पीबेँ *pibẽ*.	पीबऽ *piba*.
3rd	पिलन्कै *pil'kai*.	पिलन्का *pil'ká*	पीतै *pitai*.	पीता *pitá*.

* Or पीअलौं *pialõ*, and so throughout.

† Or पीअबै *piabai*, and so throughout.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीऊँ *piũ*.	पीइ *pii*.	पीतौं *pitõ*.*	पीती *piti*.
2nd	पीएँ *piẽ*.	पीअ *pia*.	पीतेँ *pitẽ*.	पीतऽ *pita*.
3rd	पीऐ *piai*.	पीऐन्ह *piainh*.	पीऐत *piait*.	पीता *pitá*.

* Or पीऐतौं *piaitõ*, and so throughout.

§ 91. Example of a verb whose root ends in ऊ ú:—

√चू *chú*, 'drip.'

INFINITIVE (2ND FORM): चूअल *chúal*, 'to drip.'

PRES. PART. चूऐत *chúait*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूलौं* *chúlõ*.	चूली *chúli*.	चूबै *chúbai*.	चूअब *chúab*.
2nd	चूलँ *chúlẽ*.	चूलऽ *chúla*.	चूबँ *chúbẽ*.	चूबऽ *chúba*.
3rd	चूअल *chúal*.	चूला *chúlá*.	चूते *chútai*.	चूता *chútá*.

* Or चूअलौं *chúalõ*, and so throughout, except in third singular.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूऊँ *chúũ*.	चूई *chúí*.	चूतौं* *chútõ*.	चूती *chúti*.
2nd	चूएँ *chúẽ*.	चूअ *chúa*.	चूतँ *chútẽ*.	चूतऽ *chúta*.
3rd	चूऐ *chúai*.	चूऐन्ह *chúainh*	चूऐत *chúait*.	चूता *chútá*.

* Or चूअतौं *chúatõ*, and so on throughout.

§ 92. Example of a verb whose root ends in ओ *o*:—

√ रो *ro*, 'weep.'

INFINITIVE (2ND FORM): रोअल *roal*, 'to weep.'
PRES. PART. रोइत *roït* or रोऐत *roait*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोअलौँ *roälõ*.*	रोअली *roäli*.	रोअबै *roäbai*.†	रोअब *roäb*.
2nd	रोअलेँ *roälẽ*.	रोअलह *roäla*.	रोअबेँ *roäbẽ*.	रोअबह *roäba*.
3rd	रोअल *roäl*.	रोअला *roälá*.	रोतै *rotai*.	रोअता *roätá*.

* Or रोलौँ *rolõ*, and so throughout.
† रोबै *robai*, and so throughout the first and second persons.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोऊँ *roũ*.	रोई *roi*.	रोअतौँ *roatõ*.*	रोअती *roati*.
2nd	रोएँ *roẽ*.	रोअ *roa*.	रोअतेँ *roatẽ*.	रोअतह *roata*.
3rd	रोऐ *roai*.	रोऐन्ह *roainh*.	रोइत *roit* or [रोऐत *roait*.	रोअता *roatá*.

* Or रोतौँ *rotõ*, and so throughout.

For further examples of verbs of this class, see conjugation of √ हो *ho*, § 53 & ff. This root √ रो *ro* is not much used in Southern Maithilí, the √ कान *kán* or काँद *kẫd* being preferred. It is, however, given as an example for the sake of uniformity with the other grammars of this series.

CHAPTER IX.

IRREGULAR VERBS.

§ 93. The verbs √ कर *kar*, 'do;' √ धर *dhar*, 'seize' or 'place;' √ जा *já*, 'go;' and √ हो *ho*, 'become,' are irregular in their preterite tense indicative. The conjugation of √ कर *kar* and √ जा *já* is therefore given in that tense only. √ धर *dhar* is conjugated exactly like √ कर *kar*, and is therefore not given. Besides the irregular forms, √ कर *kar* and √ धर *dhar* have also each a regular form of the preterite indicative. The √ मर *mar*, 'die,' which is irregular in most Bihárí dialects, is regular in the one under notice.

The conjugation of √ हो *ho* has been already given in § 53 and ff., and is not given here.

The verbs √ दे *de*, 'give,' and √ ले *le*, 'take,' are more or less irregular throughout all the tenses. The verb √ दे *de* is therefore given conjugated throughout the four radical and participial tenses. The verb √ ले *le* is conjugated precisely like the verb √ दे *de*.

§ 94. √कर *kar*, 'do.'

INFINITIVE (2ND FORM): करल *karal* or कैल *kail*.

PRES. PART. करैत *karait*.

PAST PART. करल *karal* or कैल *kail*.

√धर *dhar*, 'seize,' 'place.'

INFINITIVE (2ND FORM): धरल *dharal* or धैल *dhail*.

PRES. PART. धरैत *dharait*.

PAST PART. धरल *dharal* or धैल *dhail*.

INDICATIVE MOOD.

Person.	IRREGULAR PRETERITE.		REGULAR PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	कैलौं *kailõ.*	कैली *kailí.*	करल्लौं *kar'lõ.*	करल्ली *kar'lí.*
2nd	कैलेँ *kailẽ.*	कैलह *kaila.*	करल्लेँ *kar'lẽ.*	करल्लह *kar'la.*
3rd	कैलक *kailak.*	कैलन्का *kail'ká.*	करलन्कै *karal'kai* or (irregularly) करन्कै *kar'kai.*	करलन्का *karal'ká* or (irregularly) करन्कैन्ह *kar'kainh.*

The irregular form is used chiefly in Báṛh, and the regular one in South Munger.

Similarly is conjugated √ धर *dhar* (धैलौं *dhailõ*, धरल्लौं *dhar'lõ*, &c.).

§ 95. The √ मर *mar*, 'die,' is conjugated regularly.

§ 96. √जा *já*, 'go.'

This root is conjugated like √ खा *khá* in all tenses but the preterite indicative, which is therefore here given. (See § 87 and ff.) With it is given the same tense of √ आव *áb*, 'come,' for the sake of comparison.

VERBAL NOUN (2ND FORM) : आएल *áël.* | जाएल *jáël* or गेल *gel.*
PRES. PART. आबैत *ábait.* | जाइत *jáit.*
PAST PART. आएल *áël.* | गेल *gel.*

Person.	√ आ *á*, Preterite Indicative.		√ जा *já*, Preterite Indicative.	
	Singular.	Plural.	Singular.	Plural.
1st	ऐलौं *ailõ.*	ऐली *ailí.*	गेलौं *gelõ.*	गेली *gelí.*
2nd	ऐलैं *ailẽ.*	ऐलऽ *aila.*	गेलैं *gelẽ.*	गेलऽ *gela.*
3rd	आएल *áël.*	ऐला *ailá.*	गेल *gel.*	गेला *gelá.*

The second plural imperative of √जा *já* is irregularly जो *jo*.

§ 97. √दे *de*, 'give.'

Verbal Noun { 1st form : दऽ *da*, दे *de*, or दै *dai*; obl. देवऽ *dewa*.
2nd form : देल *del*, 'to give.'

Pres. Part. दैत *dait*.

Past Part. देल *del*.

Indicative Mood.

Person.	Preterite.		Future.	
	Singular.	Plural.	Singular.	Plural.
1st	देलौं *delõ.*	देली *delí.*	देबै *debai.*	देब *deb.*
2nd	देलैं *delẽ.*	देलऽ *dela.*	देबैं *debẽ.*	देबऽ *deba.*
3rd	देलन्कै *dël'kai.*	देलन्का *dël'ká.*	देतै *detai.*	देता *detá.*

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	दौँ *dãũ*, देऊँ *deṹ*, or दीओँ *díõ*.	दी *dí*.	देतोँ *detõ*.	देती *detí*.
2nd	दे *de*, देँ *dẽ*, दै *dai*, दैँ *dãĩ*, or देहीँ [*dehí*.	दऽ *da*, दहो *daho* or देहू *dehú*.	देतेँ *detẽ*.	देतऽ *deta*.
3rd	दै *dai*, दीऐ *díai*.	देथ *deth* or दैन्ह *dainh*.	दैत *dait*.	देता *detá*.

PRECATIVE : दीहऽ *díha*, दीही *díhí*.

Similarly is conjugated the √ ले *le*, 'take,' the letter ल *la* being substituted for the letter द *da* throughout.

CHAPTER X.

THE PASSIVE VERB.

§ 98. The passive verb is formed by conjugating the verbal noun ending in অল *al* with the verb √ জা *já*, 'go:' thus দেখল জাএল *dekhal jáël*, 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb জাএল *jáël* being conjugated. Thus—

Indicative Preterite Masculine: '*I was seen*,' *&c.*

Person.	Singular.	Plural.
1st	দেখল গেলোঁ *dekhal gelõ.*	দেখল গেলী *dekhal gelí.*
2nd	দেখল গেলেঁ *dekhal gelẽ.*	দেখল গেলঠ *dekhal gela.*
3rd	দেখল গেল *dekhal gel.*	দেখল গেলা *dekhal gelá.*

§ 99. This verbal noun in অল *al* must be carefully distinguished from the past participle having the same termination. The former even in irregular verbs is sometimes quite regular, so that we have verbal nouns such as জাএল *jáël*, besides past participles like গেল *gel*. At the same time it must be remembered that the verbal noun can also take the form of the past participle as well as its proper form: so that we may have গেল *gel* as a verbal noun as well as জাএল *jáël*. An example of an irregular passive verb is জাএল জাইছৈ *jáël jáïchhai* (impersonal), 'it is gone'—*itum est;* but, used in the sense of the potential, 'it can go.' When neuter verbs are used in the passive voice, they are always used in an impersonal potential sense: thus, হমরা সে চলল নইঁ জাইছৈ *ham'rá se chalal naĩ jáïchhai*, 'by me it cannot be gone,' *i.e.* 'I cannot go.'

§ 100. Another common form of the passive is made by adding to the direct form of the first variety of the verbal noun (which is the same in form as the root) the verb परल *paral*, 'to fall;' the whole then forms an intensive compound. (See § 114.)

An example of this form is—

कुच्छ उथल नहीँ देख परैछै *kuchchhu uṭhal nahí dekh paraichhai*, 'it is not seen to be at all increased in size.'

§ 101. The Potential Passive Voice.

This voice is formed in the same manner as the causal verb (see § 103). It has a potential force, intimating not so much that a thing *is* done as that it *can be* done. Examples of its use are—

कुछु कुछु जनाबैछै, *kuchchu kuchchhu janábaichhai*, 'a little can be known, *i.e.*, is evident.'

ई नठ कोय नया ढङ्ग के आदिमी देखाइछै *í ṭa koy nayá ḍhaṅg kĕ adimí dĕkháïchhai*, 'this (fellow) appears to be a man of strange habit.'

§ 102. The Periphrastic Passive Voice.

A very common kind of passive voice is formed by placing the verb √ आब *áb* after the first or shortest form of a verbal noun in the locative case: thus देखे मेँ आएल *dekhĕ mĕ áël*, 'the coming into seeing,' *i.e.* 'to be seen.' The person by whom the action is done is put in the oblique genitive form of the noun or pronoun when there is one: thus तोरा आर हमरा देखे मेँ ऐलऽ *torá ár ham'rá dekhĕ mĕ aila*, 'you came into my seeing,' 'you were seen by me.' The following example shows a verb in this voice conjugated in the preterite indicative masculine:—

Singular.	Plural.
1. देखे मेँ एलौँ *dekhĕ mĕ ailŏ.*	1. देखे मेँ ऐली *dekhĕ mĕ ailí.*
2. देखे मेँ ऐलेँ *dekhĕ mĕ ailĕ.*	2. देखे मेँ ऐलऽ *dekhĕ mĕ aila.*
3. देखे मेँ आएल *dekhĕ mĕ áël.*	3. देखे मेँ ऐला *dekhĕ mĕ ailá.*

EXAMPLE.—हमरा आर तोरा देखे मेँ ऐलिऐ *ham'rá ár torá dekhĕ mĕ aïliai*, 'we were seen by you.'

CHAPTER XI.

CAUSAL VERBS.

§ 103. A causal verb is formed by adding आ *á* to the root of the simple verb, and a double causal by adding वा *wá*. The stems thus formed are conjugated exactly like verbs whose roots end in आ *á* (see § 87)—that is, like the √ पा *pá*, taking आब *áb* or आव *áw* in the first verbal noun, the present conjunctive, and present participle. (See § 88.)

Simple Verb.	Causal.	Double Causal.
√ उठ *uṭh*, 'rise.'	उठा *uṭhá*, 'raise.'	उठन्वा *uṭh'wa*, 'cause [to raise.'
√ कह *kah*, 'say.'	कहा *kahâ*, 'cause [to speak.'	कहन्वा *kah'wá*, 'cause [to cause to speak.'
√ छिप *chhip*, 'be hidden.'	छिपा *chhipá*, 'hide.'	छिपन्वा *chhip'wá*, 'cause [to hide.'
√ नुक *nuk*, 'be hidden.'	नुका *nuká*, 'hide.'	नकन्वा *nuk'wá*, 'cause [to hide.'
√ पक *pak*, 'be cooked.'	पका *paká*, 'cook.'	पकन्वा *pak'wá*, 'cause [to cook.'
√ मिल *mil*, 'meet.'	मिला *milá*, 'mix.'	मिलन्वा *mil'wá*, ['cause to mix.'
√ सुन *sun*, 'hear.'	सुना *suná*, 'tell.'	सुनन्वा *sun'wá*, 'cause [to tell.'

§ 104. If the simple root contains a long vowel it is shortened, viz. आ *á* to अ *a*, ई *í* to इ *i*, ऊ *ú* to उ *u*, ए *e* to ऍ *ĕ*, ओ *o* to ऑ *ŏ*, ऐ *ai* to ऐ *ăi*, and औ *au* to औ *ău*.

Similarly, if a root ends in a double consonant, it is made single : thus—

Simple Verb.	Causal.	Double Causal.
√ जाग *jág*, 'be awake.'	जगा *jagá*, 'awaken.'	जगन्वा *jag'wá*, 'cause [to awake.'
√ पाक *pák*, 'be cooked.'	पका *paká*, 'cook.'	पकन्वा *pak'wá*, 'cause [to cook.'
√ जीत *jít*, 'conquer.'	जिता *jitá*, 'cause to [conquer.'	जितन्वा *jit'wá*, 'cause [to cause to conquer.'
√ सीख *sikh*, 'learn.'	सिखा *sikhá*, 'teach.'	सिखन्वा *sikh'wá*, 'cause [to teach.'
√ पी *pí*, 'drink.'	पिआ *piá*, 'cause to [drink.'	पिअवा *piawá*, 'cause [to cause to drink.'
√ भीग *bhíg*, 'wet.'	भिगा *bhigá*, 'moisten.'	भिगन्वा, *bhig'wá* ['cause to moisten.'
√ घूम *ghúm*, 'be turned.'	घुमा *ghumá*, 'turn.'	घुमन्वा *ghum'wá*, 'cause [to turn.'
√ बूड़ *búṛ*, 'sink.'	बुड़ा *buṛá*, 'immerse.'	बुड़न्वा *buṛ'wá*, 'cause [to immerse.'
√ सूत *sút*, 'sleep.'	सुता *sutá*, 'put to [sleep.'	सुतन्वा *sut'wá*, 'cause [to put to sleep.'
√ देख *dekh*, 'see.'	देखा *dĕkhá*, 'show.'	देखन्वा *dĕkh'wá*, 'cause [to show.'
√ बैस *bais*, 'sit.'	बैसा *baĭsá*, 'seat.'	बैसन्वा *baĭs'wá*, 'cause [to sit.'
√ दौर *daur*, 'run.'	दौरा *daŭrá*, 'cause [to run.'	दौरन्वा *daŭr'wá*, 'cause [to cause to run.'
√ नुक *nukk*, 'be hidden.'	नुका *nuká*, 'hide.'	नुकन्वा *nuk'wá*, 'cause [to hide.'

Note in connection with the above:—

Simple Verb.	Causal.
√ कह *kah*, 'speak'	कहःला *kah'lá*, also regular.
√ खा *khá*, 'eat'	खिआ *khiá*.
√ पी *pi*, 'drink'	पिला *pilá*, also regular.

§ 105. Some primitive neuter verbs, having a monosyllabic root enclosing a short vowel, form the first causal by simply lengthening that vowel. The double causal is formed in the usual way, *e.g.*—

Simple Verb.	Causal.
√ कट *kaṭ*, 'be cut'	काट *káṭ*, 'cut.'
√ बन्ध *bandh*, 'be tied'	बाँध *bádh*, 'tie.'
√ लद् *lad*, 'be loaded'	लाद *lád*, 'load.'
√ खिंच *khiṅch*, 'be dragged'	खाँच* *khích*, 'drag.'

§ 106. Sometimes a cognate diphthong is substituted for the long vowel, *e.g.*—

खुल *khul*, 'be open.'	खोल *khol*, 'open.'
घुर् *ghur*, 'melt.' (*Neut.*)	घोर *ghor*, 'melt.' (*Act.*)

§ 107. The verb √ निकल *nikal* or निकस *nikas*, 'come out,' makes its causal निकाल *nikál* or निकास *nikás*, 'take out,' on the analogy of the above. So also √ पसर *pasar*, 'be scattered,' makes पसार *pasár*, 'scatter,' 'extend;' √ ससर *sasar*, 'slip,' ससार *sasár*, 'cause to slip;' √ उपर *upar*, 'be rooted up,' उपार *upár*, 'root up;' and √ उखर *ukhar*, 'be rooted up,' उखार *ukhár* 'root up.'

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* When the vowel is lengthened, *anuswár* becomes *anunásik*. (Compare General Introduction, § 28.)

§ 108. The following are irregular :—

Simple Verb.	Causal.	Double Causal.
√ ऋट *aṭ*, 'be stopped.'	ऋार *ár*, 'stop.'	ऋरा *arấ*.
√ फट *phaṭ* or फाट *phấṭ*, ['be torn.'	फार *phár*, 'tear,'	फरा *pharấ*.
√ छूट *chhúṭ*, 'be separ- [ated.'	छोर *chhor* or छार *chhár*, ['separate.'	छोरा *chhŏrấ*.
√ जूट *júṭ*, 'be joined.'	जोर *jor*, 'join.'	जोरा *jŏrấ*.
√ टूट *ṭúṭ*, 'be broken.'	तोर *tor*, 'break.'	तोरा *tŏrấ*,
√ फूट *phúṭ*, 'be burst.'	फोर *phor*, 'burst.'	फोरा *phŏrấ*.
√ बिक्क *bikk*, 'be sold.'	बेँच *bēch* or बिका *biká*, ['sell.'	बेँचा *bĕchấ*.
√ रह *rah*, 'remain.'	राख *rákh* or रक्ख *rakkh*, ['place.'	रखा *rakhấ*.
√ मर *mar*, 'die.'	मार *már* or मुआ *muá*, ['cause to die.'	

CHAPTER XII.

COMPOUND VERBS.

§ 109. Compound verbs are either intensives, potentials, completives, frequentatives, desideratives, continuatives, staticals, inceptives, permissives, or acquisitives.

§ 110. Compound verbs may be classed as—(1) those formed with the verbal noun, and (2) those formed with the participles.

(1) Those formed with the verbal noun are—

a) Intensives.	*e*) Desideratives.
b) Potentials.	*f*) Inceptives.
c) Completives.	*g*) Permissives.
d) Frequentatives.	*h*) Acquisitives.

(2) Those formed with the participles—

a) Continuatives.	*b*) Staticals.

Class I.—Compounds formed with the Verbal Noun.*

§ 111. There are two varieties of the verbal noun—

a) In अ *a* (silent) or इ *i*, oblique form ए *ĕ* or अ *a*; as देख *dekh* or देखि *dekhi*, obl. देखे *dekhĕ* or देखअ *dekha*.

b) In अल *al*, oblique form ऌा *'lá*; as देखल *dekhal*, obl. देखऌा *dĕkh'lá*.

The direct first form in अ *a* (silent) is always the same as the root.

Compound verbs are either formed with the direct form of the first or second variety of the verbal noun, or with the oblique form of the first variety.

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* Much of the succeeding matter is based on Kellogg's Hindí Grammar.

§ 112. *Intensives* are formed with the direct form of the first variety; *Frequentatives* are always, and *Desideratives* are sometimes, formed with the direct form of the second variety; *Potentials, Completives, Inceptives, Permissives,* and *Acquisitives,* are always formed with the oblique form of the first variety.

§ 113. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is annexed. Examples are—

फेँकल *phẽkal,* 'to throw.'	फेँक (or फेँकि) देल *phẽk* (or *phẽki*) *del,* 'to throw away.'
तोरल *toral,* 'to break.'	तोर डालल *tor ḍálal,* 'to break in pieces.'
बनल *banal,* 'to be made.'	बन आएल *ban áël* or बन जाएल *ban jáël,* 'to be completed.'
खाएल *kháël,* 'to eat.'	खा जाएल *khá jáël,* 'to eat up.'
बोलल *bolal,* 'to speak.'	बोल उठल *bol uṭhal,* 'to speak suddenly.'
काटल *káṭal,* 'to cut.'	काट लेल *káṭ lel,* 'to cut for oneself.'
राखल *rákhal,* 'to place.'	राख लेल *rákh lel,* 'to lay by.'

§ 114. The auxiliary verbs usually employed to form intensives are—

देल *del,*	'to give,'	implying *intensity.*
डालल *ḍálal,*	'to throw,'	,, *violence.*
आएल *áël,*	'to come,'	,, *completion.*
जाएल *jáël,*	'to go,'	
परल *paral,*	'to fall,'	,, *chance.*
उठल *uṭhal,*	'to rise,'	,, *suddenness.*
लेल *lel,*	'to take,'	,, *reflexiveness.*

परल *paral* is also used in intensive compounds to form passives of transitive verbs. (See § 100.)

§ 115. *Potentials* are formed by adding to the oblique form of the first verbal noun of any verb the verb सकल *sakal*, 'to be able,' or the verb पारल *páral* 'be able,' which may then be conjugated throughout. Examples are—

बोलै पारल *bolĕ páral*, 'to be able to speak.'

अ दौरै पारैछै *ú daurĕ páraichhai*, or अ दौरऽ सकैछै *ú daura sakaichhai* 'he can run.'

हमँ जाए सकबै (or पारबै) *hamĕ jáĕ sak'bai* (or *pár'bai*), 'I shall be able to go.'

§ 116. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकल *chukal*, 'to be finished,' which may then be conjugated throughout. This compound denotes the *completion* of the act denoted by the primary member of the compound. Examples are—

अ खाए चुकलै *ú kháĕ chuk'lai*, 'he has done eating.'

जब अ खाए चुकतै *jab ú kháĕ chuk'tai*, 'when he shall have eaten.'

अ तऽ जाए चुकलै छै *ú ta jáĕ chuk'lai hai*, 'he is indeed already gone.'

§ 117. *Frequentatives* are formed by affixing to the direct form of the second variety of the verbal noun of any verb the verb करल *karal*, 'to do,' which may then be used in any tense. Examples are—

आएल करऽ *áĕl kara*, 'come often,' *lit.* 'do the act of coming.'

हमँ सास्त्र पढ़ल करैछी *hamĕ sástr parhal karaichhí*, 'I am in the habit of reading the shástras.'

तोँ हम्मर बाता मानल करऽ *tõ hammar bátá mánal kara*, 'always obey my words.'

तोँ कहिनऽ ऐसन करल करैछऽ *tõ kahina aisan karal karaichha*, 'why do you always do so?'

अ जाएल करैछै *ú jáĕl karaichhai*, 'he often goes.'

§ 118. *Desideratives* are formed, like frequentatives, with the direct form of the verbal noun in अल *al*, substituting the verb चाहल *cháhal*,

'to wish,' for करल *karal* as the second or conjugated member. They denote primarily *desire* to do the action expressed of the principal member; secondarily, the *immediate futurity* of that action. An example is—

ऊ बोलल चाहैछै *ú bolal cháhaichhai*, 'he wishes to speak.'

Sometimes the principal verb is put in the oblique form of the first variety of the verbal noun with or without the dative postposition के *ke* or ला *lá*, लेल *lel*. Examples are—

ऊ बोले लेल चाहैछै *ú bolĕ lel cháhaichhai*, 'he wishes to speak.'

घड़िया बाजे (or बाजे लेल) चाहैछलै *ghaṛiyá bájĕ* (or *bájĕ lel*) *cháhaichhalai*, 'the clock was about to strike.'

ऊ जाए लेल चाहैछै *ú jáĕ lel cháhaihai*, 'he wishes to go.'

ऊ मरे के (or ला) चाहैछै *ú marĕ ke* (or *lá*) *cháhaichhai*, 'he is about to die.'

The desiderative compound in the precative form is idiomatically used to express obligation or duty. Examples are—

ई पोथिया के पढ़ल चाही *i pŏthiyá ke paṛhal cháhí*, '(one) ought to read this book.' (*lit.* 'be good enough to wish to read').

तोरा उहाँ जाए के चाहिअ *torá uhấ jáĕ ke cháhia*, 'it is right for you (*i.e.* you ought) to go there.'

§ 119. *Inceptives* are formed by using the inflected form of the first variety of the verbal noun in construction with the verb लागल *lágal*, 'to be joined,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

कहे लगलै *kahĕ lag'lai*, 'he began to say.'

मारे लागल *márĕ lágal*, 'he began to beat.'

बाघा खाए लगलै *bághá kháĕ lag'lai*, 'the tiger began to eat.'

§ 120. *Permissives* are formed by combining the same form of the verbal noun with the verb देल *del*, 'to give,' and express *permission* to do the act denoted by the verbal noun. Examples are—

हमन्रा जाए दऽ *ham'rá jáĕ da*, 'let me go.'

हमन्रा बोले दऽ *ham'rá bolĕ da*, 'be good enough to let me speak.'

ऊ ओकन्रा खाए देलन्कै *ú ŏk'rá kháĕ dĕl'kai*, 'he allowed him to eat.'

§ 121. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पाएल *páĕl*, 'to get,' for देल *del*. Examples are—

तोरा आर के उहाँ जाए नऽ पैबऽ *torá ár ke uhĩ jáĕ na paiba*, 'you will not obtain permission to go there.'

हमेँ बैसे नऽ पैलूँ *hamẽ baisĕ na pailũ*, 'I was not allowed to sit.'

Class II.—Compounds formed from the Participles.

§ 122. *Continuatives* are formed by combining the present or past participle of any verb with the verbs जाएल *jáĕl*, 'to go,' or रहल *rahal*, 'to remain.' The participle may be either in the direct or oblique form. It must be remembered that in the case of neuter verbs the oblique form of the past participle is the same as the direct: thus, गिरल *giral*, obl. गिरल *giral;* while in the case of active verbs it is formed by adding एँ *ẽ* or अ *a:* thus, देखल *dekhal*, obl. देखन्लेँ *dĕkh'lẽ* or देखन्लऽ *dĕkh'la*. The present participle always has its oblique form in तेँ *tẽ* or तऽ *ta*, both in active and neuter verbs: thus, देखैत *dekhait*, obl. देखन्तेँ *dĕkh'tẽ* or देखन्तऽ *dĕkh'ta;* गिरैत *girait*, obl. गिरन्तेँ *gir'tẽ* or गिरन्तऽ *gir'ta*.

The compound with जाएल *jáĕl* expresses *steady progression*, and with रहल *rahal* the *continuance* of a complete action. Examples:—

ऊ लिखन्लेँ जाइछै *ú likh'lẽ jáïchhai*, 'he is going on writing.'

ऊ छौँड़ियनि पढ़न्तेँ जाइछलन्थीँ *ú chhaũṛiyani paṛh'tẽ jáïchhal'thi*, 'those girls were going on reading.'

पनिया बहल जाइछै *paniyá bahal jáichhai*, 'the water keeps flowing away.'

ऊ गाबैत रहैछै *ú gábait rahaichhai*, 'she continues singing.'

लद्दी के धारा बहैत (or बहन्तँ) रहैछै *ladí ké dhárá bahait* (or *bah'tẽ*) *rahaichhai*, 'the stream of the river keeps flowing on.'

तोहेँ किथि ला हसन्तह रहैछहो *tohẽ kithi lá has'ta rahaichhaho*, 'why do you keep laughing?'

Closely connected with the above is a common combination in which the past participle in its direct form, and changing in gender according to the subject, takes the first place and a verb of motion the second place. Examples are—

एक बाघ परल फिरैछै *ék bágh paral phiraichhai*, 'a tiger is prowling about.'

नौड़ी चलखि जाइछलै *nauṛí chalali jáichhalai*, 'the girl was going along.'

§ 123. *Staticals* denote motion in a state of doing anything. They are formed by combining a verb of motion with a present or past participle, direct or oblique. Examples are—

ऊ कानल (or कानन्तँ) आबैछै *ú kánal* (or *kán'tẽ*) *ábaichhai*, 'he comes weeping.'

एगो मौगी गाबैत (or गैलँ) आबैछलै *ego maugi gábait* (or *gailẽ*) *ábaichhalai*, 'a woman was coming singing.'

Note with regard to Barh.

In the Bárh subdivision, and in the western portion of South Munger, some of the above rules do not apply. In Bárh *Potentials* and *Completives* are formed from the direct, and not from the oblique form of the first verbal noun, and *Continuatives* and *Progressives* always from the direct form of the present participle. Examples are—

Potentials.—ऊ दौर सकैछथ *ú daur sakaihath*, 'he can run.'

हम जा सकब *ham já sakab*, 'I shall be able to go.'

जँ ऊ सभ आ सकथ *ja ú sabh á sakath*, 'if they be able to come.'

हम नहँ जा सकेछी *ham naĭ já sakĕ hí*, 'we cannot go.'

मिलि सकन्तै *mili sak'tai*, 'it will be able to be found.'

Completives.—ऊ खा चुकल *ú khá chukal* 'he has done eating.'

ऊ तो जा चुकन्लै है *ú to já chuk'lai hai*, 'he is indeed gone.'

जब ऊ खा चुकन्ता *jab ú khá chuk'ta*, 'when he will have done eating.'

Continuatives.—ऊ लिखैत जाहै *ú likhait jáhai*, 'he is going on writing.'

ऊ सभ लड़िकी पढ़ैत जाइछथ *ú sabh laṛiki paṛhait jäihath*, 'those girls are going on reading.'

पानी बहैत जाहै *páni bahait jáhai*, 'the water keeps flowing on.'

ऊ गाबैत रहऽ है *ú gábait raha hai*, 'she continues singing.'

तोँ काहे हसैत रहऽ हो *tŏ káhĕ hasait raha ho?* 'why do you keep laughing?'

नदी के धार बहैत रहऽ है *nadi kĕ dhár bahait raha hai*, 'the stream of the river keeps flowing on.'

Staticals.—ऊ कानैत आबैहै *ú kánait ábaihai*, 'he comes crying.'

एक स्त्री गाबैत आबऽ हल *ĕk strí gábait ábá hal*, 'a woman was coming singing.'

DIVISION III.

INDECLINABLES.

§ 124. See General Introduction.

APPENDIX.

THE following selections are in the dialect of the northern part of South Munger. Note that in the formation of potential verbs they have a tendency to the forms in vogue in Bárh. The conversation and fables were translated for me by Anant Lál, Guru of Basdeopúr, in that district. An English translation of them, and of the conversation, will be found in the General Introduction. If the corresponding forms of √ अह *ah* are substituted for those of √ अछ *achh* throughout, they will be in the dialect of Bárh and Jamuí. This remark, indeed, applies to all the examples through this Grammar.

SELECTIONS IN THE SOUTH MAITHIL-MAGADHI DIALECT.

CONVERSATION BETWEEN TWO VILLAGERS.

१ प्रश्न । कहऽ भाइ, कहाँ से आबैछऽ ।
उत्तर । परसिया गाँम से आबैछी ॥
२ प्र. । ऊँआँ से कहिया चलल छेलऽ ।
उ. । भिन्नेएँ चलल छेलँ ।
३ प्र. । किथि लाय ऊँआँ गेल छेलऽ ॥
उ. । ऊँआँ हमर खेत छऽ, तेकरा देखऽ गेल छेलँ ॥
४ प्र. । ओकरा मँ की बुनल छऽ ।
उ. । खाली राहर बूनल गेल छै ॥
५ प्र. । कहऽ भाइ, अबरी के फसिल के कैसन रङ्ग छै ।
उ. । ई फसिल के हाल की पुछैछऽ, पानी के नहीं पड़ल सऽ बड़ी खराबी होलै ॥
६ प्र. । आज काल तोहर भाइ कऽ देखै नै छिऊन्ह* ।
उ. । हमर भाइ आज काल किला मँ नौकर छ, इन्हऽ बऊत कम आबैछै ॥

* For नै देखैछिऊन्ह, the auxiliary being separated from the principal verb.

७ प्र. । तोहर बड़नकी गाय के कैसन चाल चलन छ ।

उ. । ऊ आज काल गभन्नाएल छै ; मगर चारा नहीं मिलल सं टूटि गेल छै ॥

८ प्र. । कत महीना सं गभन्नाएल छै ।

उ. । होले तं आठ महीना, मगर पेट ओकर कुछु उठल नहीं देख पड़ैछै ॥

९ प्र. । कोराबैछै कि एखनी नै ।

उ. । हाँ कुछु कुछु जनाबैछै ॥

१० प्र । ई कौन बियान छिकै, आरो केतना दूध दैछै ।

उ. । अठमा बियान छिकै दू अढ़ाय सेर दूध एक बेरा मेँ दैछै ॥

११ प्र. । हमरा एक बकरी लेबऽ के छऽ, तोहरा गाँम मेँ मिलतै ।

उ. । हमरा गाँम मेँ बकरी सब तं बहुत छै. मगर दामे तं कड़ा छै ॥

१२ प्र. । तोहर बकरी की भेलछौह ।

उ. । हमेँ चरऽ खातिर ओकरा गामे मेँ छोड़लऽ छिऐ ॥

१३ प्र. । कुछु दूध दैछै ।

उ. । छौँरी के पीए जुकुर होइछै ॥

१४ प्र. । अबरी केतारी बुनलऽ छऽ की नै ।

उ. । केतारी तं बुनलऽ छिऐ, मगर ओकरा मेँ कुछु फैदा नै छै ॥

१५ प्र. । तोहरा कन सं नार मोँट मँगनी मेँ मिलि सकतै ।

उ. । कहिने नऽ ; पटाबोन होअ देखऽ, तं ले लिहऽ ॥

१६ प्र. । तोहरा कन कऽ मोट चलैछौह ।

उ. । तीन मोट तं लाधलऽ छिऐ ।

१७ प्र. । तोहर आम के बगीचा कुछु फरैछौह की नै ।

उ. । अबरी बैर तं बहरी सं गाछ सब मेँ लाही लगि गेलै । नै तं बहुत होऐछिलै ॥

१८ प्र. । घोड़ा सन आम हमरो* अँबार खातिर दीहऽ ।

उ. । जहिया तोहर मन चाहौह आय कऽ तोड़बाय लऽ ॥

१९ प्र. । तोहर लड़िका कुछु पढ़ैछौह की नै ।

उ. । हाँ गुरू कन जाइछै, ओ ना मा सी तं सब पढ़ि गेलै । अब खोढ़ा पढ़ैछै ॥

* Emphatic for हमरा, 'to me also.'

१० प्र.। इसन्कूल में कहिने नउ भेजैछहो

उ.। कुछु सीखि लै, तउ भेजि देबै॥

११ प्र.। हमूँ* अपन्ना लड़िका कउ इस्कूल में भेजउ चाय चाहैछिऐ।

उ.। अच्छा, हमन्रो लड़िका के साथ ओन्करो† भेजि दहो॥

FABLES.

॥ १ बात ॥

सुर्गा आरो मोती के दाना।

एक सुर्गा गोबर के ढेरी कउ गोड़ सउ उकटि रहल छिलै। ओकन्रा में सउबड़न्का ठो मोती निकलि ऐलै। सुर्गा बोलन्लै, वाह कैसन रङ्ग रूप आरो चमक दमक छै, जौहन्री एकन्रा पैतिऐ, तउ फूलि कउ नै समैतिऐ। पर हमन्रा पेट के आगिन एकन्रा सउ नै मिझन्ते। हाय, एक चाउर के दाना हमर हाथ लगतिऐ, तउ से मोती सउ बढ़ि कउ छिलै॥ सच्चे छिकै।

जे अपन काम नै आबै से चूल्हा भाड़ में जाय॥

॥ २ बात ॥

कँगन्ला के पूखल आरो फकीर के उतारा देल।

एक कँगन्ला के छिँयाँ कोय फकीर ऐलउ छिलै, तेकन्रा सउ पुखलन्कै कि, हमँ तो भुक्खल मरौं, आरो हमर परोसिया गद्दी तकिया पर लोटैछै, रात दिन चैन करैछै। ओकन्रा में कौन गुन छै, जे भगमान ओकन्रा निहाल करलन्कै, आरो हमन्रा कँगन्ला करलन्कै। ई सुनि कउ फकीर उतारा देलन्कै कि, बाबा तोँ ई नै सुनलउ छउ के,

रामन्जी झरोखा पर बैठल सबै के हिसाब लैछै।
आरो जैसन जैकर काम तेकन्रा तैसन दैछै॥

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* Emphatic for हमँ, 'I also.'

† Emphatic for ओकन्रा, 'him also.'

॥ ३ बात ॥

देस बिदेस घुमल के फैदा।

कोय भला अदिम्मी एक गोसाँय सत कहलन्कै। महराज देस देस आरो गाँम गाँम घुमन्ला सत की फैदा छिकै, एक जगह रहि कत गोसैंया मैं लौ कहिने नै लगावैछत, आरो कोय मण्ड मैं बैठि कत भगमान के गुन कहिनत नै गावैछत। जोगी कहलन्कै कि, बाबा ई सब सच्चे कै, पर नौं ई कहानी नै सुनलत छत कि, बहल पानी निरमल होइछै ओ बाँधल मैला होइछै, नै से साधू अदम्मी बुलन्तैं भल, कि कोय दाग नै लगै।

॥ ४ बात ॥

एक दिन जाड़ा के दिन मैं कोय बड़: अदम्मी के घर मैं आगिन लगन्लै। सब चीज जरि कत बानी होइ गेलै। ज बाहर खड़ा हाथ मलि रहल छिलै, कि एक गरीब परोसिया जाड़ा के मारनत थर थर काँपनत घर सत निकलि ऐलै, आरो हाथ सेदत लगन्लै। तब ज धनन्बाला बोलन्लै कि, बाह बाह। केकनरो घर जरै, आरो कोय तापै॥

॥ ५ बात ॥

बाँधल लकन्ड़ी आरो छुलल लकन्ड़ी।

एक गिरन्हत के लड़िका आपुस मैं बहुत लड़ाय झगन्ड़ा करैछिलै। बहुत समझौलन्कै पर कोय कुच्छु नै मानलन्कै। तब गिरन्हत अपना जी मैं कहलन्कै, जी इनका कुच्छु करि कत, देखाय दौं, तब चाहे ई कुच्छु बुझि जाय। एक दिन ज अपन बेटा कत बोलैलन्कै, आरो कहलन्कै कि, थोड़ा ऐसन लकन्ड़ी हमर आगू ले आन। ज लकन्ड़ी कत ज गिरन्हत एक रस्सी सत बाँधलन्कै, फनू एक एक गो सत कहलन्कै कि, रस्सी नै खोलत आरो लकन्ड़ी कत तोड़ि डालत। सबे थकि गेलै, पर कुच्छु नै भेलै। फनू गिरन्हत खोलि कत एक एक लकन्ड़ी देलन्कै, तत ज ओकनरा तुरन्ते तोड़ि देलन्कै। तब ओकर बाप कहलन्कै कि, बेटा जे नौं बाँधल लकन्ड़ी के ऐसन आपुस मैं मिलनलत रहत, तत सब बैरी के दाँत खट्टा करनत, आरो जब फरक फरक हो गेलत, तब बुझत कि बिगड़ि गेलत॥

॥ जे बिखरनलत, से बिगनड़ल ॥

॥ ६ बात ॥

॥ झड़ाड़ सब आरो भँड़ी सब के साथ ॥

एक दिन झड़ाड़ सब भँड़ी सब सऽ कहाय भेजलन्कै कि, आबँ, हमँ आरो तोँ आपुस मँ मेल करि लीँ, किथि लाथ आपुस मँ लड़ीँ, आरो एक दोसऱ्या के लहू के पिआसल रहीँ। पाजी कुत्ता सब समुझे लड़ाय के जड़ छिकै। एहिना सदई भूँकि भूँकि कऽ हमऱ्या भड़न्काबैछै, आरो हमऱ्या तोरा सऽ लड़ाबैछऽ। इनका हमऱ्या पास भेजि दऽ, फनू की भगड़ा छिकै। हमऱ्या तोरा मँ सदई पियार आरो मिलाप रहितऽ, तऽ तोहर बाल टेढ़ा नै होतौह। गँमार भँड़ी ई नटखट झड़ाड़ के बात मानि लेलन्कै, आरो कुत्ता कऽ झड़ाड़ के पास भेजि देलन्कै। पहिले तऽ झड़ाड़ कुत्ता कऽ खा गेलै, फनू भँड़ी के पाछे गोड़ हाथ तोड़ कऽ पड़न्लै, थोड़िये दिन मँ सब भँड़ी कऽ खा गेलै। सच्चे छिकै, कि बैरी सदई धोखा देछै। ज बड़ी गँमार छिकै, जे बैरी कऽ सच्चा समझै ॥

॥ ७ बात ॥

॥ बाघ झड़ाड़ आरो कँदुआ ॥

एक दिन बाघ झड़ाड़ आरो कँदुआ आपुस मँ ई ठहऱ्यैलन्कै कि, सब कोय मिलि कऽ सिकार मारीँ, फनू आपुस मँ बाँटी लीँ। ई बात ठहराइ कऽ जङ्गल मँ कूद फाँद करऽ लगन्लै, आरो जब एक बड़्का ठो हरिन मारि लेलन्कै, तऽ बाघ बोलन्लै, आबऽ एकऱ्या बाँटीँ। आरो तुरन्ते ओकर तीन टुकड़ा करि देलन्कै, आरो गरजि कऽ बोलन्लै कि, पहिला टुकड़ा तऽ हमँ लेबै कहिनऽ कि हमँ जङ्गल के राजा छिकूँ, आरो दोसऱ्या हमी* लेबै कहिनऽ कि हमँ एकऱ्या मारऽ मँ बड़ऽ दौड़न्लौं, आरो तेसर टुकड़ा ई धरल छै, देखिये तऽ केकर मूँह पड़ैछै, हमर आगू सऽ उठाय कऽ ले जाइऽ। ई सुनि कऽ कँदुआ आरो झड़ाड़ पुच्छी दबाय कऽ भागि गेलै, आरो बाघ हरिन कऽ एकेले खा गेलै। ई कहानी सच्चे छिकै कि।

॥ जेकर लाठी तेकर भैंस ॥

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* Emphatic for हम, 'I indeed.'

॥ ८ बात ॥

॥ माँटी आरो पित्तर के घैला के बातचीत ॥

एक दिन कहूँ नदी चढ़ले, तऽ एक पित्तर के घैला आरो एक माँटी के घैला भाँसि चलले। पित्तर के घैला माँटी के घैला सऽ कहलकै हमरे साथे आबऽ, तऽ हमँ तोरा बचाय लेबौं। माँटी के घैला बोलले,ऽ ई तोँ बड़ुत अच्छा बात कहिलऽ, हमँ तोर भला मानबौन्ह, आरो सदई गुन गैबौन्ह। मगर सच्चे पूछऽ, तऽ हमरा ई डर छै, कि कहूँ पानी के लहर के धक्का सऽ तोरा पास नै जाय रहौं। कहिने जे तोरा सऽ दूर रहलँ, तऽ एहिना हीलल्ह झूलल्ह कहूँ किनारा पर जाय लगबै। पर जो तोरा सऽ भेंट होलऽ आरो कहूँ धोखा सऽ ठोकर लगि गेलऽ, तऽ हमरो पेट फटि जैते। सच्चे छिकै, कि।

॥ बड़ा सऽ आस रक्खी पर पास नै जाई ॥

॥ ९ बात ॥

एक मुन्सी बजार मँ बैठल चिट्ठी लिखिछ रहल छिलै। एक बिदेसी ऐलै, आरो बोलले कि, मुन्सी जी, की लिखछैऽ। मुन्सी उतारा देलकै कि, भाय चिट्ठी लिखछौं। ज कहलकै कि हमरो * सलाम लिखिछ दीअ। मुन्सी जी कहलकै, नै जी, अरजी लिखछौं। ज कहलकै, तऽ हमरो सची करि दीअ। मुन्सी अकुताय कऽ बोलले कि, तमसुक लिखछौं। ज बोलले हमरो गुआही लिखिछ दीअ। मुन्सी सोचलकै कि, ई तऽ कोय नया ढङ्ग के आदमी देखाइछै। पुछलकै कि, तोहर नाम की छिकौन्ह। ज हँस कऽ बोलले, हमर नाम छिकऽ।

॥ मानऽ चाहे नऽ मानऽ हमँ तोर पड़ना छिकौं ॥

॥ १० बात ॥

एक बड़ा आदमी के घर रात के बेरा आगि लगले। ज तऽ अपन बाल बच्चा समेत निकलि कऽ भगले आरो नौकर कऽ हुकुम देलकै कि, चीज बस निकालऽ। एतन्ने मँ आगिन बड़ुत उठि गेलै, समुचा घर लहरि के लह लह होय गेलै। नौकर

* Emphatic for हमर, 'my also.'

बोलन्लै हम्मेँ की की निकालौँ। तब ज बड़ऽ अदिमी ठण्ढा साँस लेऽन्कै आरो कहलन्कै कि बाबा।

॥ आगि लगन्लऽ मेँ झोँपन्ड़ी सऽ जे निकन्लै से ही लाभ ॥

॥ ११ बात ॥

॥ गमारी गोआरिन ॥

एक गमारी गोआरिन माथा पर दही के हँड़िया रक्खलऽ चललि जाइछेलै। जैतऽ जैतऽ ओकन्रा जी मेँ ई बात ऐलै कि, ई दही कऽ बेचन्बै, आरो पैसा सऽ आम मोल लेबै। कुछु आम हमन्रा पास छै। सभे मिलाय कऽ तीन सै से कुछु बढ़ि जैतै। एकन्रा मेँ कुछु सड़ि जैतै, पर अढ़ाय सै तऽ बचि रहन्तै; आरो ओकन्रा मेँ सऽ जे बचि निकलन्तै ओकर अच्छा दाम लगन्तै। तऽ दिवाली मेँ एक हरिअर सारी लेबै। हाँ हाँ हरिअर सारी हमन्रा मूँह पर अच्छा लगन्तै। अबन्तो हम्मेँ तऽ हरिअरे सारी लेबै, आरो ओकन्रा पीन्हि कऽ मेला जैबै, आरो खूब ऐँठि कऽ अप्पन गहिना नुङ्गा के सोभा आरो मूँह के चमक देखैबै। आरो एकक्के चाल मेँ सै सै झुकाव देखैबै। ई सोच बिचार मेँ ज गमारी गोआरिन चमकि कऽ झूकि कऽ चलन्लै। तऽ दही के हँड़िया माथा सऽ गिरि कऽ, चूर होय गेलै, आरो सबै बनल बनाएल घर बिगड़ि गेलै॥

॥ १२ बात ॥

॥ चील्ह आरो कौआ ॥

एक चील्ह के ठोर मेँ एक घोँघा छेलै। केतन्नोँ भुँइयाँ मेँ पटन्कलन्कै, मगर घोँघा नै टुटन्लै। तऽ एक कौआ ई राह बतैलन्कै कि, ई घोँघा कऽ ठोर मेँ ले कऽ बहुत उच्चा डड़ि जो, आरो उहाँ से गिराय दे, तऽ घोँघा टूटि जैतौ। चील्ह कहलन्कै कि, ई बात बहुत अच्छा छिकै, आरो घोँघा कऽ ले कऽ उड़न्लै, आरो बहुत उच्चा मेँ जाय कऽ छोड़ि देलन्कै। जेखन्नियेँ घोँघा भूँइँ मेँ गिरन्लै टुकन्ड़ा टुकन्ड़ा होय गेलै, आरो कौआ ओकर गुद्दा खाय गेलै। थोड़ा देरी मेँ चील्ह हेँठ उतरन्लै, तऽ छिलन्का के छोड़ कऽ कुछु न पलन्कै॥

॥ १३ बात ॥

खट्टा अंगुर।

एक खोमड़ी कोय बगीचा में जाय निकलल्लै; देखलकै, कि अँगूर के ऐसन गुच्छा पकल पकल टट्टी में लटकि रहल छै, कि जेकरा से रस चूरैछै, आरो कोय अगोरनवाला नै छै। ई देखि कऽ ओकर मूँह में पानी भरि आलै। बड़त उछलल्लै कुदल्लै मगर अँगूर के गुच्छा लग नै पहुँच सकल्लै। जब कौनों तरह से दाँव नै लगल्लै, तऽ एना बकैत बकल्लै उहाँ से चलल्लै कि।

॥ खट्टा अँगूर के खैते ॥

॥ १४ बात ॥

॥ रसायन्नी ॥

एक रसायन्नी कोय आदिमी से कहलकै कि, जौं तौं कुछु चाँदी हमरा आगू ले आनऽ, तऽ हमें एक ऐसन जड़ी डालौं, कि तुरन्ते ज चाँदी के सोना हो जाय। ज सोझा आदिमी ओकर दरुपट्टी में आय गेलै, आरो कहूँ से, दुख सुख सहि कऽ, दू सै रुपैया के चाँदी ज रसायन्नी कऽ लानि देलकै। रसायन्नी ओही रात कऽ बिछौना लऽ कऽ कहूँ चलि देलकै। अब ज बेचारा धीपत के मारल ज नटखट रसायन्नी के खोजे लगल्लै। जङ्गल जङ्गल खोजलकै, मगर ज रसायन्नी के कहूँ पता नै लगल्लै। ओकरा एना घबराएल देखि कऽ, एक आदिमी कहलकै 'क, तोरा से भूल होयलौह, कि ज नटखट फकीर के फन्दा में फँसि गेलऽ। अब सोच आरो ओकर खोज में दौड़ धूप करला से कुछु नै होतौह ई बात पर हमें एक बात तोरा सुनाबैछी, जेकरा सदई याद रक्खे कऽ चाही॥

॥ १५ बात ॥

एक चिड़ैया कोय किसान के बगीचा में जाय कऽ कच्चा पकल फल सब के सब काटि जाय करैछलै। किसान सदई ओकर खोज में रहैछलै। एक दिन अँगूर के टट्टी पर जाल लगाय कऽ ओकरा पकड़ कऽ मारऽ चाहलकै। चिड़ैया किसान से कहलकै कि, जे तौं हमरा छोड़ि दे, तऽ हमें ई भलाई के बदला में तोरा कैक ठो बात बताय देबौ, कि जेकरा में

तोरा बड़ फैदा होतौ। किसान कहलन्कै कि तौं पहन्ले बताय दे, तऽ हमँ तोरा छोड़ि देबौ। चिड़ैया ओकन्रा तीन बात कहलन्कै। एक तऽ ई कि, बैरी जे अपन्ना बसऽ मँ आवऽ, तऽ छोड़ऽ के नै चाही। दोसर, जे बात मन मँ नै समावऽ ओकन्रा नै मानऽ के चाही। तेसर, गेल चीज के खातिर सोचऽ कै नै चाही। आरो चौथा एक बात आरो छऽ, कि जब तौं हमन्रा छोड़ि देबऽ तब कहन्बौ। किसान ई बात सुनि कऽ जैसन कहलऽ केलै, तैसन्ने करन्कै, आरो ज चिड़ैया कऽ छोड़ि देलन्कै। तऽ चिड़ैया भीत पर बैठि कऽ कहलन्कै कि, हमन्रा पेट मँ मुर्गी के अण्डा सऽ ओ बड़न्के ठो एक मोती केलऽ। जे तौं हमन्रा नै छोड़न्तिअ आरो मारि डालन्तिअ. तऽ ज मोती तोरा हाथ लगन्तिओ। किसान पछन्तावऽ लगलै, ज कहलन्कै, गमार, तौं हमर तीनों बात एखन्निये भूलि गेले। कहिनऽ कि, हमँ तोर बैरी केलिओ, जेखन्नी पकड़ि पैलऽ केलँ, तऽ छोड़न्लऽ कहिने। आरो मुर्गी के अण्डा के बराबर तऽ हमँ अपन्ने नै छी। कहिया मन मँ आय सकैछै, कि मुर्गी के अण्डा सऽ बड़ि कऽ मोती हमन्रा पेट मँ होय। मगर तौं ई बात पर भरोसा करन्ले, आरो अब जे हमँ तोरा हाथ से निकलि गेलियौ, तऽ पछन्ताय कऽ की होतौ। एकन्रा सऽ ई फल निकन्ल छै, कि पहन्ले सऽ सब काम कऽ सोचि बिचारि कऽ करऽ के चाही। आरो जे कोय काम बिगड़ि जाय, तऽ फनू पछतावऽ के नै चाही॥

॥ १६ बात ॥

कोय धनमान कऽ दू बेटा छेलै। जब ओकर बाप मरि गेलै. तब दुन्नो भाय ओकर सम्पत आपुस मँ बाँटि लेलन्कै। बड़न्का भाय अप्पन रुपैया पैसा खूब चैन आरो खेल तमासा मँ उड़ावऽ लगन्लै, आरो छोटन्का भाय बड़ी जतन से बेपार करऽ लगन्लै। एक दिन बड़ा भाय छोटा भाय सऽ ओलहन्ना दे कऽ कहलन्कै कि भाय किथि लाय दिन भर अनाज जोखल करै छऽ। हमन्रा साथे रहऽ। खा। पीअ। चैन करऽ। ढेर दिन के बाद, जब छोटन्का भाय लेन देन करि कऽ बऽत रुपैया जमा करि लेलन्कै; तब ओकर बड़न्का भाय जे राग रङ्ग आरो खेल तमासा मँ अप्पन सबे सम्पत उड़ाय कऽ भिखारी होय गेल छेलै, ओकन्रा दुआरी पर आय कऽ, कहऽ लगन्लै कि, भाय हमँ तोरा पहन्ले ठट्ठा में उड़ैलिओन्हल। जो हमँ तोहन्रे ऐसन तजारत करतिअँ, आरो अनाज तौलतिअँ तऽ आज पा भर अनाज इन्हऽ उन्हऽ सऽ माँगि कऽ नै खैतिअँ। सच्चे किकै कि।

॥ आलस ऐसन कीड़ा किकै, कि धन कऽ धूरा करि डालैछै॥

---

* Emphatic for हमँ, 'I also.'

॥ १६ बात ॥

॥ ललन्ची कुत्ता ॥

कोय कुत्ता लद्दी के किनारा पर एक हाड़ पैलन्कै, आरो मूँह मेँ लेलन्कै। जोँ परन्-छाहीँ ओकर पानी मेँ देखलन्कै बझलन्कै कि, दोसर हाड़ छिकै। लालच के मारल मूँह खोललन्कै, कि ओकन्रो* पानी सठ निकालौँ। ऊ हाड़ जे मूँह मेँ छेलै से हो गमैलन्कै। सच्चे छिकै कि।

मक्खी बैठन्लै दूध पर, पङ्ख गेलै लपन्टाय।
हाथ मल्लै आरो माथा धुनै। लालच बुरा बलाय॥

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* Emphatic for ओकन्रा, 'it also.'

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SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHÁR, IN THE EASTERN PORTION OF THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN PORTION OF THE CENTRAL PROVINCES.

PART VII.

SOUTH MAITHILÍ-BAN'GÁLÍ DIALECT

OF SOUTH BHAGAL'PÚR.

Compiled under orders of the Government of Bengal,

By GEORGE A. GRIERSON, B.C.S.,

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INTRODUCTION.

§ 1. The following grammar treats of the subdialect spoken in South Bhagal'púr. The basis of this subdialect is Maithilí, but it is largely affected by the Mágadhí dialect to its south-west, and to a less extent, and principally in verbal inflexions, by the Ban·gálí to its east. South Bhagal'púr is, in fact, one of the meeting grounds of Bihárí and Ban·gálí, and the dialect spoken there is essentially a border tongue.*

§ 2. The alphabet and rules for spelling will be found in the General Introduction to this series of grammars, and the remarks therein found are not repeated here.

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DIVISION I.

DECLENSION.

CHAPTER I.

NOUNS.

§ 3. For general remarks, see the General Introduction, § 38 and ff.

The following are the post-positions used in declining the noun in this dialect:—

		Power.
Nom.	*Wanting.*	
Acc.	*Wanting* or कै *kai* or *कँै *kãi.*	
Instr.	सँै *sẽ* or सैं *sãi.*	'By.'
Dat.	कै *kai* or *कँै *kãi.*	'To.'
	लै *lai.*	'For.'
Abl.	सँै *sẽ* or सैं *sãi.*	'From.'
Gen.	क *k*, *के *kẽ*; केरा *kera*, केरी *keri.*	'Of.'
Loc.	मैं *mãi*, मँै *mẽ.*	'In.'
Voc.	*Wanting.*	

All these post-positions will only be used in one example, that of घोड़ा *ghoṛá*, 'a horse;' but they can all be used with all nouns. Those forms which are preceded by an asterisk (*) are peculiar to the south of the district.

Except that for the genitive, they can be used with all pronouns. In the genitive singular many pronouns do not take these post-positions, but have other forms subject to special rules.

The plural is the same as the singular.

The following are examples of declension.

§ 4. (a) Masculine Tadbhavas in आ *á*.

Example of the declension of a *tadbhava** masculine noun in आ *á* :—

घोड़ा *ghoṛá*, 'a horse.'

Short form, { Weak, घोड़ *ghoṛ*. / Strong, घोड़ा *ghoṛá*. } Long form,* घोड़्वा *ghoṛ'wá*. Redundant form,† *not used*.

Singular.

Nom.	घोड़ा,[1] *ghoṛá*,	'a horse.'
Acc.	घोड़ा *ghoṛá* or घोड़ा कै *ghoṛá kai* or *कैँ *kãi*,	'a horse.'
Instr.	घोड़ा सँ *ghoṛá sẽ* or सैँ *sãi*,	'by a horse.'
Dat.	घोड़ा कै *ghoṛá kai* or *कैँ *kãi*,	'to a horse.'
	घोड़ा लै *ghoṛá lai*,	'for a horse.'
Abl.	घोड़ा सँ, *ghoṛá sẽ* or सैँ *sãi*,	'from a horse.'
Gen.	घोड़ाक *ghoṛák*, *घोड़ा कै *ghoṛá kĕ*, or केरः *kera*, केरी *keri*,[2]	'of a horse.'
Loc.	घोड़ा मेँ *ghoṛá mãi*, or मेँ *mẽ*,	'in a horse.'
Voc.	हे घोड़ा *he ghoṛá*,	'O horse!'

[1] Or घोड़ *ghoṛ*, or घोड़्वा *ghŏṛ'wá*, and so throughout.

[2] घोडाक *ghoṛák* and घोड़ा कै *ghoṛá kĕ* do not change for gender. घोड़ा केरः *ghoṛá kera* and घोड़ा केरी *ghoṛa kerí* can only be used in certain cases. केरः *kera* (like the Hindí का *ká* and के *ke*) can only be used before masculine nouns, and केरी *kerí* (like the Hindí की *kí*) only before feminine nouns.

Forms preceded by an asterisk (*) are peculiar to the south of the district.

Plural.

The plural is the same as the singular.

---

* See General Introduction, § 12.

† See General Introduction, § 12.

§ 5. (b) Masculine Nouns ending in Silent Consonants.

Example of the declension of a masculine noun ending in a silent consonant:—

घर *ghar*, 'a house.'

Short form, { Weak, घर *ghar*. / Strong, घरउ *ghara*. } Long form,* घरन्वा *ghar'wá*. Redundant form,* *not used*.

Singular and Plural.

Nom.	घर[1] *ghar* or घरउ *ghara*,	'a house.'
Acc.	घर *ghar* or घरउ कै *ghara kai*, *&c.*,	'a house.'
Instr.	घरैं *gharãi*, घरउ सैं *ghara sãi*, *&c.*,	'by a house.'
Dat.	घरउ लै *ghara lai*, *&c.*,	'for a house.'
Abl	घरउ सैं *ghara sãi*, *&c.*,	'from a house.'
Gen.	घरक *gharak*, *&c.*,	'of a house.'
Loc.	घरे *ghare*, घरउ मैं *ghara mãi*,	'in a house.'
Voc.	हे घर *he ghar!*	'O house!'

[1] Or घरन्वा *ghar'wá*, and so throughout.

§ 6. It is not necessary to decline further any nouns in full, as the above examples suffice. All nouns ending in vowels are declined like घोड़ा *ghoṛá*, and all those ending in silent consonants like घर *ghar*. The final syllables of all long forms may optionally be nasalised by the addition of *anunásik*: thus घोड़न्वा *ghõṛ'wá* or घोड़न्वाँ *ghoṛ'wã*; मलिया *maliyá* or मलियाँ *maliyã*.

Note, however, that—

(1) All nouns ending in a silent consonant take अ *a* in the oblique form singular: as, nom. घर *ghar*, acc. घरउ कै *ghara kai*. Occasionally also in the case of these nouns we find an instrumental in ऐं *ãi* and a locative in ए *e*: thus हम्मै बलैं ले जैबउ *hammai balãi le jaiba*, 'I shall take away by force,' where बलैं *balãi* is the instrumental of बल *bal*, 'force;' भूखैं मरै छी *bhúkhãi marai chhi*, 'I die of (by) hunger;' घाटे घाटे *ghãṭe ghãṭe*, 'at every landing place,' locative of घाट *ghãṭ*, 'a landing place:' so also घरे घरे *ghare ghare*, 'in every house,' 'from house to house.'

* See General Introduction, §§ 12, 38, and ff.

Locatives in ए *e* are confined to phrases like the above. The instrumental sometimes inserts the letter ह *h*, *e.g.* बल्हिँ *balhẽ̃* instead of बलेँ *balẽ̃*.

(2) Certain verbal nouns ending in ल *l* have an oblique form in ला *lá*; thus देखल *dekhal*, obl. देखला सेँ *dekh'lá sẽ̃*, 'from seeing:' also verbal nouns in the form of the root have a noblique form in ए *ĕ* or ऐ *aĕ*; thus देख *dekh*. dat. देखे लै *dekhĕ lai* or देखै लै *dekhaĕ lai*, 'for seeing.' Full particulars concerning these nouns will be found in § 111..

An example of each of the more common forms of nouns follows :—

§ 7. (c) Masculine Tatsamas in आ *á*.

राजा *rájá*, 'a king.'

Short form, राजा *rájá*. Long form,* रजन्वा *raj'wá*. Redundant form,* *wanting*.

Gen. sing. राजाक *ráják*, *&c.*

§ 8. (d) Masculine Nouns in ई *í*.

माली *máli*, 'a gardener.'

Short form, माली *málí*. Long form* मलिया *maliyá*. Redundant form,* मलियवा *maliyawá* or मलीवा *maliwá*.

Gen. sing. मालीक *málík*, *&c.*

§ 9. (e) Masculine Nouns in ऊ *ú*.

नाऊ *náú* 'a barber.'†

Short form, नाऊ *náú*. Long form,‡ नउआ *naüá* or नौआ *nauá*. Redundant form,‡ नउआवा *naüawa* or नौआवा *nauawá*.

Gen. sing. नाऊक *náúk*, *&c.*

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* See General Introduction, §§ 12, 38, and ff., 34 and 36.

† Kellogg in his Hindí Grammar incorrectly gives आँसू *ású* as an example of a feminine noun in ऊ *ú*: it is masculine. आँसू *ású* is not used in Bihárí, लोर *lor* being the word for 'a tear.'

‡ See General Introduction, §§ 12, 38, and ff., 34 and 36.

§ 10. (f) Feminine Nouns in ई *í* and इ *i*.

पोथी *pothí*, 'a book.'

Short form, पोथी *pothi*. Long form,* पोथिया *pŏthiyá*. Redundant form,* पोथियवा *pŏthiyawá* or पोथीवा *pŏthíwá*.
Gen. sing. पोथीक *pothík*, &c.

राति *rati*, 'a night.'

Short form, राति *ráti*. Long form,* रतिया *ratiyá*. Redundant form,* रतियवा* *ratiyawá* or रतीवा *ratíwá*.
Gen. sing. रातिक *rátik*, &c.

§ 11. (g) Feminine Nouns ending in a Silent Consonant.

बात *bát*, 'a word.'

Short form, बात *bát*. Long form,* बतिया *batiyá*. Redundant form,* (rare) बतियवा *batiyawá* or बतीवा *batíwa*.
Acc. sing. बातठ कैँ *báta kãi*, &c.
Gen. sing. बातक *báṭak*, &c.

§ 12. Periphrastic Plural.

With reference to the statement that the plural forms are the same as the singular, it must be noted that every noun can also form a periphrastic plural by the addition of the words आरन्हिन *ár'hin*, सन्ही *sanhi*, सब *sab*, or सभै *sabhai*. Thus, nom. plur. घोड़ा आरन्हिन *ghoṛá ár'hin*, घोड़ा सन्ही *ghoṛá sanhi*, &c.; acc. plur. घोड़ा आरन्हिनकै *ghoṛá ár'hin kai*, घोड़ा सन्ही कै *ghoṛá sanhí kai*, and so on. In the case of rational beings the word लोग *log*, 'people,' may also be used: thus, माली लोग *máli log*, 'gardeners.'

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* See General Introduction, §§ 12, 38, and ff., 34 and 36.

§ 13. Genitival Affixes.

The following examples have been specially designed to exhibit the use of the genitival affixes :—

1. ई राजा केरऽ मन्दिर छिकै.
   Í rájá kera mandir chhikai.
   'This is the king's temple.'
2. हमँ कन्सऽ केरी दाई* छिकिऐ.
   Hamẽ Kansa keri dái chhikiai.*
   'I am the maid-servant of King Kans.'
3. मधुमाँछी केरऽ झुण्ड उड़ि गेलै.
   Madhumáchhi kera jhuṇḍ uṛi gelai.
   'A swarm of bees flew away.'
4. कपटी कै मार'ला सँ कुछु दोस नइ.
   Kap'ṭi kai már'lá sẽ kuchhu dos nai.
   'There is no sin in slaying a deceiver.'
5. मथुरा केरी जनानी* सभै कानल्ली चलल्ली गेलै
   Mathurá keri janáni sabhai kán'lí chal'lí gelai.*
   'The women of Mathurá departed weeping.'
6. बहुत रङ्ग केरऽ बात* सुनल्लऽ गेलै.
   Bahut ranga kera bát sun'la gelai.*
   'Matters of many kinds were heard.'
7. अस्फटिकऽ केरऽ चार फाटक टूटि गेलै.
   Asphaṭika kera chár phátak ṭúṭi gelai.
   'Four gates of crystal broke.'
8. देसऽ देसऽ केरऽ राजा ऐलाह.
   Desa desa kera rájá ailáh.
   'Kings of all countries came.'
9. हौ सन्ही मालीक बेटा छिकै
   Hau sanhi málik beṭá chhikai.
   'They are the sons of the gardener.'
10. हम्मै राजा केरऽ गाँवऽ मँ ऐलाँव
    Hammai rájá kera gãwa mẽ ailãw.
    'I came into the king's villages.'
11. पण्डित आरहिन केरऽ घरऽ मँ बहुत पुस्तक छैह
    Paṇḍit ár'hin kera ghara mẽ bahut pustak chhainh.
    'There are many books in *paṇḍits'* houses.'

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* केरी *keri* is always used before nouns which are not only feminine grammatically, but which are also words representing female living creatures, such as दाई *dái*, 'a maid-servant,' नारी *nárí*, 'a woman.' Before nouns which are only grammatically feminine, such as बात *bát*, 'a matter,' 'a word,' केरऽ *kera* is used.

CHAPTER II.

ADJECTIVES.

§ 14. Gender.

See General Introduction, § 42 and ff.

In this dialect there are some adjectival peculiarities which are not noted in the General Introduction. Adjectives in the strong form in आ *á* do not change for gender. Thus अच्छा *achchhá*, 'good'; fem. अच्छा *achchhá*, and not अच्छी *achchhí*. But adjectives in the weak form, and every participle used adjectivally, may have a strong form in अ *a*, forming its feminine in ई *í*: thus—

Weak Form.	Strong Form. Masculine.	Strong Form. Feminine.
काँच *kắch*, 'unripe.'	काँचअ *kắcha*.	काँची *kắchí*.
बड़ *baṛ*, 'great.'	बड़अ *baṛa*.	बड़ी *baṛí*.
पाकल *pákal*, 'cooked,' 'ripe.'	पकन्लअ *pak'la*.	पकन्ली *pak'lí*.

Examples of the use of these strong forms are the following :—अ बिपन्तक के मारन्लअ अ रसायन्नी केरअ खोजअ मँ दौड़ धूप करे लगन्लै *ú bip'tak már'la ú rasáy'ní kera khoja mẽ daur dhúp karẽ lag'lai*, 'that man, smitten by adversity, began to run about in search of the alchemist.'

काँचअ पकन्लअ फअ *kắcha pak'la phal*, 'fruit, ripe and unripe.'

बड़ी अच्छा बात *baṛí achchhá bát*, 'a very excellent sentiment.'

In Bhagal'púr the weak form of adjectives is rarely used, the strong form in अ *a* being preferred.

§ 15. Numeral Adjectives.

The cardinals are nearly the same as those in High Hindí. The following are the ones that present points of difference :—

1 = एक *ĕk* or एके *eke.*	40 = चालिस *chális.*
2 = दू *dú* or दुई *duí.*	41 = एकन्तालिस *ĕk'tális.*
29 = उन्निस *untis.*	42 = ब्यालिस *byális.*
31 = एकन्तिस *ĕk'tis.*	43 = तेंतालिस *tetális.*
32 = बत्तिस *battis.*	44 = चौंआलिस *chaũális.*
33 = तेंतिस *tẽtis.*	45 = पैंतालिस *paĩtális.*
34 = चौंतिस *chaũtis.*	46 = छियालिस *chhiyális.*
35 = पैंतिस *paĩtis.*	47 = सैंतालिस *saĩtális.*
36 = छत्तिस *chhattis.*	48 = अड़न्तालिस *ar'tális.*
37 = सैंतिस *saĩtis.*	53 = तेरन्पन *tĕr'pan.*
38 = अड़न्तिस *ar'tis.*	63 = तिरेसठ *tiraisaṭh.*
39 = उनन्चालिस *un'chális.*	100 = सै *sai* or सउ *sa.*

§ 16. Ordinals.

The ordinals up to 'sixth' are as follows :—

1st = पहिल *pahil* or पहिलठ *pahila* ; *obl.* पहिला *pahilá.**

2nd = दोसर *dosar* or दोसन्रठ *dŏs'ra* ; *obl.* दोसन्रा *dŏs'rá* or दुसन्रा *dus'rá.**

3rd = तेसर *tesar* or तेसन्रठ *tĕs'ra* ; *obl.* तेसन्रा *tĕs'rá* or तिसन्रा *tis'rá.**

4th = चौठ *chauṭh* or चौठठ *chauṭha.*

5th = पचम *pacham* or पचन्मठ *pach'ma.*

6th = छठम *chhaṭham* or छठन्मठ *chhaṭh'ma.*

The ordinals above 'sixth' are all formed by adding अम *am* or न्मठ *'ma* to the cardinals : as दसम *dasam* or दसन्मठ *das'ma*, 'tenth;' पचासम *pachásam* or पचसन्मठ *pachas'ma*, 'fiftieth.' The weak forms are rarely used.

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* The first three ordinals follow pronominal genitives in the formation of oblique forms. See *post*, § 34.

§ 17. Fractional Numbers.

These are—

$\frac{1}{4}$ = पाव *páw* or पा *pá*.

$\frac{1}{3}$ = तेखरी *tĕkh'rí* or तिरभाग *tir'bhág*.

$\frac{1}{2}$ = आधउ *ádha*.

$\frac{3}{4}$ = पौन *paun* or तीन पाव *tín páw*.

$-\frac{1}{4}$ = पौने *paune*.

$1\frac{1}{4}$ or $+\frac{1}{4}$ = सावा *sáwá*.

$1\frac{1}{2}$ = डेढ़ *ḍeṛh*.

$2\frac{1}{2}$ = अढ़ाइ *aṛháï*.

$+\frac{1}{2}$ = साढ़े *sáṛhe*.

§ 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in this dialect. The Bihárí idiom is illustrated in such phrases as दू सते चौदह *dú sate chaudah*, 'two seven's, fourteen;' छउ तिरि अठारह *chha tiri aṭhárah*, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicatives, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions:—

× 1, काँ *kã́*.

× $1\frac{1}{4}$, सवा *sawá*, समाँ *samã́*, or सवैया *sawaiyá*.

× $1\frac{1}{2}$, डेओढ़ा *ḍĕoṛhá*.

× 2, दुन्ना *dunná*, दून *dún*, दुगुना *duguná*.

× $2\frac{1}{2}$, अढ़ैया *aṛhaiyá*.

× 3, तिया *tiyá*, तिरि *tiri*.

× $3\frac{1}{2}$, हुट्ठा *huṭṭhá*, हुट्ठै *huṭṭhai*.

× 4, चौका *chauká*, चौके *chauke*, चौकै *chaukai*.

× $4\frac{1}{2}$, ढौंचे *ḍhõ̃che*, ढौंचउ *dhaũ̃cha*.

× 5, पचे *pache*.

× $5\frac{1}{2}$, पउन्ना *pahuṅchá*.

× 6, छक्काँ *chhakkā̃*, छक्के *chhakke*, छाक *chhák*.
× 7, सते *sate*, सत्ते *satte*.
× 8, अट्ठे *aṭṭhe*.
× 9, नम *nam*, नमाँ *namā̃*, नाम *nám*.
× 10, दहाँ *dahā̃*, दहाइ *dahái*, or धाँ *dhā̃*.

§ 19. Definite Cardinals.

These are as follows:—

एगो *ego*, 'the one;'
दुओ *duo*, दुनो *duno*, दोनो *dono*, 'the two,' 'both;'
तीनो *tino*, 'the three;'
चारो *cháro*, 'the four;' and so on,

adding ओ *o* to the numerals, after omitting a final short vowel. Example: पाँचो भाइ जौरे छैन्ह *pā̃chõ bhái jaure chhainh*, 'the five brothers are an undivided family.'

§ 20. Indefinite Cardinals.

The termination ओं *õ* added to the numbers 'one hundred,' 'one thousand,' and so on, always denotes an indefinite number of these aggregates. In this idiom सैकड़ *saikaṛ* is always substituted for सै *sai*, 'one hundred.' Examples are सैकड़ोंओं पेड़ *saik'ṛõ peṛ*, 'hundreds of trees;' हजारोंओं *hajárõ*, 'thousands;' लाखोंओं *lákhõ*, 'tens of thousands;' हजारोंओं आदिमी मरल्लात *hajárõ ádimi mar'lát*, 'thousands of men died.'

§ 21. Collective Numerals.

These—viz. जोड़ा *joṛá*, 'a pair,' गण्डा *gaṇḍá*, 'a four'—are the same as in High Hindí.

CHAPTER III.

PRONOUNS.

§ 22. The following tables show the declensional forms of the principal pronouns and pronominal forms.

The declension of pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

While nouns frequently remain unchanged before post-positions, pronouns, with few exceptions, change to some other form, called the *oblique* or *inflected base*.

The accusative singular of pronouns is, with one or two exceptions, never the same as the nominative. In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun usually takes the oblique form without any post-position.

The genitive forms of pronouns ending in र *r* and न *n* are also to be noticed. They have all oblique forms ending in रा *rá* or ना *ná*, for which see § 34.

Pronouns have the same form, whether referring to masculine or feminine nouns. With the exception of the pronouns of the second person, they all want the vocative case.

§ 23. Pronouns of the First Person and of the Second Person Non-Honorific.

These pronouns have each two forms—a shorter and a longer. The shorter form in the singular is rarely used except in poetry.

हमेँ *hamẽ*, 'I.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	हमेँ *hamẽ* or हम्मै *hammai.*
Acc.	मोरा[1] *morá* or मोरा कै *morá kai.*	हमर्रा[1] *ham'rá* or हमर्रा कै *ham'rá kai.*
Instr.	मोरा सँ *morá sãi.*	हमर्रा सँ *ham'rá sãi.*
Dat.	मोरा लै *morá lai.*	हमर्रा लै *ham'rá lai.*
Abl.	मोरा सँ *morá sãi.*	हमर्रा सँ *ham'rá sãi.*
Gen.	मोरऽ *mora,* (fem.) मोरी *morí.*	हमर्रऽ *ham'ra,* (fem.) हमर्री *ham'rí.*
Loc.	मोरा मेँ *morá mẽ.*	हमर्रा मेँ *ham'rá mẽ.*
Voc.	*Wanting.*	*Wanting.*

[1] मोरो *moro* and हमर्रो *ham'ro* may be used for मोरा *morá* and हमर्रा *ham'rá* in an emphatic sense: thus हमर्रो दऽ *ham'ro da,* 'give to me also.' In poetry a shorter oblique form, मोहि *mŏhi,* instead of मोरा *morá,* is sometimes found.

Plural.

A periphrastic plural is formed as in the case of substantives, but from the oblique form; thus nom. हमर्रा आरऽहिन *ham'rá ár'hin,* हमर्रा सभै *ham'rá sabhai,* हमर्रा सब *ham'rá sab,* हमर्रा सन्हो *ham'rá sanhi,* or हमर्रा लोग *ham'rá log,* and so on.

तौँ *tõ*, 'thou.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	तौँ *tõ* or तोहँ *tohĕ.*
Acc.	तोरा[1] *torá* or तोरा कै *torá kai.*	तोह्नरा[1] *tŏh'rá* or तोह्नरा कै *tŏh'ra kai.*
Instr.	तोरा सैँ *torá sãi.*	तोह्नरा सैँ *tŏh'rá sãi.*
Dat.	तोरा लै *torá lai.*	तोह्नरा लै *tŏh'rá lai.*
Abl.	तोरा सैँ *torá sãi.*	तोह्नरा सैँ *tŏh'rá sãi.*
Gen.	तोरऽ *tora*, (fem.) तोरी *torí.*	तोह्नरऽ *tŏh'rá*, (fem.) तोह्नरी *tŏh'rí.*
Loc.	तोरा मँ *torá mẽ.*	तोह्नरा मँ *tŏh'rá mẽ.*
Voc.	*Wanting.*	हे तौँ *he tõ.*

[1] तोरो *toro* and तोह्नरो *tŏh'ro* may be used for तोरा *torá* and तोह्नरा *tŏh'rá* in an emphatic sense: thus तोह्नरो देखे छी *tŏh'ro dekhai chhí*, 'I see you also.' In poetry, a shorter oblique form, तोहि *tŏhi* instead of तोरा *torá*, is sometimes found.

Plural.

A periphrastic plural is formed as in the case of substantives, but from the oblique form: thus, nom. तोरा आरन्हि *torá ár'hin*, तोरा सभै *torá sabhai*, तोरा सब *torá sab*, तोरा सन्ही *torá sanhi*, तोह्नरा लोग *tŏh'rá log*, and so on; so also तोह्नरा आरन्हि *tŏh'rá ár'hin*, &c.

§ 24. Pronoun of the Second Person Honorific and Reflexive Pronoun.

अपन्ने *ap'nĕ*, 'your honor.'

Nom. sing. अपन्ने *ap'nĕ*, आपन्ने *áp'nĕ*, or अपन्नै *ap'naĭ*; obl. sing. अपन्ने *ap'nĕ*, अपन्नै *ap'naĭ*, अपन्ना *ap'ná*, or अपन्नऽ *ap'na*. Declined throughout regularly like a substantive.

अपन्ने *ap'ne̊*, 'self.'

Nom. sing. अपन्ने *ap'ně*, आपन्ने *ápne̊*, or अपन्नै *ap'naĭ*; obl. sing. अपन्ने *ap'ně*, अपन्नै *ap'naĭ*, अपन्ना *ap'ná*, अपन्नत *ap'na*, अपन्नहि *ap'nahi*. Declined regularly throughout the singular, except in the genitive singular, which is अपन्नत *ap'na*, (fem.) अपन्नी *ap'ni*. In the plural it is regular except in the genitive, which is आपुसत केरत *ápusa kera*, and in the locative, which is आपुसत मेँ *ápusa mẽ*.

§ 25. Demonstrative Pronouns.

These are (1) the proximate demonstrative ई *i*, 'this,' and (2) the remote demonstrative ओ *u*, 'that.'

Like the personal pronouns, they have each two forms, a shorter and a longer.

ई *i*, 'this.'

Singular.

	Shorter form.	*Longer form.*
Nom.	ई *i*, ह्वै *hai*, है *hai*, इहै *ihai*, or ऐँ *aĩ*.	*Wanting.*
Acc.	एहि[1] (कै) *ĕhi* (*kai*).	एकरा[2] (कै) *ĕk'rá* (*kai*).
Instr.	एहि सेँ *ĕhi sãi*.	एकरा सेँ *ĕk'rá sãi*.
Dat.	एहि लै *ĕhi lai*.	एकरा लै *ĕk'rá lai*.
Abl.	एहि सेँ *ĕhi sãi*.	एकरा सेँ *ĕk'rá sãi*.
Gen.	एहि केरत *ĕhi kera*.	एकरत *ĕk'ra*, (fem.) एकरी *ĕk'ri*.
Loc.	एहि मेँ *ĕhi mẽ*.	एकरा मेँ *ĕk'rá mẽ*.

[1] Or ईथि *ithi*, and so throughout.

[2] Or हेकरा *hĕk'rá*, and so throughout.

Plural.

As in the case of the personal pronouns, a periphrastic plural can be formed: thus, nom. ई सभै *i sabhai*, &c., obl. ई सभ *i sabhai*, एकरा सभै *ĕk'rá sabhai*, &c., and so on.

The forms given above are all non-honorific. When an honorific sense is implied, the following forms are used :—

Singular Honorific.

	Shorter form.	*Longer form.*
Nom.	इनी *iní* or हिनी *hiní*.	*Wanting.*
Acc.	इनी[1] (कै) *iní* (*kai*).	इनन्का[2] (कै) *in'ká* (*kai*).
Instr.	इनी सैँ *iní sãi*.	इनन्का सैँ *in'ká sãi*.
Dat.	इनी ले *iní lai*.	इनन्का ले *in'ká lai*.
Abl.	इनी सैँ *iní sãi*.	इनन्का सैँ *in'ká sãi*.
Gen.	इनी केरउ *iní kera*.	इनन्करउ *in'kara*, (fem.) इनन्करी *in'kari*.
Loc.	इनी मैँ *iní mẽ*.	इनन्का मैँ *in'ká mẽ*.

[1] Or हिनी *hiní*, and so throughout.

[2] Or इन्हन्का *inh'ká*, हिनन्का *hin'ká*, or हिन्हन्का *hinh'ká*, and so throughout.

Plural.

Periphrastic plural इन्ह सभै *inh sabhai*, &c. ; obl. इन्ह सभै *inh sabhai*, इनन्का सभै *in'ká sabhai*, &c.

ऊ *ú*, 'that.'

The close analogy between the declension of this pronoun and that of ई *í*, 'this,' will be manifest from the following paradigm :—

Singular.

	Shorter form.	*Longer form.*
Nom.	ऊ *ú*, ह्वऊ *haú*, ह्वौ *hau*, or वैँ *wãi*.	*Wanting.*
Acc.	ओहि[1] (कै) *ŏhi kai*.	ओकन्रा[2] (कै) *ŏk'rá* (*kai*).
Instr.	ओहि सैँ *ŏhi sãi*.	ओकन्रा सैँ *ŏk'rá sãi*.
Dat.	ओहि ले *ŏhi lãi*.	ओकन्रा ले *ŏk'rá lai*.
Abl.	ओहि सैँ *ŏhi sãi*.	ओकन्रा सैँ *ŏk'rá sãi*.
Gen.	ओहि केरउ *ŏhi kera*.	ओकन्रउ *ŏk'ra*, (fem.) ओकन्री *ŏk'rí*,
Loc.	ओहि मैँ *ŏhi mẽ*.	ओकन्रा मैँ *ŏk'rá mẽ*.

[1] Or ऊहि *úhi*, and so throughout.

[2] Or होकन्रा *hŏk'rá*, and so throughout.

Plural.

The plural is the same as the singular. As in the case of substantives, periphrastic plural can be formed: thus, nom. ঊ সভৈ *ú sabhai*, &c.; obl. ঊ সভৈ *ú sabhai*, ওক্‌রা সভৈ *ŏk'rá sabhai*, &c., and so on.

The forms given above are all non-honorific. When an honorific sense is implied, the following forms are used:—

Singular Honorific.

	Shorter form.	*Longer form.*
Nom.	উনী *uní* or হুনী *huní*.	*Wanting.*
Acc.	উনী[1] (কৈ) *uní* (*kai*).	উনক্কা[2] (কৈ) *un'ká* (*kai*).
Instr.	উনী সেঁ *uní sãi*.	উনক্কা সেঁ *un'ká sãi*.
Dat.	উনী লৈ *uní lai*.	উনক্কা লৈ *un'ká lai*.
Abl.	উনী সেঁ *uní sãi*.	উনক্কা সেঁ *un'ká sãi*.
Gen.	উনী কেরঽ *uní kera*.	উনক্করঽ *un'kara*, (fem.) উনক্করী *un'kari*.
Loc.	উনী মেঁ *uní mẽ*.	উনক্কা মেঁ *un'ká mẽ*.

[1] Or হুনী *huní*, and so throughout.

[2] Or উন্হক্কা *unh'ká*, হুনক্কা *hun'ká*, or হুন্হক্কা *hunh'ká*, and so throughout.

Plural.

Periphrastic plural উন্হ সভৈ *unh sabhai*, &c.; obl. উন্হ সভৈ *unh sabhai*, উনক্কা সভৈ *un'ká sabhai*, &c.

Note.—In the above two demonstrative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective.

§ 26. Correlative Pronouns.

These are (1) the relative pronoun জৈ *je*, 'who;' (2) the correlative pronoun সৈ *se*, 'that;' and (3) the interrogative pronoun কৈ *ke*, 'who?'

The close analogy between their forms should be noted. Like the personal and demonstrative pronouns, they have each a shorter and a longer form.

It is not necessary to give their declension in full, as it is on exactly the same lines as that of the demonstrative pronouns. I shall therefore give only the nominative, genitive, and general oblique forms for the non-honorific singular.

Relative.

जे *je*, 'who.'

Singular Non-Honorific.

	Shorter form.	*Longer form.*
Nom.	जे *je* or जैँ *jaĩ*.	*Wanting.*
Gen.	जेहि केरउ *jèhi kera.*	जेकरउ *jèk'ra.*
Obl.	जेहि *jèhi.*	जेकरा *jèk'rá.*

Singular Honorific

Nom. जिनी *jiní.*

Correlative.

से *se*, 'that.'

Singular Non-Honorific.

	Shorter form.	*Longer form.*
Nom.	से *se* or तैँ *taĩ*.	*Wanting.*
Gen.	तेहि केरउ *tèhi kera.*	तेकरउ *tèk'ra.*
Obl.	तेहि *tèhi.*	तेकरा *tèk'rá.*

Singular Honorific.

Nom. तिनी *tiní.*

Interrogative.

के *ke*, 'who ?'

Singular Non-Honorific.

	Shorter form.	*Longer form.*
Nom.	के *ke.*	*Wanting.*
Gen.	केहि केरा *kěhi kera.*	केकर *kěk'ra.*
Obl.	केहि *kěhi.*	केकरा *kěk'rá.*

Singular Honorific.

Nom. किनी *kini.*

Other optional forms and plurals as in the demonstrative pronouns.

NOTE.—In the above correlative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective. As in the case of the demonstrative pronouns, the non-honorific plural is formed by adding सभ *sabh.*

§ 27. Interrogative Pronoun.

Substantival.

की *kí*, 'what ?'

This pronoun is really a neuter form of के *ke*, and can only refer to inanimate things. Its plural is the same as that of के *ke.*

Singular.

Nom. की *kí.*
Obl. कथी *kathi.*

Declined regularly like a substantive. Its dative, कथी लै *kathi lai*, for what ?' is used as an adverb, meaning 'why ?'

§ 28. Indefinite Pronouns.

कोय *koy*, 'anyone,' 'some one.'

This is declined throughout the singular only.

Singular.

Nom. कोय *koy* or कोइ *koï*.

Obl. कोय *koy*, केकरःहौ *kĕkar'haŭ*, केकरौ *kĕk'raŭ*, or केकरो *kĕk'rŏ*.

Declined regularly like a substantive, except the genitive, which is केकरो *kĕk'rŏ*.

Plural.

Wanting.

§ 29. कुछु *kuchhu*, 'anything,' 'something.'

Declined regularly like a substantive in the singular. It has for its oblique form कुछु *kuchhu* or कथू *kathú*. The plural is wanting.

§ 30. The indefinite pronoun सभ *sabh*, सभै *sabhai*, or सब *sab*, 'all,' 'every one,' is declined regularly like a substantive. When plurality is to be emphasised, it has an oblique plural form सभनि *sabhani* : thus, सभ केरः *sabha kera* 'of all,' *taken as a whole ;* but सभनि केरः *sabhani kera*, 'of all,' *taken severally.*

§ 31. The indefinite pronouns जेकोय *jekoy*, 'whoever,' जेकुछु *jekuchhu*, 'whatever,' are compounds, and are declined regularly like the latter of their component parts : thus, acc. sing. जे केकरो कै *je kĕk'rŏ kai*, जे कुछु कै *je kuchhu kai ;* instr. जे केकरो सँ *jĕ kĕk'rŏ sañ*, *&c.*

The indefinite pronominal adjective कै *kai* or कैक *kaik* signifies 'several.' It is also used as an interrogative, meaning 'how many?'

§ 32. Derivative Pronominal Forms.

The following table gives the more usual pronominal adjectives and adverbs in a succinct form.

		Pronoun.	Manner.	
			Pron. Adj.	Pron. Adv.
Demonstrative ...	Proximate ...	ई *i*, 'this' ...	एहिनऽ *ĕhina*, ऐन्हऽ *ainha*, 'of this kind.'	एना *enâ*, हेना *henâ*, एहन्नाइ *ĕh'nâi*, 'thus.'
	Remote ...	ओ *ŏ*, 'that' ...	ओहिनऽ *ŏhina*, औन्हऽ *aunha*, 'of that kind.'	ओना *onâ*, होना *honâ*, ओहन्नाइ *ŏh'nâi*, 'in that way.'
Relative		जे *je*, 'who' ...	जैहिनऽ *jaĕhina*, जैन्हऽ *jainha*, 'of what kind.'	जेना *jenâ*, जेहन्नाइ *jĕh'nâi*, 'in what way.'
Correlative		से *se*, 'that' ...	तैहिनऽ *taĕhina*, तैन्हऽ *tainha*, 'of that kind.'	तेना *tenâ*, तेहन्नाइ *tĕh'nâi*, 'in that way.'
Interrogative		के *ke*, 'who?'...	कैहिनऽ *kaĕhina*, कैन्हऽ *kainha*, 'of what kind?'	केना *kenâ*, केहन्नाइ *kĕh'nâi*, 'in what way?'

* कैठियाँ *kaĕṭhiyâ* does not mean 'where?,' as might be expected, but 'to what several places?' ठियाँ *tena ṭhiyâ*, and कोनऽ ठियाँ *kona ṭhiyâ*.

Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
प्रतै *ĕtai*, प्रतन्ना *ĕt'ná*, प्रतन्वाय *ĕt'wáy*, 'this much.'	अबे *abĕ* or आबे *ábĕ*, 'now.'	ऐठियाँ *aĭṭhiyā́*, हिँयाँ *hĩyā́*, 'here.'	इन्दे *indĕ*, हिन्दे *hindĕ*, or इन्ने *innĕ*, 'hither.'
ओतै *ŏtai*, ओतन्ना *ŏt'ná*, ओतन्वाय *ŏt'wáy*, 'that much.'	*Wanting.*	वैठियाँ *waĭṭhiyā́*, हुँआँ *hũā́*, 'there.'	उन्दे *undĕ*, हुन्दे *hundĕ*, or उन्ने *unnĕ*, 'thither.'
जेतै *jĕtai*, जेतन्ना *jĕt'ná*, जेतन्वाय *jet'wáy*, 'how much.'	जबे *jabĕ*, 'when.'	जैठियाँ *jaĭṭhiyā́*, जहाँ *jahā́*, 'where.'	जिन्दे *jindĕ*, जिन्ने *jinnĕ*, 'whither.'
तेतै *tĕtai*, तेतन्ना *tĕt'ná*, तेतन्वाय *tĕt'wáy*, 'so much.'	तबे *tabĕ*, 'then.'	तैठियाँ *taĭṭhiyā́*, तहाँ *tahā́*, 'there.'	तिन्दे *tindĕ*, तिन्ने *tinnĕ*, 'thither.'
केतै *kĕtai*, केतन्ना *kĕt'ná*, केतन्वाय *kĕt'wáy*, 'how much?'	कबे *kabĕ*, 'when?'	कहाँ *kahā́*,* 'where?'	किन्दे *kindĕ*, किन्ने *kinnĕ*, 'whither?'

Other adverbs of place are एनऽ ठियाँ *ena ṭhiyā́*, ओनऽ ठियाँ *ona ṭhiyā́*, जेनऽ ठियाँ *jena ṭhiyā́*, तेनऽ

§ 33. Adjectival Pronouns.

The following sentences are designed to show the use of the various pronouns, both adjectivally and substantivally. Before doing so it is best to note here that colloquially the oblique forms এহ *ĕh*, ওহ *ŏh*, জেহ *jĕh*, তেহ *tĕh*, and কেহ *kĕh*, are frequently written and pronounced ই *í*, অ *ú*, জে *je*, তে *te*, and কে *ke* respectively.

Note that while জে *je* and সে *se* are used either as adjectives or substantives in both the nominative and oblique cases, কে *ke* cannot be used as an adjective at all. When used as an adjective, কে *ke* always becomes কৌন *kaun* in the nominative and কৌনঽ *kauna*, (fem.) কৌনী *kaunī*, in the oblique cases. কোয *koy* may also become কৌন্হোঁ *kaunhõ* or কৌনোঁ *kaunõ* when used as an oblique adjective.

(1) জে ঐলঽ ছলঽ, সে গেলৈ, *je aila chhala, se gelai :* 'he who had come, went.'

(2) জে লোগ ঐলঽ ছলাত, সে লোগ গেলাত, *je log aila chhalát, se log gelát :* 'the men who had come, went.'

(3) জেকরঽ খেত, তেকরঽ ধান, *jĕk'ra khet, tĕk'ra dhán :* 'he who owns the field, owns the paddy.'

(4) জে লোগঽ কেরঽ খেত, তে লোগঽ কেরঽ ধান, *je loga kera khet, te loga kera dhán :* 'the man who owns the field, owns the paddy.'

(5) কে ছলৈ *ke chhalai ?* 'who was it?'

(6) অ কৌন লোগ ছিকৈ *ú kaun log chhikai ?* 'what caste is he?'

(7) কেকরঽ ঘোড়া ছিকৈ *kĕk'ra ghoṛá chhikai ?* 'whose is the horse?'

(8) কৌনঽ লোগঽ কেরঽ ঘোড়া ছিকৈ *kauna loga kera ghoṛá chhikai ?* 'to what people does the horse belong?'

(9) কী ছিকৈ *kí chhikai ?* 'what is it?'

(10) কী গাছ ছিকৈ *kí gáchh chhikai,* 'what tree is it?'

(11) কথী মেঁ পানি আনল্লে ছঽ *kathí mĕ pánĭ án'lĕ chha ?* 'in what have you brought the water?'

(12) কৌনঽ লোটা মেঁ পানি আনল্লে ছঽ *kauna loṭá mĕ páni án'lĕ chha ?* 'in what *loṭá* have you brought the water?'

(13) কোয নহীঁ ঐলৈ *koy nahí ailai,* 'no one came.'

(14) कोय लरक्का नहीँ ऐले *koy lar'ká nahí ailai*, 'no boy came.'

(15) उ गाँवउ मेँ केकर्रो कुछु नहीँ छै *ú gắwa mẽ kĕk'rŏ kuchhu nahí chhai*, 'in that village no one has anything.'

(16) उ गाँवउ केरउ कोय बनियाँ सैँ कुछु नहीँ मिलन्ते *ú gắwa kera koy baniyắ sắi kuchhu nahí mil'tai*, 'in that village nothing will be got from any shopkeeper.'

(17) उ औखधउ कै कथू मेँ धरै होते *ú aukhadha kai kathú mẽ dharắi* hotai*, 'it will be (necessary) to put that medicine into something.'

(18) कौन्हौँ तरह सै *kaunhŏ tarah sai*, 'in any way.'

(19) कैक अद्मी ऐले *kaik ad'mi ailai*, 'several men came,' or 'how many men came?'

§ 34. The Pronominal Oblique Genitive.

The following are examples of pronominal genitives which end in र *r* or न *n*, and which have an oblique form ending in रा *rá* or ना *ná*. These oblique forms occur for all pronominal genitives ending in र *r*, and are used with nouns in any form except that of the nominative singular or plural:—

Direct Genitive.	Meaning.	Oblique form.
मोरउ *mora.*	'My.'	मोरा *morá.*
हमर्रउ *ham'ra.*	'My.'	हमर्रा *ham'rá.*
तोरउ *tora.*	'Thy.'	तोरा *torá.*
तोह्रउ *tŏh'ra.*	'Thy.'	तोह्रा *tŏh'rá.*
अपन्नउ *ap'na.*	'Own.'	अपन्ना *ap'ná.*
एकर्रउ *ĕk'ra.*	'Of this.'	एकर्रा *ĕk'rá.*
ओकर्रउ *ŏk'ra.*	'Of that,' 'his.'	ओकर्रा *ŏk'rá.*
जेकर्रउ *jĕk'ra.*	'Whose.'	जेकर्रा *jĕk'rá.*
तेकर्रउ *tĕk'ra.*	'His.'	तेकर्रा *tĕk'rá.*
केकर्रउ *kĕk'ra.*	'Whose?'	केकर्रा *kĕk'rá.*

* Dative of the verbal noun.

The following examples will show the use of the genitive in—(*a*) its direct form, (*b*) its oblique form :—

a.—GENITIVES AGREEING WITH NOUNS IN THE NOMINATIVE FORM, *i.e.* DIRECT GENITIVES.

ओकर्‌रो बहू कैहिन सुन्दर छै *ŏk'rí bahú kaihina sundar chhai,* 'how beautiful his wife is !'

केकर्‌र बेटा छै *kĕk'ra beṭá chhai ?* 'whose son is he ?'

हमर्‌र धन्धा बिगर्‌तै *ham'ra dhandhá bigar'tai,* 'my profession will be ruined.'

ओकर्‌र कान्बर सुनि कै *ŏk'ra kán'ba suni kĕ,* 'on hearing her lamentations.'

ओकर्‌र प्रकर्‌रार लिखर *ŏk'ra ĕk'rár likha,* 'write a bond to that effect' (*lit.* of that).

अपन्र सभै धन उड़ाय कै, भिखारी होय गेल्र छेलै *ap'na sabhai dhan uṛáy kaĕ bhikhári hoy gela chhĕlai,* 'having wasted all his substance, he had become poor.'

b.—GENITIVES AGREEING WITH NOUNS NOT IN THE NOMINATIVE FORM, *i.e.* OBLIQUE GENITIVES.

ओकर्‌रा चढ़े केर्‌र घोड़ा *ŏk'rá chaṛhĕ kera ghoṛá,* 'his riding-horse' (*lit.* the horse of his riding).

ऊ ओकर्‌रा फुलवारी मँ ऐलै *ú ŏk'rá phul'wárí mẽ ailai,* 'he came into *his* (some one else's) garden.'

हमर्‌रा सिर्‌की मँ *ham'rá sir'kí mẽ,* 'in my hovel.'

तोहर्‌रा घर्‌र मँ *tŏh'rá ghara mẽ,* 'in your house.'

तोहर्‌रा हथ्वा सँ *tŏh'rá hath'wá sãi,* 'from thy hand.'

हमर्‌रा दर्‌वाजा सँ ओकर्‌र दर्‌वाजा बाँस भरि दूर छै *ham'rá dar'wájá sãi ŏk'ra dar'wájá bãs bhari dúr chhai,* 'his doorway is a rod distance from mine.

गिर्‌हस्त अपन्रा जीह मँ कहल्रकै *gir'hast ap'na jíhá mẽ kahal'kai,* 'the husbandman said in his heart.'

Sometimes, by the vulgar, the direct form is used instead of the oblique, but the oblique form is never used instead of the direct. It should be observed, moreover, that in South Bhagalpúr these rules are by no means universally followed. The direct form is the rule, and the oblique the exception.

DIVISION II.

CONJUGATION.

CHAPTER IV.

INTRODUCTORY.

§ 35. It must be noted with respect to the following paradigms that colloquially the plural is commonly used in the place of the singular: thus तौँ छ *tõ chha*, 'you are,' is commonly used instead of तौँ छँ *tõ chhẽ*, 'thou art,' which is the more correct form (see § 46a).

Note also that there is great laxity colloquially in regard to gender. The forms given for the feminine are only those which are specially confined to that gender; but instead of these, the masculine forms are often used colloquially. In the following paradigms when the masculine and feminine forms coincide, the latter are not given. As a matter of fact feminine forms are rarely used, masculine ones being preferred, even when the subject of the verb is feminine.

§ 36. With regard to the spelling of the various tense-forms, it must be noted that ऐ *ai* and औ *au* are frequently written अइ *aï* and अउ *aü* respectively: thus such forms as देखै *dekhai* and देखिऔन्ह *dĕkhiaunh* are often written देखइ *dĕkhaï* and देखिअउन्ह *dĕkhiaünh*. It has not been thought necessary to put both these varieties of spelling into the paradigms: hence only देखै *dekhai*, देखिऔन्ह *dĕkhiaunh*, *&c.*, will be found therein. With regard to this and to the shortening of ante-penultimate vowels, see General Introduction, §§ 34—37.

Every plural form ending in ন্হ *nh* can also be spelt as ending in ন *n*: thus গির্‌ল্লৈন্হ *gir'lainh* or গির্‌ল্লৈন *gir'lain*. Only the fuller form in ন্হ *nh* will be given in the paradigms.

When a stem terminates in the letter ব *b* and is followed by a termination beginning with হ *h*, the final ব *b* of the stem and the initial হ *h* of the termination generally coalesce into ভ *bh*. Thus দেখব্‌হো *dĕkhab'ho* becomes দেখ্‌ভো *dĕkh'bho*.

§ 37. Conjugational System.

The conjugation of the verb √ দেখ *dekh*, 'see,' being given in full, it is not necessary to give here the details of conjugation at length.

§ 38. There are three moods—the Indicative, Conjunctive, and Imperative. These may again be divided into *simple tenses*—formed from the root direct, and *periphrastic tenses*—formed with the aid of auxiliary verbs added to the present or past participle, or to the conjugated preterite indicative.

§ 39. The *simple tenses* are as follows:—

Indicative.	Conjunctive.	Imperative.
Preterite.	Present.	Present.
Future.	Preterite.	

Of these, the present imperative is always the same as the present conjunctive.

§ 40. The *periphrastic tenses* are as follows:—

a) From the present participle, direct or indirect form—

Indicative—

Definite present with auxiliary present.
Imperfect ,, preterite.
Durative future ,, future.

Conjunctive—

Future with auxiliary present conjunctive.
Durative present ,, preterite ,,

b) From the past participle : direct form in the neuter verb, oblique form in the active verb—

Indicative—

Perfect with auxiliary present.
Pluperfect ,, past.
Future exact ,, future.

Conjunctive—

Future exact with auxiliary present conjunctive.
Preterite ,, preterite ,,

Concerning the use of the auxiliary in tenses formed from the past participle, see General Introduction, p. 13, cl. (4).

§ 41. The Simple Tenses.

The personal terminations are nearly the same for all these tenses. They are added to a tense-stem, the formation of which will be described afterwards. They are nearly the same for all tenses.

These terminations are given in the following table. It will be observed that there are many optional forms of terminations for each person. They are all used with nearly equal frequency. They should be carefully committed to memory.

It must be noted that the termination ৰ *a* of the 2nd plural masculine is pronounced with a peculiar drawl, something like the English word 'awe.' Thus, দেখঅ *dekh*' awe.'

Table showing the General Personal Terminations.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	আঁ *ắ*, আঁব *ắw*, আওঁ *áõ*.		ইএ *iai*, ইঅ *iau*, ইএঁহ *iainh*, ইঅঁহ *iaunh*.	
			ইহেঁহ *ihainh*, ইহঁহ *ihaunh*.	
2nd	এ *e*, এঁ *ẽ*, ঐ *ai*, ঐঁ *ãĩ*, ঁহৈ *'hai*, ঁহৈঁ *'hãĩ*.		অ *a*, ঁহো *'ho*, ঁহঁ *'hau*, ঁহৈঁহ *'hainh*.	
3rd	এ *e*, ঐ *ai*, অৌ *au*.		আত *át*, ঐঁহ *ainh*, অৌঁহ *aunh*.	ইত *it*.

The first person is often used honorifically in the sense of the second person: thus দেখাঁব *dekhắw*, 'see!'

§ 42. These terminations are added to various tense-stems, and it is by these tense-stems that the tenses are distinguished. The formation of each tense-stem will be given separately under the heading of each tense, and the conjugation of each tense will now be described in the order in which they will subsequently be given in the conjugation of the model verb √ দেখ *dekh*, 'see.' Terminations in আত *át* and ইত *it* are in the south of the district spelt আথ *áth* and ইথ *ith*.

§ 43. The Preterite Indicative.

The stem of this tense is formed by adding অল *al* or ইল *il* to the root. To this the terminations in § 41 are added. Thus √ দেখ *dekh*, 'see,' preterite stem দেখল *dekhal* or দেখিল *dekhil*, to which the terminations are added: thus দেখ'লাঁ *dĕkh'lắ* or দেখিলাঁ *dĕkhilắ*, 'I saw.' This tense has in the case of transitive verbs the following terminations instead of those given in § 41:—অক *ak*, ঁকত *'ka*, ঁকৈ *'lai*, or ঁকৌ *'kau* for the third person singular masculine; ঁকী *'ki* for the third person singular feminine; ঁকাত *kát*, ঁকৈঁহ *'kainh*, or ঁকৌঁহ

'kaunh for the third person plural masculine; and ंकौत *'kit* for the third person plural feminine. In the case of neuter verbs the terminations in § 41 are taken, and also ंआ *á* may be used in the second singular masculine, and in the third singular masculine it may drop all terminations altogether.

In addition to the above, the second plural feminine of both transitive and neuter verbs ends in ंइं *i*.

§ 44. The Future Indicative.

This tense has two stems—one for the first and second persons, and one for the third person. The first stem is formed by adding ंअब *ab* or ंइब *ib* to the root; the second is the root itself.

The following are the terminations of this tense. All should be added to the root direct.

After certain vowels, *e.g.* ंआ *á*, the stem termination may be ंएब *ëb* instead of ंअब *ab*.

Terminations of the Future.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	ंबौं *'baũ.*		ंबठ *'ba,* ंबै *'bai,* ंबौ *'bau,* ंभैन्ह, ंभौन्ह, *'bhainh,* 'bhaunh.**	
2nd	ंबे *'be,* ंबँ *'bẽ,* ंबै *'bai,* ंबौं *'baũ.* ंभै *'bhai,** ंभँ *bhãi.**		ंबठ *'ba.* ंभो *'bho,** ंभौ *'bhau.**	
3rd	ंतठ, *'ta,* ंते *'tai,* ंतौ *'tau.*	ंती *'ti.*	ंतात *'tát,* ंतैन्ह, ंतौन्ह, *'tainh, 'taunh.*	ंतौत *'tit.*

* These are contractions for ंब है *'b hai,* ंब हैं *'b hãi,* &c.

§ 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus देखिऐ *dĕkhiai*, 'let me see.' The terminations are those given in § 41, except that in the first person masculine singular it takes ओँ *õ*, औँ *aũ*, इहौँ *ihaũ*, and in the second person masculine singular imperative it optionally takes no termination whatever.

In the plural it may in the first person masculine also take the termination इअ *ia*. In the third person it takes अथ *ath* instead of आत *át*.

The feminine is the same as the masculine.

§ 46. The Preterite Conjunctive.

In this tense the stem termination causes some apparent irregularities in combining with the personal terminations. The easiest way of finding the forms is to add the following terminations direct to the root. The masculine in this tense is the same as the feminine.

Person.	Singular.	Plural.
1st	ऽताँ *'tā́*, ऽताँव *'tā́w*, ऽताओँ *'táõ*, ऽतियाँ *'tiyā́*, ऽतिहाँ *'tihā́*.	ऽतिऐ *'tiai*, ऽतिऔ *'tiau*, ऽतिऐन्ह *'tiainh*, ऽतिऔन्ह *'tiaunh*, ऽतिहैन्ह *'tihainh*, ऽतिहौन्ह *'tihaunh*.
2nd	ऽतिहा *'tihá*, ऽतिहै *'tihai*, ऽतिहेँ *'tihãi*.	ऽतिअ *'tia*, ऽतिहठ *'tiha*, ऽतिहो *'tiho*, ऽतिहौ *'tihau*.
3rd	ऽतिहै *'tihai*, ऽतिहौ *'tihau*, ऽतिऐ *'tiai*, ऽतै *'tai*, ऽतौ *'tau*.	ऽतिहैन्ह *'tihainh*, ऽतिहौन्ह *'tihaunh*, ऽतैन्ह *'tainh*, ऽतौन्ह *'taunh*.

§ 46a. The Use of the Various Verbal Terminations.

It will be noticed that each person has many terminations, but they do not all mean exactly the same thing. At the same time it must be noted that this multiplicity of verbal forms is partly due to local and personal circumstances—an inhabitant of one place using one set of forms, and an inhabitant of another, another. This is due to the want of a literature, which would fix each verbal form in its proper and exact shade of meaning. The following instructions will help to explain approximately the more customary uses of the forms.

In the first place it must be noted that in South Bhagal'púr number is continually disregarded, verbs in the singular form being used with plural subjects, and *vice versâ*. Thus, take देखलन्कउ *dĕkhal'ka*, which is properly third singular preterite. The following examples show that it can be used both in a singular and in a plural sense :—

(Singular) ऊ हमरा नदीक काता मँ देखलन्कउ *ú ham'rá nadík kátá mẽ dĕkhal'ka*, 'he saw me beside the river.'

(Plural) ऊ सभ हमरा नदी केरउ कछारा मँ देखलन्कउ *ú sabh ham'rá nadí kera kachhárá dĕkhal'ka*, 'they saw me on the bank of the river.'

So also देखलन्कात *dĕkhal'kát* (properly 3rd plural) may be used as a singular : viz. ऊ देखलन्कात *ú dĕkhal'kát*, 'he saw,' and ऊ सभ देखलन्कात *ú sabh dĕkhal'kát*, 'they saw.' It may be asked, then, why these terminations have been divided into singular and plural. The answer is twofold,—first, that though no longer used in their proper sense, the terminations were originally singular and plural as written, and in songs (which always conserve an older form of the language) they are so used to the present day. Secondly, at the present day there is this important difference in their use,—singular terminations (especially in the second and third persons) are always used non-honorifically, and plural terminations honorifically, as regards the subject; thus, ऊ देखलन्कउ *ú dĕkhal'ka* (singular) means 'he (that humble person) saw,' but ऊ देखलन्कात *ú dĕkhal'kát* (plural) 'he (that respectable person) saw.' In the first person, however, this distinction has been lost, and singular and plural are used indiscriminately.

There is another way of looking at a verbal form, and that is the relation it bears to the object. There is nothing like this in any European language; so it requires more careful exemplification in the present case. For the purposes of the present explanation a sentence may be divided into subject, verb, and object. The object may be direct or remote. Thus, in 'the king gave a village to the bráhman,' 'the king' is the subject, 'gave' is the verb, 'a village' is the direct object, and 'the bráhman' is the remote object. So in 'the child fell on the ground,' for the purposes of the present explanation 'the ground' may be considered as the remote object. In European grammar the form of a verb depends on the subject, *i.e.*, we say that it agrees with its subject in number and person, but the object (direct or remote) has no effect at all on the form of the verb. In Bihárí, on the contrary, the selection of the verbal form to be used largely depends upon the object. Thus, while in Europe we must say that the verb agrees with its subject in number and person, in Bihár we must say that it agrees with its subject, and also with its object, in honour and person.

The following are approximately the rules on this point:—

(*a*) The terminations ending in ঔ *au* are used when the object (direct or remote) is in the second person and is considered inferior to the speaker. If, however, the termination is pronounced with a drawl, something like *a-o*, the object is mentioned with some, but not great, respect.

Exception.—If the verb itself is in the second person, the object may be in the first or third person.

(*b*) The terminations ending in ঔঁ *aunh* are used when the object (direct or remote) is in the second person and is spoken of with respect.

(*c*) The terminations ending in ঐ *ai* are used when the object (direct or remote) is in the first or third person and is considered inferior to the subject.

(*d*) The terminations ending in ঐঁ *ainh* are used generally when the object (direct or remote) is mentioned with great respect. In this case the object may be in the first, second, or third person.

The following examples will make the above clear :—

हमँ तोरऽ बैरी छेलिऔ *hamẽ tora bairí chhĕliau*, '(You fool), I was your enemy.' (Here the direct object, 'your enemy,' being inferior and in the second person, a termination ending in औ *au* is used.)

हमँ तोहन्रऽ पोथी बिहानऽ देखन्बौ *hamẽ tŏh'ra pothí bihána dĕkh'bau*, 'I will see your book (my humble friend) to-morrow.'

जौं तोहँ हमन्रा मारि डालन्तिहँ, तबे ज मोंती तोरा हाथ ऐतिहौ, *jŏ tohẽ ham'rá mári ḍál'tihãi, tabĕ ú mŏtí torá háth ătihau*, 'If you had killed me, the pearl would have come into your hand (you fool)?'

तोहन्रा गाड़ी में की माल छौ *tŏh'rá gáṛí mẽ kí mál chhau?* '(My humble friend), what goods are in your cart?'

अबे जाहौ, आज साँझ कैं तोहन्रऽ पाती देखन्बौ *abĕ jáhau, áj sãjh kãi toh'ra páti dĕkh'bau* (pronounced *dĕkh'ba-o*), 'Go now, sir; I will see your letter this evening.'

देखलन्हौ कुकुर नहीं भागे सकन्ले *dĕkhal'hau kukur nahí bhágĕ sak'lai?* 'Did you see the dog (inferior), how it could not run away?' (Here, although the object is in the third person, still a termination ending in औ *au* is used, because the subject is in the second person.)

जबे तोहँ हमन्रा छोड़ि देबै, तबे कहन्भौन्ह *jabĕ tohẽ ham'rá chhoṛi debai, tabĕ kah'bhaunh*, 'When you will let me (your humble servant) go, then I will tell you (your honour).'

तौं ओकन्रा चाकरऽ कैं देखन्ले छै *tŏ ŏk'rá chákara kai dekh'lĕ chhai?* 'Have you (my humble friend) seen his servant?' (Here both subject and object are non-honorific.)

देखलन्हौ मुरन्ता नन्हुआ कैं केहिनऽ भारी चटन्कन खौंचि के मारलन्कै *dĕkhal'hau Mur'tá nanuá kai kăhina bhárí chat'kan khĭchi kĕ máral'kai?* 'Did you see how Mur'tá gave a severe slap to the child?' (Here the object, 'the child,' is inferior.)

हँ आपन्ने कैं देखन्बैन्ह *hamẽ áp'nĕ kai dĕkh'bainh*, 'I will see your honour.' Here the object is mentioned with great respect.)

आपन्ने हमन्रा नेँदा कै देखन्लाँ *áp'nĕ ham'rá nẽdá kai dĕkh'lā́*, 'Did your honour, see my child?' (Here the first person of the verb is used honorifically instead of the second person, and no special reference being made to the person of or respect due to the object, the form देखन्लिऐ *dĕkh'liai* is not used.)

रे छौँड़ा, हमन्रठ बही देखन्ले छै? *re chhãũṛá, ham'ra bahí dĕkh'lĕ chhai?* 'Ho! you boy, there, have you seen my book?' (Here the subject is non-honorific, and there is no reference to the object.)

मजिस्टर साहेब हमन्रा देखलन्कात *Majisṭar Sáhĕb ham'rá dĕkhal'kát*, 'His Honor the Magistrate saw me.' (Here the subject is honorific, and no reference is made to the honour of the object.)

हो काका, देखन्लठ मोहनठ केरी बहू केना के हँकैलन्की *ho káká, dĕkh'la Mŏhana kerí bahú kená kĕ hãkaĭl'kí?* 'Hallo, uncle, did you see how Mohan's wife called me?' (Here no special reference is made to the honour of the object.)

CHAPTER V.

AUXILIARY VERBS.

§ 47. There are two classes of auxiliary verbs—the *defective* and the *complete.*

§ 48. There is only one *defective auxiliary verb* in use in this dialect,—that derived from the √ अछ *achh.*

This is used only in the present and preterite tenses, and always in this dialect loses its initial vowel. It has in the present tense two forms,—a weak (*e.g.* छी *chhi*, 'I am') and a strong (*e.g.* छिकौं *chhikõ*, 'I am'). In the preterite tense it is used only in the weak form (*e.g.* छलौं *chhalõ*, 'I was').

§ 49. The *complete auxiliary verb* is formed from the √ हो *ho* 'become,' which is conjugated through all moods and tenses. Its preterite is never used as an auxiliary, but only as a verb substantive, meaning 'I became.'

§ 50. Defective Auxiliary Verb.

√ अछ *achh*, 'be.'

Present: '*I am*,' &c.

WEAK FORM.

Person.	SINGULAR. Masculine and Feminine.	PLURAL. Masculine and Feminine.
1st	*Not used.*	छी, छिअ, छिऐ, छिऔ, *chhi, chhia, chhiai, chhiau,* छिऐन्ह, छिऔन्ह, *chhiainh, chhiaunh,* छिहैन्ह, छिहौन्ह *chhihainh, chhihaunh.*
2nd	छे, छेँ, छै, छैँ, *chhe, chhẽ, chhai, chhaĩ,* छहै, छहैँ. *chhahai, chhahaĩ.*	छ, छहो, छहौ, *chha, chhaho, chhahau,* छहैन्ह *chhahainh.*
3rd	छे, छै. छौ, *chhe, chhai, chhau.* छत *chhat* (irregular).	छैन्ह छौन्ह *chhainh, chhaunh,* छथ छथीन, छथून *chhath, chhathín, chhathún.*

§ 51. Strong Form.

Not used as an auxiliary, but only as a verb substantive.

Person.	Singular.	Plural.
	Masculine and Feminine	Masculine and Feminine.
1st	छिकौं, छिकौं, छिकिहौं. *chhikõ, chhikaũ, chhikihaũ.*	छिकिअ, छिकिऐ, छिकिअौ, *chhikia, chhikiai, chhikiau,* छिकिऐन्ह, छिकिअौन्ह, *chhikiainh, chhikiaunh.*
	छिकाँ, छिकाँव, छिकाअौं. *chhikã, chhikãw, chhikãõ.*	छिकिहैन्ह, छिकिहौन्ह, *chhikihainh, chhikihaunh.*
2nd	छिके, छिकैं, छिकै, छिकौं. *chhike, chhikẽ, chhikai, chhikaĩ.*	छिकअ *chhika.* छिकन्हो, छिकन्हौ. *chhik'ho, chhik'hau.*
	छिकन्है, छिकन्हैं *chhik'hai, chhik'hãĩ.*	छिकन्हैन्ह *chhik'hainh.*
3rd	छिके, *chhike.*	छिकअ *chhikath.*
	छिकै, छिकौ *chhikai, chhikau.*	छिकैन्ह, छिकौन्ह. *chhikainh, chhikaunh.*

§ 52. Preterite: '*I was*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	छलाँ, छलाँव, *chhalá̃,* chhalá̃w,* छलाओं *chhaláõ.*		छलिऐ, छलिऔ, *chhaliai, chhaliau,* छलिऐन्ह, छलिऔन्ह, *chhaliainh, chhaliaunh,* छलिहैन्ह, छलिहौन्ह, *chhalihainh, chhalihaunh.*	
2nd	छला, छले, छलँ, *chhalá, chhale, chhalẽ,* छलै, छलैं, *chhalai, chhalãi,* छलन्हैं. छलन्हैं. *chhal'hai, chhal'hãi.*	छली *chhali.*	छलऽ, छलन्हो, *chhala, chhal'ho,* छलन्हौ, छलन्हैन्ह. *chhal'hau, chhal'hainh.*	छलीं *chhali.*
3rd	छलऽ *chhala,* छले *chhale,* छलै, छलौ. *chhalai, chhalau.*	छली *chhali.*	छलात, *chhalát,* छलैन्ह, छलौन्ह. *chhalainh, chhalaunh.*	छलीत *chhaït.*

* In the southern parts of the district this is also spelled छिलाँ *chhilá* or छेलाँ *chhëlá*, and so throughout.

§ 53. The Complete Auxiliary Verb.

√ हो *ho*, 'be,' 'become.'

INDICATIVE MOOD.

(*a*)—Preterite: '*I became*,' &c.

NOTE.—This tense is never used as an auxiliary, छलूँ *chhalũ* (see above) being used instead.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होलाँ *holã̆.**		होलिऐ *hŏliai.*	
2nd	होलँ *holẽ.*	होली *holi.*	होलऽ *hola.*	होलौं *holĩ.*
3rd	होलऽ *hola.*	होली *holi.*	होलात *holát.*	होलौत *holít.*

* Or होअलाँ *hoalã̆*, and so throughout.

Optional forms as in छलूँ, *chhalũ.*

§ 54. (*b*)—Future: '*I shall be*,' &c.

Person.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	होबौं *hobãũ.*		होबऽ, होबै, होबौ, *hoba, hobai, hobau,* होभैन्ह, होभौन्ह. *hŏbhainh, hŏbhaunh.*	
2nd	होबे, होबँ, होबै, *hobe, hohẽ, hobai,* होबैं, होभै, होभैं. *hobãĩ, hŏbhai, hobhãĩ.*		होबऽ, होभो, होभौ. *hoba, hŏbho, hŏbhau.*	
3rd	होतऽ, होतै, होतौ. *hota, hotai, hotau.*	होती *hoti.*	होतैन्ह, होतौन्ह, *hotainh, hotaunh,* होतात, *hotát.*	होतौत *hotít.*

CONJUNCTIVE MOOD.

§ 55. (*c*)—Present: '(*If*) *I be*,' &c.

Person.	SINGULAR. Masculine and Feminine.	PLURAL. Masculine and Feminine.
1st	होओँ, होऔँ, होइहौँ. *hoõ, hoaũ, hoihaũ.*	होइअ, होइऐ, होइऔ, *hoïa, hoïai, hoïau,* होइऐन्ह, होइऔन्ह, *hoïainh, hoïaunh,* होइहैन्ह, होइहौन्ह, *hoïhainh, hoihaunh.*
2nd	होए, होएँ, होऐ, होऐँ. *hoë, hoẽ, hoai, hoãi.*	होअ *hoa.*
	होहै *hohai,* होहैँ *hohãi.*	होहो *hoho,* होहौ *hohau.*
	हो *ho.*	
3rd	होए *hoë,*	होअथ *hoath.*
	होऐ *hoai,* होऔ *hoau.*	होऐन्ह, *hoainh,* होऔन्ह, *hoaunh.*

§ 56. (*d*)—Preterite : '*(If) I had been,*' *&c.*

Person.	SINGULAR.	PLURAL.
	Masculine and Feminine.	Masculine and Feminine.
1st	होताँ *hotā́*, होताँव *hotā́w*. होताओँ, होतियाँ. होतिहाँ. *hŏtáõ*, *hŏtiyā́*, *hŏtihā́*.	होतिऐ, होतिऔ, होतिऐन्ह, होतिऔन्ह, *hŏtiaï*, *hŏtiau*, *hŏtiainh*, *hŏtiaunh*, होतिहैन्ह *hŏtihainh*, होतिहौन्ह *hŏtihaunh*.
2nd	होतिहा, होतिहै, होतिहैँ. *hŏtihá*, *hŏtihai*, *hŏtihãĩ*.	होतिअ, होतिहठ. होतिहो, होतिहौ. *hŏtia*, *hŏtiha*, *hŏtiho*, *hŏtihau*.
3rd	होतिहै, होतिहौ, होतिऐ. *hŏtihai*, *hŏtihau*, *hŏtiai*. होतै *hotai*, होतौ *hotau*.	होतिहैन्ह, होतिहौन्ह, होतैन्ह, होतौन्ह. *hŏtihainh*, *hŏtihaunh*, *hotainh*, *hotaunh*.

§ 57. Imperative Mood.

Present : '*Let me see,*' *&c.*

The same as the present conjunctive.

Precative Forms.

Non-honorific—

होइहौ *hoïhau*, हूअ *húa*.

Honorific—

होइअ *hoia*, होइहठ *hoïha*, होहिहैँ *hŏhihãĩ*, 'be good enough to be'

The periphrastic tenses are quite regular, and need not be given.

§ 58. Present Participle, '*being.*'

Singular and Plural.

होतऽ *hota*; obl. होते *hotĕ* or होतै *hŏtaĭ*.

Past Participle, '*been.*'

होलऽ *hola*.

Conjunctive Participle, '*having been.*'

होय के *hoy kĕ*.

Infinitive, '*to be.*'

होब *hob*.

CHAPTER VI.

THE REGULAR ACTIVE VERB.

§ 59. There is only one conjugation of active verbs, if we except a few irregular verbs to be noted further on. The conjugation of neuter verbs differs from that of active verbs only in certain of the past tenses, and these will be treated of in a future page. Verbs whose roots end in vowels also exhibit slight variations, which will be explained at the proper place. For the sake of uniformity the tenses are given in the same order, and under the same names, as those in Dr. Hoernle's grammar.

Reference is again made to General Introduction, §§ 34 to 36, with regard to the changes of the root-vowel.

§ 60. √ देख *dekh*, 'see.'

PRESENT PARTICIPLE: देखनेला *dĕkh'la.*

PAST PARTICIPLE: देखनता *dĕkh'ta.*

Simple Tenses.

Indicative Mood.

§ 61. (*a*)—Preterite: '*I saw*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्लाँ, देखन्लाँव. *dĕkh'lā́*,* *dĕkh'lā́w.* देखन्लाओँ *dĕkh'láõ.*		देखन्लिऐ *dĕkh'liai*, देखन्लिऔ *dĕkh'liau*, देखन्लिऐन्ह *dĕkh'liainh*, देखन्लिऔन्ह *dĕkh'liaunh*, देखन्लिहैन्ह *dĕkh'lihainh*, देखन्लिहौन्ह *dĕkh'lihaunh.*	
2nd	देखन्ले, देखन्लेँ, *dĕkh'le*, *dĕkh'lẽ.* देखन्लै, देखन्लैँ, *dĕkh'lai*, *dĕkh'lãi*, देखलन्है, देखलन्हैँ. *dĕkhal'hai*, *dĕkhal'hãi.*	देखन्ली. *dĕkh'lí.*	देखन्लऽ *dĕkh'la*, देखलन्हो *dĕkhal'ho*, देखलन्हौ *dĕkhal'hau*, देखलन्हैन्ह *dĕkhal'hainh.*	देखन्लीँ *dĕkh'lí.*
3rd	देखन्लक *dĕkh'lak.* देखलन्कऽ *dĕkhal'ka.* देखलन्कै *dĕkhal'kai*, देखलन्कौ *dĕkhal'kau.*	देखलन्की. *dĕkhal'kí.*	देलन्खकात *dĕkhal'kát*, देखलन्कैन्ह *dĕkhal'kainh*, देखलन्कौन्ह *dĕkhal'kaunh.*	देखलन्कीत *dĕkhal'kít.*

* Or देखिलाँ *dĕkhilā́*, and so throughout.

§ 62. (*b*)—Future: '*I shall see*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	देखन्वौं *dĕkh'baũ.**		देखन्बट, *dĕkh'ba*, देखन्बै, देखन्बौ, *dĕkh'bai, dĕkh'bau*, देखन्भैन्ह, देखन्भौन्ह. *dĕkh'bhainh, dĕkh'bhaunh.*	
2nd	देखन्बे देखन्बँ. *dĕkh'be, dĕkh'bẽ.* देखन्बै, देखन्बैं. *dĕkh'bai, dĕkh'baĩ.* देखन्भै, देखन्भैं. *dĕkh'bhai, dĕkh'bhaĩ.*		देखन्बट *dĕkh'ba.* देखन्भो *dĕkh'bho.* देखन्भौ *dĕkh'bhau.*	
3rd	देखन्तट *dĕkh'ta.* देखन्तै, देखन्तौ, *dĕkh'tai, dĕkh'tau,* देखन्तट *dĕkh'ta.*	देखन्ती *dĕkh'tĭ.*	देखन्तात *dĕkh'tát.* देखन्तैन्ह, देखन्तौन्ह, *dĕkh'tainh, dĕkh'taunh.*	देखन्तीन *dĕkh'tĭt.*

* Or देखिबौं *dĕkhibaũ*, and so throughout.

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 63. (*c*)—Present: '(*If*) *I see*,' rarely '*I see*,' or '*I shall see*,' &c.

Person.	SINGULAR.	PLURAL.
	Masculine and Feminine.	Masculine and Feminine.
1st	देखोँ, देखौँ, देखिहौँ. *dekhõ, dekhaũ, dĕkhihaũ.*	देखिअ, देखिऐ, देखिअौ, देखिऐन्ह, *dĕkhia, dĕkhiai, dĕkhiau, dĕkhiainh,* देखिअौन्ह, देखिहैन्ह, देखिहौन्ह. *dĕkhiaunh, dĕkhihainh, dĕkhihaunh.*
2nd	देखे, देखेँ. *dekhe, dekhẽ.*	देखठ, देखन्हो, देखन्हौ, *dekha, dĕkh'ho, dĕkh'hau,* देखन्हैन्ह *dĕkh'hainh.*
	देखै, देखैँ, देखन्है, देखन्हैँ. *dekhai, dekhaĩ, dĕkh'hai, dĕkh'haĩ.*	
3rd	देखे *dekhe.*	देखथ *dekhath,*
	देखै, देखौ. *dekhai, dekhau.*	देखैन्ह, देखौन्ह, *dekhainh, dekhaunh.*

§ 64. (*d*)—Preterite: '(*If*) *I had seen*,' &c.

Person.	Singular. Masculine and Feminine.	Plural. Masculine and Feminine.
1st	देखन्ताँ, देखन्ताँव, देखन्ताओँ, *dĕkh'tā́, dĕkh'tā́w, dĕkh'táõ,* देखन्तियाँ, देखन्तिहाँ. *dĕkh'tiyā́, dĕkh'tihā́.*	देखन्तिऐ, देखन्तिऔ, *dĕkh'tiai, dĕkh'tiau,* देखन्तिऐन्ह, देखन्तिऔन्ह, *dĕkh'tiainh, dĕkh'tiaunh.* देखन्तिहैन्ह, देखन्तिहौन्ह. *dĕkh'tihainh, dĕkh'tihaunh.*
2nd	देखन्तिहा, देखन्तिहै, देखन्तिहैँ, *dĕkh'tihá, dĕkh'tihai, dĕkh'tihãi.*	देखन्तिअ, देखन्तिहठ, *dĕkh'tia, dĕkh'tiha,* देखन्तिहो, देखन्तिहौ. *dĕkh'tiho, dĕkh'tihau.*
3rd	देखन्तिहै, देखन्तिहौ, देखन्तिऐ, *dĕkh'tihai, dékh'tihau, dĕkh'tiai,* देखन्तै, देखन्तौ. *dĕkh'tai, dĕkh'tau.*	देखन्तिहैन्ह, देखन्तिहौन्ह, *dĕkh'tihainh, dĕkh'tihaunh,* देखन्तैन्ह, देखन्तौन्ह. *dĕkh'tainh, dĕkh'taunh.*

NOTE.—The word छल *chhal* may optionally be added to any of the above forms in the south of the district: thus देखन्ताँ छल *dĕkh'tā́ chhal.*

IMPERATIVE MOOD.

§ 65. (*e*)—Present.—Same as present conjunctive. 2nd sing., also देख *dekh.*

Precative Forms.

Non-honorific—

2nd person: देखिहौ *dĕkhihau.*

Honorific—

2nd person: देखिअ *dĕkhia,* देखिहठ *dĕkhiha,* देखिहैँ *dekhihãi.*

(B)—Periphrastic Tenses.

INDICATIVE MOOD.

§ 66. In the following paradigms the optional forms of the auxiliary verbs will not all be given, as taking up too much valuable space. For similar reasons feminine forms are generally omitted. When not given, they only differ from the masculine in assuming the feminine form of the auxiliary verb.

§ 67. (*g*)—Definite Present: '*I am seeing*,' '*I see*,' &c.

Person.	Singular.	Plural.
1st	*Not used.*	देखै छी *dekhai chhi.*
2nd	देखै छँ *dekhai chhẽ.*	देखै छ *dekhai chha.*
3rd	देखै छै *dekhai chhai.*	देखै छैन्ह *dekhai chhainh.*

§ 68. There being no special feminine forms of the auxiliary verb, the feminine is the same as the masculine.

Any optional form of the present of the weak defective auxiliary verb may be used; thus, first plural देखै छिऐ *dekhai chhiai.* The word देखै *dekhai* is only an old form of the present participle, देखैत *dekhait*, with the final त *t* dropped. Some people contract this tense to देखिछी *dĕkhichhi*, &c. Compare the Ban'gálí colloquial देख'छि *dĕkh'chhi* instead of देखितेछि *dĕkhitechhi*, 'I see.'

§ 69. (*i*)—Imperfect : '*I was seeing.*'

Person.	Singular.	Plural.
1st	देखै छलाँ *dekhai chhalã.*	देखै छलिऐ *dekhai chhaliai.*
2nd	देखै छलँ *dekhai chhalẽ.*	देखै छलऽ *dekhai chhala.*
3rd	देखै छलऽ *dekhai chhala.*	देखै छलाऽ *dekhai chhalát.*

To form the feminine, use feminine forms of the auxiliary verb; thus, 2nd singular देखै छली *dekhai chhali.*

Any optional form of the preterite of the defective auxiliary verb may be used.

§ 70. (*j*)—Durative Future '*I shall be seeing,*' *&c.*

Person.	Singular.	Plural.
1st	देखन्ते होबौं *dĕkh'tĕ hobaũ.*	देखन्ते होबऽ *dĕkh'tĕ hoba.*
2nd	देखन्ते होबँ *dĕkh'tĕ hobẽ.*	देखन्ते होबऽ *dĕkh'tĕ hoba.*
3rd	देखन्ते होते *dĕkh'tĕ hotai.*	देखन्ते होताऽ *dĕkh'tĕ hotát.*

To form the feminine, use feminine forms of the auxiliary verb; thus, 3rd singular देखन्ते होती *dĕkh'tĕ hoti.*

Any optional form of the future of the complete auxiliary verb may be used throughout.

Some people use रहबौं *rah'baũ,* 'I shall remain,' instead of होबौं *hobaũ,* and so throughout.

§ 71. (*k*)—Perfect : '*I have seen*,' &c.

Person.	Singular.	Plural.
1st	*Not used.*	देखन्ले छी *dĕkh'lĕ chhi.*
2nd	देखन्ले* छँ *dĕkh'lĕ chhĕ.*	देखन्ले छ *dĕkh'lĕ chha.*
3rd	देखन्ले छै *dĕkh'lĕ chhai.*	देखन्ले छैन्ह *dĕkh'lĕ chhainh.*

* Or देखन्ने *dĕkh'nĕ* or देखन्लै *dĕkh'laĭ*, and so throughout.

The feminine is the same as the masculine, as in the definite present.

As in the definite present, any optional form of the present of the defective auxiliary verb may be used : thus, first plural देखन्ले छिऐ *dĕkh'lĕ chhiai*, and so on.

§ 72. (*l*)—Pluperfect : '*I had seen*,' &c.

Person.	Singular.	Plural.
1st	देखन्ले* छलौँ *dĕkh'lĕ chhalõ.*	देखन्ले छलिऐ *dĕkh'lĕ chhaliai.*
2nd	देखन्ले छलेँ *dĕkh'lĕ chhalẽ.*	देखन्ले छल *dĕkh'lĕ chhala.*
3rd	देखन्ले छल *dĕkh'lĕ chhala.*	देखन्ले छलाह *dĕkh'lĕ chhalát.*

* Or देखन्ने *dĕkh'nĕ* or देखन्लै *dĕkh'laĭ*, and so throughout.

To form the feminine, use feminine forms of the auxiliary, as in the imperfect.

Any optional form of the preterite of the defective auxiliary verb may be used.

§ 73. (*m*)—Future Exact: '*I shall have seen*,' '*I may have seen*,' &c.

Person.	Singular.	Plural.
1st	देखन्ले* होबौं *dĕkh'lĕ hobaũ.*	देखन्ले होबऽ *dĕkh'lĕ hoba.*
2nd	देखन्ले होबँ *dĕkh'lĕ hobẽ.*	देखन्ले होबऽ *dĕkh'lĕ hoba.*
3rd	देखन्ले होते *dĕkh'lĕ hotai.*	देखन्ले होतात *dĕkh'lĕ hotát.*

* Or देखन्ने *dĕkh'nĕ* or देखन्लै *dĕkh'laĭ*, and so throughout.

To form the feminine, use feminine forms of the auxiliary verb, as in the durative future.

Any other form of the future of the complete auxiliary verb may be used instead throughout.

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 74. (*n*)– Future Conditional: '(*If*) *I be seeing*,' &c.

Person.	Singular.	Plural.
1st	देखन्ते होबौं *dĕkh'tĕ hoaũ.*	देखन्ते होइअ *dĕkh'tĕ hoia.*
2nd	देखन्ते होऍ *dĕkh'tĕ hoẽ.*	देखन्ते होअ *dĕkh'tĕ hoa.*
3rd	देखन्ते होऍ *dĕkh'tĕ hoai.*	देखन्ते होआत *dĕkh'tĕ hoát.*

To form the feminine, use feminine forms of the auxiliary verb.

Some people use रहौं *rahaũ* instead of होबौं *hoaũ*, and so throughout.

Any other form of the present conjunctive of the complete auxiliary verb may be used instead throughout.

§ 75. (*o*)—Durative Present Conditional : '(*If*) *I were seeing,*' &c.

Person.	Singular.	Plural.
1st	देखन्ते होतौं *dĕkh'tĕ hotẫ.*	देखन्ते होतिऐ *dĕkh'tĕ hŏtiai.*
2nd	देखन्ते होतिहैं *dĕkh'tĕ hŏtihẫ.*	देखन्ते होतिअ *dĕkh'tĕ hŏtia.*
3rd	देखन्ते होतै *dĕkh'tĕ hotai.*	देखन्ते होतैन्ह *dĕkh'tĕ hotainh.*

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

§ 76. (*p*)—Future Exact Conditional : '(*If*) *I have seen,*' &c.

Person.	Singular.	Plural.
1st	देखन्ले* होबौं *dĕkh'lĕ hoẫu.*	देखन्ले होइअ *dĕkh'lĕ hoia.*
2nd	देखन्ले होएँ *dĕkh'lĕ hoẽ.*	देखन्ले होअ *dĕkh'lĕ hoa.*
3rd	देखन्ले होऐ *dĕkh'lĕ hoai.*	देखन्ले होआत *dĕkh'lĕ hoát.*

* Or देखन्ने *dĕkh'nĕ* or देखन्लै *dĕkh'laĭ*, and so throughout.

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the present conjunctive of the complete auxiliary verb may be used instead throughout.

§ 77. (*q*)—Preterite Conditional: '(*If*) *I had seen*,' &c.

Person.	Singular.	Plural.
1st	देखन्ले* होताँ *dĕkh'lĕ hotā̃.*	देखन्ले होतिये *dĕkh'lĕ hŏtiai.*
2nd	देखन्ले होतिहँ *dĕkh'lĕ hŏtihā̃.*	देखन्ले होतिञ *dĕkh'lĕ hŏtia.*
3rd	देखन्ले होतै *dĕkh'lĕ hotai.*	देखन्ले होतैन्ह *dĕkh'lĕ hotainh.*

* Or देखन्ने *dĕkh'nĕ* or देखन्लै *dĕkh'lăi*, and so throughout.

To form the feminine, use feminine forms of the auxiliary verb.

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout.

78. Participles.

ADJECTIVAL.

Present, 'seeing' . . . देखन्तऽ *dĕkh'ta*; fem. देखन्ती *dĕkh'ti*; obl. देखन्ते *dĕkh'tĕ* or देखन्तै *dĕkh'tăi*.

Past, 'seen' . . . . . देखन्लऽ *dĕkh'la*; fem. देखन्ली *dĕkh'li*; obl. देखन्ले *dĕkh'lĕ* or देखन्लै *dĕkh'lăi*.

CONJUNCTIVE.

'Having seen' . . . . देखि कै *dekhi kĕ*, देखि कै *dekhi kăi*.

§ 79. Infinitives or Verbal Nouns, '*to see*,' '*the act of seeing*.'

Nominative	Oblique.
देख *dekh*,* देखि *dekhi*.	देखे *dĕkhĕ* or देखै *dekhaĭ*.
देखब्बट *dĕkh'la*.	देखब्बा *dĕkh'lá*.
देखब्बट *dĕkh'ba*.	*Not used*.

§ 80. Noun of Agency, '*one who sees*.'

देखनिहार *dĕkh'nihár* or देखबैया *dĕkh'waiyá*.

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* This form of the verbal noun is always the same as the root.

CHAPTER VII.

THE REGULAR NEUTER VERB.

§ 81. This verb differs from the active verb only in the formation of certain of the tenses formed from the past participle. The three more usual of these tenses are here given; the conjugation of the rest of the verb can be learnt from the conjugation of the √ देख *dekh*.

NOTE that throughout the periphrastic tenses of the neuter verb, in which the past participle occurs, the past participle takes the direct form गिरन्लऽ *gir'la* (fem. गिरन्ली *gir'li*), and not the form गिरन्ले *gir'lĕ*, which might be expected: thus हमेँ गिरलऽ होबौँ *hamẽ girala hobaũ*, 'I shall have fallen,' and not हमेँ गिरन्ले होबौँ *ham gir'lẽ hobaũ*.

§ 82. √ গির *gir*, 'fall.'

PAST PARTICIPLE: গিরন্লঅ *gir'la*; fem. গিরন্লী *gir'li*.

INDICATIVE MOOD.

§ 83. Preterite: '*I fell*,' &c.

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	গিরন্লাঁ, গিরন্লাঁব, *gir'lã*, *gir'lãw*, গিরন্লাআঁ *gir'lãõ*.		গিরন্লিএ, গিরন্লিঅৌ, *gir'liai*, *gir'liau*, গিরন্লিএন্হ, গিরন্লিঅৌন্হ, *gir'liainh*, *gir'liaunh*, গিরন্লিহৈন্হ *gir'lihainh*, গিরন্লিহৌন্হ *gir'lihaunh*.	
2nd	গিরন্লা, গিরন্লে, গিরন্লেঁ, *gir'lá*, *gir'le*, *gir'lẽ*, গিরন্লৈ, গিরন্লৈঁ, *gir'lai*, *gir'lãi*. গিরলন্হৈ, গিরলন্হৈঁ, *giral'hai*, *giral'hãi*.	গিরন্লী *gir'li*.	গিরন্লঅ *gir'la*. গিরলন্হো, গিরলন্হৌ, *giral'ho*, *giral'hau*, গিরলন্হৈন্হ *giral'hainh*.	গিরন্লীঁ *gir'lĩ*.
3rd	গিরন্লঅ *gir'la*, গিরন্লৈ *gir'lai*, গিরন্লৌ *gir'lau*.	গিরন্লী *gir'li*.	গিরন্লাত *gir'lát*, গিরন্লৈন্হ *gir'lainh*, গিরন্লৌন্হ *gir'launh*.	গিরন্লীত *gir'lít*.

§ 84. (*k*,—Perfect : '*I have fallen*,' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	*Not used.*	*Not used.*	गिरःल्ठ छी *gir'la chhí.*	गिरःल्ली छी *gir'lí chhí.*
2nd	गिरःल्ठ छँ *gir'la chhẽ.*	गिरःल्ली छँ *gir'lí chhẽ.*	गिरःल्ठ छ० *gir'la chha.*	गिरःल्ली छ० *gir'lí chha.*
3rd	गिरःल्ठ छै *gir'la chhai.*	गिरःल्ली छै *gir'lí chhai.*	गिरःल्ठ छैन्ह *gir'la chhainh.*	गिरःल्ली छैन्ह *gir'lí chhainh.*

Any optional form of the present of the weak defective auxiliary verb may be used : thus, गिरःल्ठ छिऐ *girala chhiai*, &c.

§ 85. (*l*)—Pluperfect: '*I had fallen,*' *&c.*

Person.	Singular.		Plural.	
	Masculine.	Feminine.	Masculine.	Feminine.
1st	गिरन्लऽ छलाँ *gir'la chhalā̃.*	गिरन्ली छलाँ *gir'lí chhalā̃.*	गिरन्लऽ छलिऐ *gir'la chhaliai.*	गिरन्ली छलिऐ *gir'lí chhaliai.*
2nd	गिरन्लऽ छलेँ *gir'la chhalẽ.*	गिरन्ली छली *gir'lí chhalí.*	गिरन्लऽ छलऽ *gir'la chhala.*	गिरन्ली छलीँ *gir'lí chhalī́.*
3rd.	गिरन्लऽ छलऽ *gir'la chhala.*	गिरन्ली छली *gir'lí chhalí.*	गिरन्लऽ छलात *gir'la chhalát.*	गिरन्ली छलीत *gir'lí chhalít.*

Any optional form of the preterite of the second auxiliary verb may be used.

CHAPTER VIII.

VOCALIC ROOTS.

§ 86. Many verbs have roots ending in vowels, and the junction of the root with the termination frequently causes some slight apparent irregularity.

For this reason the following examples are given of the conjugation of verbs having roots ending in vowels. They are here conjugated in the masculine gender, and through the four radical and participial tenses. From these the periphrastic tenses can easily be formed. It has not been thought necessary to give the conjugation in full for each person.

With regard to the shortening of the root-vowel, see General Introduction, § 36.

§ 87. Example of a verb whose root ends in आ *á* :—

The conjugation of these verbs should be carefully studied, as an important class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel or semi-vowel between the root and the ल *l* of the termination ; thus ख* + इ + लाँ *kha* + *i* + *lã́* or खैलाँ *khailã́*, 'I ate,' where इ is the junction vowel, and प* + य + लाँ *pa* + *y'* + *lã́*, or पैलाँ *pailã́*, 'I got,' where य *y* is the junction semi-vowel. As will be subsequently seen, the same peculiarity exists in other tenses besides the preterite.

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* With regard to the shortening of the root-vowel and contraction of concurrent vowels, see General Introduction, §§ 34, 36.

All verbs which take इ *i* or य *y* in the preterite indicative insert इ *i* or य *y* in the future, in the past participle, and in that form of the 3rd singular preterite which is the same as the past participle.

§ 88. The first verbal noun, or root, of these verbs sometimes ends in আব *áb* or আব *áw*, and sometimes in আ *á*, according to the following rule:—

1) All active (including causal) roots end in আব *áb* or আব *áw*: thus পাব *páb* or পাব *páw*, 'obtain;' obl. পাবে *pábĕ* or পাবে *pábĕ*.

Exception.—The √ খা *khá*, 'eat,' although active, ends in আ *á*.

2) All neuter roots end in আ *á*: thus অঘা *aghá*, 'satiate;' obl. অঘাঅ *aghádĕ*.

Exceptions.—The √ গাব *gáb*, 'sing,' and √ আব *áb*, 'come,' though neuter, end in আব *áb* or আব *áw*.

Verbs whose roots end in আব *áb* or আব *áw* may optionally insert a ব *b* or ব *w* in the present conjunctive, but not those whose roots end in আ *á*.

Note also that all verbs whose roots end in আব *áb* or আব *áw* may drop the ব *b* or ব *w* and be declined like simple verbs in আ *á*.

§ 89. √ পা *pá*, 'get.'

INFINITIVE (1ST FORM): পাবি *páwi*, পাব *páb*, পাব *páw*, or পা *pá*; obl. পাবে *pábé*, পাবে *páwĕ*, or পাঅ *páĕ*.

(But from √ খা *khá*; dir. খাই *khái* or খা *khá*; obl. only খাঅ *kháĕ*.)

(2ND FORM): পায়লঅ *páyala*, পাইলঅ *páila*, or পৈলঅ *paila*; obl. পৈলা *pailá*. (See General Introduction, § 37.)

PRES. PART. পায়ন্তঅ *páy'ta*, পাইতঅ *páita*, or পৈতঅ *paita*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पैलाँ *pailā́.**	पैलिऐ *paĭliai.*	पैबौँ *paibaũ.*†	पैबठ *paiba.*‡
2nd	पैलेँ *pailẽ.*	पैलठ *paila.*	पैबेँ *paibẽ.*†	पैबठ *paiba.*†
3rd	पैलन्कठ *paĭl'ka.*	पैलन्कात *paĭl'kát.*	पैतठ *paita.*§	पैतात *paitát.*§

* Often written पयन्लाँ *pay'lā́* or पइन्लाँ *païlā́*, and also, incorrectly, पायन्लाँ *páy'lā́*.

† Often written पयन्बौँ *pay'baũ* or पइबौँ *païbaũ*, &c.

‡ Often written पायन्बठ *páy'ba* or पाइबठ *páïba*.

§ Often written पायन्तठ *páy'ta*, पयन्तात *pay'tát*, and also, incorrectly, पायन्तात *páy'tát*.

The definite present is पायन्छी *páy'chhí*, 'I get.'

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पाबौँ or पाऔँ *pábaũ** or *páaũ.*	पाबिअ or पैअ *pábia* or *paia.*	पैताँ *paitā́.*†	पैतिऐ *paĭtiai.*
2nd	पाबेँ or पाएँ *pábẽ* or *páẽ.*	पाबठ or पाअ *pába* or *páa.*	पैतिहैँ *paĭtihãĩ.*	पैतिअ *paĭtia.*
3rd	पाबै or पाऐ *pábai* or *páai.*	पाबथ or पाथ *pábath* or *páth.*	पैतै *paitai.*	पैतैन्ह *paitainh.*

* Or पाबौँ *páwaũ*, and so throughout; but from खा *khá* and other roots ending in आ *á* the forms are only—

Sing.—(1) खाऔँ *kháaũ*, (2) खाएँ *kháẽ*, (3) खाऐ *kháai*;

Plur.—(1) खैअ *khaia*, (2) खाअ *kháa*, (3) खाथ *kháth*, and not खाबौँ *khábaũ*, &c.

† Often spelt पयन्ताँ *pay'tā́* or पइन्ताँ *païtā́*, and incorrectly पायन्ताँ *páy'tā́*.

90. Example of a verb whose root ends in ई *í*:—

√पी *pí*, 'drink.'

INFINITIVE (2ND) FORM: पीअल *piala* or पील *píla*; obl. पीला *pílá*, 'to drink.'

PRES. PART. पीत *píta*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीलाँ *pilã̆*.	पिलिऐ *piliai*.	पीबौं *pibaũ̆*.	पीअब *piaba* or पीब *píba*.
2nd	पीलेँ *pilẽ̆*.	पील *píla*.	पीबेँ *pibẽ̆*.	पीब *píba*.
3rd	पिलन्कै *pil'kai*.	पिलन्कात *pil'kát*.	पीत *píta*.	पीतात *pítát*.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीबौं *pibaũ̆*.	पिबिऐ *pibiai*.	पीतौं *pitã̆*.	पितिऐ *pitiai*.
2nd	पीऐं *píẽ̆*.	पीअ *pía*.	पितिहेँ *pitihẽ̆*.	पितिअ *pitia*.
3rd	पीऐ *píai*.	पीअथ *piath*.	पीतै *pítai*.	पीतेन्ह *pítainh*.

§ 91. **Example of a verb whose root ends in ऊ *ú* :—**

√ चू *chú*, 'drip.'

INFINITIVE (2ND FORM) : चूअलऽ *chúala* or चूलऽ *chúla*, 'to drip.'

PRES. PART. चूतऽ *chúta*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूलाँ *chúlã̃*.	चुलिऐ *chuliai*.	चूबौं *chúbaũ*.	चूअबऽ *chúaba* or चूबऽ *chúba*.
2nd	चूलेँ *chúlẽ*.	चूलऽ *chúla*.	चूबँ *chúbẽ*.	चूबऽ *chúba*.
3rd	चूलऽ *chúla*.	चूलात *chúlát*.	चूनै *chútai*.	चूनात *chútát*.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूबौं *chúaũ*.	चूइऐ *chúiai*.	चूनाँ *chútã̃*.	चुनिऐ *chutiai*.
2nd	चूएँ *chúẽ*.	चूअ *chúa*.	चुनिहेँ *chutihã̃*.	चुनिअ *chutia*.
3rd	चूऐ *chúai*.	चूअथ *chúath*.	चूनै *chútai*.	चूनैन्ह *chútainh*.

§ 92. **Example of a verb whose root ends in ओ *o*:—**

√ रो *ro*, 'weep.'

INFINITIVE (2ND FORM): रोअल *roala* or रोल *rola*, 'to weep.'
PRES. PART. रोत *rota*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोलाँ *rolã̆.**	रोलिऐ *rŏliai.*	रोबौं *robãũ.*	रोअब *roäba* or रोब *roba.*
2nd	रोलेँ *rolẽ.*	रोल *rola.*	रोबेँ *robẽ.*	रोब *roba.*
3rd	रोल *rola.*	रोलात *rolát.*	रोत *rota.*	रोतात *rotát.*

* Or रोअलाँ *roalã̆* and so throughout.

3rd singular present रोऐ छै *roai chhai* or रोयछै *roy'chhai.*

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	रोअौं *roaũ.*	रोइऐ *roiai.*	रोतौं *rotã́.*	रोतिऐ *rŏtiai.*
2nd	रोएँ *roẽ.*	रोअ *roa.*	रोतिहेँ *rŏtihãĭ.*	रोतिअ *rŏtia.*
3rd	रोऐ *roai.*	रोअथ *roath.*	रोतै *rotai.*	रोतैन्ह *rotainh.*

For further examples of verbs of this class, see conjugation of √हो *ho*, ¶ 53 & ff. This root √रो *ro* is not much used in South Bhagalpúr, the √कान *kán* being preferred It is, however, given as an example for the sake of uniformity with the other grammars of this series

CHAPTER IX.

IRREGULAR VERBS,

§ 93. The verbs √জা *já*, 'go,' and √হো *ho*, 'become,' are irregular in their preterite tense indicative. The conjugation of √জা *já* is therefore given in that tense only. The conjugation of √হো *ho* has been already given in § 53 and ff., and is not given here. The √মর *mar*, 'die,' √কর *kar*, 'do,' and √ধর *dhar*, 'seize' or 'place,' which are irregular in most Bihárí dialects, are regular in South Bhagalpúr.

The verbs √দে *de*, 'give,' and √লে *le*, 'take,' are more or less irregular throughout all the tenses. The verb √দে *de* is therefore given conjugated throughout the four radical and participial tenses. The verb √লে *le* is conjugated precisely like the verb √দে *de*.

§ 94. The √কর *kar*, 'do,' and √ধর *dhar*, 'seize' or 'place,' are conjugated regularly. It will be noticed that as we approach Ban·gál these verbs become regular, while in Western Bihár (see the earlier parts of this series of grammars) they are irregular. So also they are regular in standard Ban·gálí : thus, করিলাম *karilám*, 'I did.' In some of the Ban·gálí dialects, however, they follow the usage of Western Bihár, in being irregular, *e.g.*, Ran·g'púr কৈলাম *kăillám*, 'I did,' ধৈলাম *dhăillám*, 'I seized.' So also Ran·gpúrí মৈলাম *măillám*, 'I died.'

§ 95. The √মর *mar*, 'die,' is declined regularly.

§ 96. √ জা *já*, 'go.'

This root is conjugated like √খা *khá* in all tenses but the preterite indicative, which is therefore here given. (See § 87 and ff.) With it is given the same tense of √আব *áb*, 'come,' for the sake of comparison. The conjugation of √ আব *áb* is quite regular, following √পাব *páb*, 'obtain,' except that the 3rd sing. pret. ind. is আয়ল *áyala* or ঐল *aila*, and the 3rd plur. of the same tense ঐলাত *ailát*, it being a neuter and not a transitive verb.

VERBAL NOUN (2ND FORM): আয়লঅ *áyala* or ঐলঅ *aila*. | জায়লঅ · *jáyala*, জৈলঅ *jaila*, or গেলঅ *gela*.
PRES. PART. ঐতঅ *aita*. | জৈতঅ *jaita*.
PAST PART. আয়লঅ *áyala* or ঐলঅ *aila*. | গেলঅ *gela*.

Person.	√ আব *áb*, PRETERITE INDICATIVE.		√ জা *já*, PRETERITE INDICATIVE.	
	Singular.	Plural.	Singular.	Plural.
1st	ঐলাঁ *ailã́*.	ঐলিএ *ăĭliai*.	গেলাঁ *gelã́*.	গেলিএ *gĕliai*.
2nd	ঐলেঁ *ailẽ*.	ঐলঅ *aila*.	গেলেঁ *gelẽ*.	গেলঅ *gela*.
3rd	আয়লঅ *áyala* or ঐলঅ *aila*.	ঐলাত *ailát*.	গেলঅ *gela*.	গেলাত *gelát*.

§ 97. √ দে *de*, 'give.'

VERBAL NOUN { 1st FORM: দঅ *da*, দে *de*, or দৈ *dai*; obl. দেবঅ *dewa*.
2ND FORM: দেলঅ *dela*, 'to give.'

PRES. PART. দেতঅ *deta*.

PAST PART. দেলঅ *dela*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	দেলাঁ *delã́*.	দেলিএ *dĕliai*	দেবোঁ *debãũ*.	দেবঅ *deba*.
2nd	দেলেঁ *delẽ*.	দেলঅ *dela*.	দেবেঁ *debẽ*.	দেবঅ *deba*.
3rd	দেল্‌কৈ *dĕl'kai*.	দেল্‌কাত *dĕl'kát*.	দেতঅ *deta*.	দেতাত *detát*.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	दौँ, दीहौँ, *dauṁ, dihauṁ,* or दीबौँ *diauṁ.*	दीऐ *diai.*	देतौँ *detauṁ.*	देतिऐ *dĕtiai.*
2nd	दे, दँ, दै, दैँ, *de, dĕ, dai, dauṁ,* or देहौँ *dehiṁ.*	दऽ *da,* दिअ *dia,* दहो *daho,* or देहो *deho.*	देतिहैँ *dĕtihauṁ.*	देतिअ *dĕtia.*
3rd	दे *dai,* दीऐ *diai.*	दैन्ह *dainh.*	देतै *detai.*	देतैन्ह *detainh.*

PRECATIVE: दीहऽ *diha.*

Similarly is conjugated the √ ले *le,* 'take,' the letter लऽ *la* being substituted for the letter द *da* throughout.

CHAPTER X.

THE PASSIVE VERB.

§ 98. The passive verb is formed by conjugating the verbal noun ending in ऋलऽ *ala* with the verb √ जा *já*, 'go:' thus देखऋलऽ जैलऽ *dĕkh'la jaila*, 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb जैलऽ *jaila* being conjugated. Thus—

Indicative Preterite Masculine: '*I was seen*,' &c.

Person.	Singular.	Plural.
1st	देखऋलऽ गेलाँ *dĕkh'la gelã.*	देखऋलऽ गेलिऐ *dĕkh'la gĕliai.*
2nd	देखऋलऽ गेलेँ *dĕkh'la gelẽ.*	देखऋलऽ गेलऽ *dĕkh'la gela.*
3rd	देखऋलऽ गेलै *dĕkh'la gelai.*	देखऋलऽ गेलात *dĕkh'la gelát.*

§ 99. This verbal noun in ऋलऽ *ala* must be carefully distinguished from the past participle having the same termination. The former even in irregular verbs is sometimes quite regular, so that we have verbal nouns such as जैलऽ *jaila* beside past participles like गेलऽ *gela*. At the same time it must be remembered that the verbal noun can also take the form of the past participle as well as its proper form: so that we may have गेलऽ *gela* as a verbal noun as well as जैलऽ *jaila*. An example of an irregular passive verb is जैलऽ जै छै *jaila jai chhai* (impersonal), 'it is gone'—*tium est;* but, used in the sense of the potential, 'it can go.' When neuter verbs are used in the passive voice, they are always used in an impersonal potential sense: thus, हमरा सैँ चलऋलऽ नहीँ जै छै *ham'rá sãi chal'la nahĩ jai chhai*, 'by me it cannot be gone,' *i.e.* 'I cannot go.'

§ 100. Another common form of the passive is made by adding to the direct form of the first variety of the verbal noun the verb परऋलऽ *par'la*, 'to fall;' the whole then forms an intensive compound. (See § 114.)

An example of this form is—

कुछु कुछु जानि परै छै *kuchhu kuchhu jáni parai chhai*, 'a little is evident.'

§ 101. The Potential Passive Voice.

This voice is formed in the same manner as the causal verb (see § 103). It has a potential force, intimating not so much that a thing *is* done, as that it *can be* done. An example of its use is—

ई तो कोय एक तरह केरः आदम्मी देखाय दै छै *i to koy ĕk tarah kera ad'mí dĕkháy dai chhai*, 'this (fellow) appears (*lit.* is seen) to be a man of strange habit.'

§ 102. The Periphrastic Passive Voice.

A very common kind of passive voice is formed by placing the verb √आब *áb* after the first or shortest form of a verbal noun in the locative case: thus देखे मँ ऐलः *dekhĕ mẽ aila*, 'the coming into seeing,' *i.e.* 'to be seen.' The person by whom the action is done is put in the oblique genitive form of the noun or pronoun when there is one: thus तोरा सभै हमन्रा देखे मँ ऐलः *torá sabhai ham'rá dekhĕ mẽ aila*, 'you came into my seeing,' 'you were seen by me.' The following example shows a verb in this voice conjugated in the preterite indicative masculine:—

Singular.	Plural.
1. देखे मँ ऐलाँ *dekhĕ mẽ ailã̆.*	1. देखे मँ ऐलिऐ *dekhĕ mẽ ailiai.*
2. देखे मँ ऐलँ *dekhĕ mẽ ailẽ̆.*	2. देखे मँ ऐलः *dekhĕ mẽ aila.*
3. देखे मँ ऐलः *dekhĕ mẽ aila.*	3. देखे मँ ऐलान *dekhĕ mẽ ailát.*

EXAMPLE.—हमन्रा आरःहिन तोहन्रा देखे मँ ऐ छिऐ *ham'rá ár'hin tŏh'rá dekhăi mẽ ai chhiai*, 'we are seen by you.'

CHAPTER XI.

CAUSAL VERBS.

§ 103. A causal verb is formed by adding आ *á* to the root of the simple verb, and a double causal by adding वा *wá* or बा *bá*. The stems thus formed are conjugated exactly like verbs whose roots end in आ *á* (see § 87)—that is, like the √ पा *pá*, taking आव *áb* or आव *áw* in the first verbal noun, the present conjunctive, and present participle. (See § 88.)

Simple Verb.	Causal.	Double Causal.
√ उठ *uṭh*, 'rise.'	उठा *uṭhá*, 'raise.'	उठन्वा *uṭh'wá*, 'cause [to raise.'
√ कह *kah*, 'say.'	कहा *kahá*, 'cause [to speak.'	कहन्वा *kah'wá*, 'cause [to cause to speak.'
√ नुक *nuk*, 'be hidden.'	नुका *nuká*, 'hide.'	नुकन्वा *nuk'wá*, 'cause [to hide.'
√ पक *pak*, 'be cooked.'	पका *paká*, 'cook.'	पकन्वा *pak'wá*, 'cause [to cook.'
√ मिल *mil*, 'meet.'	मिला *milá*, 'mix.'	मिलन्वा *mil'wá*, ['cause to mix.'
√ सुन *sun*, 'hear.'	सुना *suná*, 'tell.'	सुनन्वा *sun'wá*, 'cause [to tell.'

§ 104. If the simple root contains a long vowel it is shortened, viz. आ *á* to अ *a*, ई *í* to इ *i*, ऊ *ú* to उ *u*, ए *e* to ए *ĕ*, ओ *o* to ओ *ŏ*, ऐ *ai* to ऐ *ăi*, and औ *au* to औ *ău*.

Similarly, if a root ends in a double consonant, it is made single: thus—

Simple Verb.	Causal.	Double Causal.
√ जाग *jág*, 'be awake.'	जगा *jagá*, 'awaken.'	जगन्वा *jag'wá*, 'cause to [awake.'
√ पाक *pák*, 'be cooked.'	पका *paká*, 'cook.'	पकन्वा *pak'wá*, 'cause to [cook.'
√ जीत *jít*, 'conquer.'	जिता *jitá*, 'cause to [conquer.'	जितन्वा *jit'wá*, 'cause to [cause to conquer.'
√ सीख *síkh*, 'learn.'	सिखा *sikhá*, 'teach.'	सिखन्वा *sikh'wá*, 'cause to [teach.'
√ पी *pí*, 'drink.'	पिया *piá*, 'cause to [drink.'	पियवा *piawá*, 'cause to [cause to drink.'
√ भीज *bhíj*, 'wet.'	भिजा *bhijá*, 'moisten.'	भिजन्वा *bhij'wá*, 'cause to [moisten.'
√ घूर *ghúr*, 'be turned.'	घुरा *ghurá*, 'turn.'	घुरन्वा *ghur'wá*, 'cause to [turn.'
√ बूड़ *búṛ*, 'sink.'	बुड़ा *buṛá*, 'immerse.'	बुड़न्वा *buṛ'wá*, 'cause to [immerse.'
√ सूत *sút*, 'sleep.'	सुता *sutá*, 'put to sleep.'	सुतन्वा *sut'wá*, 'cause to [put to sleep.'
√ देख *dekh*, 'see.'	देखा *dĕkhá*, 'show.'	देखन्वा *dĕkh'wá*, 'cause to [show.'
√ बैस *bais*, 'sit.'	बैसा *băisá*, 'seat.'	बैसन्वा *băis'wá*, 'cause to [sit.'
√ दौड़ *dauṛ*, 'run.'	दौड़ा *dăuṛá*, 'to be run.'	दौड़न्वा *dăuṛ'wá*, 'cause to [cause to run.'
√ नुक *nukk*, 'be hidden.'	नुका *nuká*, 'hide.'	नुकन्वा *nuk'wá*, 'cause to [hide.'

Note in connection with the above:—

Simple Verb.	Causal.
√ कह *kah*, 'speak'	कहला *kah'lá*, also regular.
√ खा *khá*, 'eat'	खवा *khawá*.
√ पी *pí*, 'drink'	पिला *pilá*, also regular.

§ 105. Some primitive neuter verbs, having a monosyllabic root enclosing a short vowel, form the first causal by simply lengthening that vowel. The double causal is formed in the usual way, *e.g.*—

Simple Verb.	Causal.
√ कट *kaṭ*, 'be cut'	काट *káṭ*, 'cut.'
√ बंध *bandh*, 'be tied'	बाँध* *bándh* or बान्ह *bánh*, 'tie.'
√ लद् *lad*, 'be loaded'	लाद् *lád*, 'load.'
√ खिंच *khiṅch*, 'be dragged'	खाँच* *khích*, 'drag.'

§ 106. Sometimes a cognate diphthong is substituted for the long vowel, *e.g.*—

खुल *khul*, 'be open.'	खोल *khol*, 'open.'
घुर *ghur*, 'melt.' (*Neut.*)	घोर *ghor*, 'melt.' (*Act.*)

§ 107. The verb √ निकल *nikal* or निकस *nikas*, 'come out,' makes its causal निकाल *nikál* or निकास *nikás*, 'take out,' on the analogy of the above. So also √ पसर *pasar*, 'be scattered,' makes पसार *pasár*, 'scatter,' 'extend;' √ ससर *sasar*, 'slip,' ससार *sasár*, 'cause to slip;' √ उपर *upar*, 'be rooted up,' उपार *upár*, 'root up;' and √ उखर *ukhar*, 'be rooted up,' उखार *ukhár*, 'root up.'

* When the vowel is lengthened, *anuswár* becomes *anunásik*. (Compare General Introduction, § 28.)

§ 108. The following are irregular:—

Simple Verb.	Causal.	Double Causal.
√ अट *aṭ*, 'be stopped.'	आर *ár*, 'stop.'	अरा *arấ*.
√ फट *phaṭ* or फाट *pháṭ*, ['be torn.'	फार *phár*, 'tear.'	फरा *pharấ*.
√ छुट *chhúṭ*, 'be separated.'	छोर *chhor* or छार *chhár*, ['separate.'	छोरा *chhŏrấ*.
√ जूट *júṭ*, 'be joined.'	जोर *jor*, 'join.'	जोरा *jŏrấ*.
√ टूट *ṭúṭ*, 'be broken.'	तोर *tor*, 'break.'	तोरा *tŏrấ*.
√ फूट *phúṭ*, 'be burst.'	फोर *phor*, 'burst.'	फोरा *phŏrấ*.
√ बिक *bikk*, 'be sold.'	बेच *bech* or बिका *bikấ*, ['sell.'	बेचा *bĕchấ*.
√ रह *rah*, 'remain.'	राख *rákh* or रक्ख *rakkh*, ['place.'	रखा *rakhấ*.
√ मर *mar*, 'die.'	मार *már* or मुआ *muấ*, 'cause to die,' 'kill.'	मरवा *mar'wấ*, ['cause to kill.'

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CHAPTER XII.

COMPOUND VERBS.

§ 109. Compound verbs are either intensives, potentials, completives, frequentatives, desideratives, continuatives, staticals, inceptives, permissives, or acquisitives.

§ 110. Compound verbs may be classed as—(1) those formed with the verbal noun and (2) those formed with the participles.

(1) Those formed with the verbal noun are—

a) Intensives.
b) Potentials.
c) Completives.
d) Frequentatives.
e) Desideratives.
f) Inceptives.
g) Permissives.
h) Acquisitives.

(2) Those formed with the participles—

a) Continuatives.
b) Staticals.

Class I.—Compounds formed with the Verbal Noun.*

§ 111. There are three varieties of the verbal noun—

a) In ◌ *a* (silent) or ◌ि *i*, oblique form ◌े *ĕ* or ◌ै *ăi*; as देख *dekh* or देखि *dekhi*, obl. देखे *dekhĕ* or देखै *dekhăi*.

b) In ◌्ला *'la*, oblique form ◌्ला *'lá*; as देखला *dĕkh'la*, obl. देखला *dĕkh'lá*.

c) In ◌्बा *'ba*, oblique form wanting; as देखब *dekhab*.

The direct first form in ◌ *a* (silent) is always the same as the root.

* Much of the succeeding matter is based on Kellogg's Hindí Grammar.

Compound verbs are either formed with the direct form of the first or second variety of the verbal noun, or with the oblique form of the first variety.

§ 112. *Intensives* are formed with the direct form of the first variety; *Frequentatives* are always, and *Desideratives* are sometimes, formed with the direct form of the second variety; *Potentials, Completives,* and *Desideratives,* and *Inceptives, Permissives,* and *Acquisitives,* are always, formed with the oblique form of the first variety.

§ 113. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is annexed. Examples are—

√फेँक *phĕk*, 'throw.'	फेँक (or फेँकि) देलऽ *phĕk* (or *phĕki*) *dela*, 'to throw [away.'
√तोर *tor*, 'break.'	तोर (or तोरि) डालल्लऽ *tor* (or *tori*) *ḍál'la*, 'to [break in pieces.'
√बन *ban*, 'be made.'	बन (or बनि) ऐलऽ (or जैलऽ) *ban* (or *bani*) *aila* (or [*jaila*), 'to be completed.'
√खा *khá*, 'eat.'	खा (or खाइ) जैलऽ *khá* (or *kháï*) *jaila* 'to eat up.'
√बोल *bol*, 'speak.'	बोलि उठल्लऽ *boli uṭh'la*, 'to speak suddenly.'
√काट *káṭ*, 'cut.'	काटि लेलऽ *káṭi lela*, 'to cut for oneself.'
√राख *rákh*, 'place.'	राखि लेलऽ *rákhi lela*, 'to lay by.'

§ 114. The auxiliary verbs usually employed to form intensives are—

√दे *de*,	'give,'	implying	*intensity.*
√डाल *ḍál*,	'throw,'	,,	*violence.*
√आब *áb*, √जा *já*,	'come,' 'go,'	,,	*completion.*
√पर *par*,	'fall,'	,,	*chance.*
√उठ *uṭh*,	'rise,'	,,	*suddenness.*
√ले *le*,	'take,'	,,	*reflexiveness.*

परब *parab* is also used in intensive compounds to form passives of transitive verbs. (See § 100.)

§ 115. *Potentials* are formed by adding to the oblique form of the first verbal noun of any verb the verb सकब *sakab*, 'to be able,' which may then be conjugated throughout. Examples are—

बोलें सकब्बट *bolĕ sak'ba*, 'to be able to speak.'

हौ दौड़ें सकै छै *hau dauṛi sakai chhai*, 'he can run.'

हमँ जाए सकब्बट *hamĕ jáĕ sak'ba*, 'I shall be able to go.'

जौं हौ सब आए सकै *jáũ hau sab áĕ sakai* 'if they are able to come.'

हमँ नहीं जाए सकै छी *hamĕ nahĩ jáĕ sakai chhí*, 'I cannot go.'

§ 116. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकब्बट *chuk'ba*, 'to be finished,' which may then be conjugated throughout. This compound denotes the *completion* of the act denoted by the primary member of the compound. Examples are—

ओ खाए चुकल्लट *ú kháĕ chuk'la*, 'he has done eating.'

जबें हौ खाए चुकन्तट *jabĕ hau kháĕ chuk'ta*, 'when he shall have eaten.'

ओ तट जाए चुकल्लट छै *ú ta jáĕ chuk'la chhai*, 'he is indeed already gone.'

§ 117. *Frequentatives* are formed by affixing to the direct form of the second variety of the verbal noun of any verb the verb करनव *kar'ba*, 'to do,' which may then be used in any tense. Examples are—

ऐलउ करउ *aila kara*, 'come often,' *lit.* 'do the act of coming.'

हमँ साखन्र कै पढ़न्लउ करै छी *hamĕ sást'r kai paṛh'la karai chhi*, 'I am in the habit of reading the shástras.'

तोरा सन्ही हमन्रउ सब बात मानन्लउ करउ *torá sanhí ham'ra sab bát mán'la kara*, 'always obey my words.'

तोँ सभै कहिने एना करन्लउ करै छउ *tŏ sabhai kahine enà kar'la karai chha*, 'why do you always do so?'

ऊ जैलउ करै छै *ú jaila karai chhai*, 'he often goes.'

§ 118. *Desideratives* are formed sometimes like frequentatives, with the direct form of the verbal noun in न्लउ *'la*, substituting the verb चाहनबउ *cháh'ba*, 'to wish,' for करनबउ *kar'ba* as the second or conjugated member. They denote primarily *desire* to do the action expressed of the principal member; secondarily, the *immediate futurity* of that action. An example is—

ऊ बोलन्लउ चहनछै *ú böl'la chah'chhai*, 'he wishes to speak.'

घड़ी बजन्लउ चहनछै *ghaṛí baj'la chah'chhai*, 'the clock is on the point of striking.'

Desiderative compounds with the verbal noun in लउ *la* are rare. More often the principal verb is put in the oblique form of the first variety of the verbal noun with or without the dative postposition लै *lai*. Examples are—

ऊ बोलें लै (or बोलें) चाहै छै *ú bolĕ lai* (or *bolĕ*) *cháhai chhai*, 'he wishes to speak.'

घड़ी बाजै (or बाजै लै) चाहै छल *ghaṛí bájaĕ* (or *bájaĕ lai*) *cháhai chhala*, 'the clock was about to strike.'

ओ जाए चाहै छै *ú jáĕ cháhai chhai*, 'he wishes to go.'

ओ मरै (or मरै लै) चाहै छै *ú maraĕ* (or *maraĕ lai*) *cháhai chhai*, 'he is at the point of death.'

The desiderative compound in the precative form is idiomatically used to express obligation or duty. Examples are—

ई पोथिया कै पढ़ल चाहिअ *i pŏthiyá kai paṛh'la chahia*, '(one) ought to read this book' (*lit.* 'be good enough to wish to read').

ओँचाँ जाए लै चाहिअ *hũã jáĕ lai chahia*, 'it is right for you (*i.e.* you ought) to go there.'

§ 119. *Inceptives* are formed by using the inflected form of the first variety of the verbal noun in construction with the verb लागब *lág'ba*, 'to be joined,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

ओ कहै लगलै *ú kahaĕ lag'lai*, 'he began to say.'

हौ मारे लगलऽ *hau márĕ lag'la*, 'he began to beat.'

बाघ खाए लगलऽ *bágh kháĕ lag'la*, 'the tiger began to eat.'

§ 120. *Permissives* are formed by combining the same form of the verbal noun with the verb देबऽ *deba*, 'to give,' and express *permission* to do the act denoted by the verbal noun. Examples are—

हमरा जाए दे *ham'rá jáĕ de*, 'let me go.'

हमरा बोलै दे *ham'rá bolaĕ de*, 'be good enough to let me speak.'

वँ ओकरा खाए देलकै *wãĕ ŏk'rá kháĕ dĕl'kai*, 'he allowed him to eat.'

§ 121. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पाएल *páĕl*, 'to get,' for देल *del*. Examples are—

तोहँ ओँचाँ नहीँ जाए पैभँ *tohẽ hũã nahí jáĕ paĕbhẽ*, 'you will not obtain permission to go there.'

हमै बैसै नहीँ पैलाँ *hammai baisaĕ nahí pailã*, 'I was not allowed to sit.'

Class II.—Compounds formed from the Participles.

§ 122. *Continuatives* are formed by combining the oblique form of the past participle of any verb with the verb जैबउ *jaiba*, 'to go,' or the oblique form of the present participle with the verb रह्नबउ *rah'ba*, 'to remain.' It must be remembered that in the case of neuter verbs the oblique form of the past participle is the same as the direct: thus, गिरल्लउ *gir'la*, obl. गिरल्लउ *gir'la*; while in the case of active verbs it is formed by adding ए *ĕ*: thus, देखल्लउ *dekh'la*, obl. देखल्ले *dĕkh'lĕ*, often pronounced देखन्ने *dĕkh'nĕ*. The present participle always has its oblique form in न्ते *'tĕ* or न्तै *'taĭ*, both in active and neuter verbs: thus, देखन्तउ *dĕkh'ta*, obl. देखन्ते *dĕkh'tĕ* or देखन्तै *dĕkh'taĭ*; गिरन्तउ *gir'ta*, obl. गिरन्ते *gir'tĕ* or गिरन्तै *gir'ta*.

The compound with जैबउ *jaiba* expresses *steady progression*, and with रह्नबउ *rah'ba* the *continuance* of a complete action. Examples—

ऊ लिखन्ले जै छै *ú likh'lĕ jai chhai*, 'he is going on writing.'

ऊ लड़िकी सभै पढ़न्ने जै छलै *ú laṛiki sabhai paṛh'nĕ jai chhalai*, 'those girls were going on reading.'

पानी बहल्लउ जै छै *páni bah'la jai chhai*, 'the water keeps flowing away.'

ऊ गैते रह्नछै *ú gaitĕ rah'chhai*, 'she continues singing.'

नदी केरउ धार बह्नते रहै छै *nadi kera dhár bah'tĕ rahai chhai*, 'the stream of the river keeps flowing on.'

तोँ सभै कहिने हस्नते रहै छउ *tõ sabhai kahine has'tĕ rahai chha*, 'why do you keep laughing?'

Closely connected with the above is a common combination in which the past participle in its direct form, and changing in gender according to the subject, takes the first place and a verb of motion the second place. Examples are—

एक बाघ घुरल्लउ फिरै छलै *ĕk bágh ghur'la phirai chhalai*, 'a tiger was prowling about.'

नौँड़ी चलल्ली जै छली *naũṛi chal'li jai chhalí*, 'the girl was going along.'

§ 123. *Staticals* denote motion in a state of doing anything. They are formed by combining a verb of motion with a past participle in its direct form. Examples are—

ঊ কনল্ল হোল্ল আবৈ ছৈ *ú kan'la hola ábai chhai* 'he comes weeping.'

এক জনানা গৈলী আবৈ ছলী *ek janáná gailí ábai chhali*, 'a woman was coming singing.'

DIVISION III.

INDECLINABLES

§ 124. See General Introduction.

APPENDIX.

The following conversation and fables are in the dialect of the southern portion of South Bhagal'púr. A translation will be found in the General Introduction. It should be remembered that the dialect of this locality differs slightly from that of the country round the town of Bhagal'púr. See §§ 3, 52, &c.

A.—CONVERSATION BETWEEN TWO VILLAGERS.

१ प्रश्न. कहऽ, भाय, कहाँ सैँ आवै छऽ।

उत्तर. आसन्पासे केरऽ गाँवऽ सैँ आवै छिअ॥

२ प्र. ऊँआँ सैँ कहिया चलन्लऽ ऐला।

उ. भोरे केरऽ चलन्लऽ छिअ॥

३ प्र. कथी लै ऊँआँ गेलऽ ऐला।

उ. ऊँआँ हमन्रऽ खेत छै, ओकन्रा देखै लै गेलऽ ऐलिऐ॥

४ प्र. ओकन्रा मैँ की बुनन्ने छऽ।

उ. खाली राहार बुनन्ने छिऐ।

५ प्र. कहऽ, भाय, अबन्रिक चासऽ केरऽ सूरत की छै।

उ. छै। चासऽ केरऽ हाल की पूछै छऽ। पानि बरन्से बिनु बऊत हरन्ज होलै।

६ प्र. आज काल अपन्ने केरऽ भाय नहीँ देखि पड़ै छऽ।

उ. हमन्रऽ भाय आज काल किला मैँ नौकर छऽ। घर जलन्दी नहीँ आबै कथ॥

७ प्र. अपन्ने केरऽ बड़न्की गाय केरऽ की हाल छै।

उ. ज आज काल गाभिन छै। मगर अधार नहीँ मिलन्ला सैँ छूटि गेली छै॥

८ प्र. कै महीना सैँ गाभिन छै।

उ. होलै नऽ आठ महीना। पर पेट ओकन्रऽ कुछु उच्चऽ नहीँ देखाय दै छै॥

९ प्र. कोरात छै कि अखनि नहीँ।

उ. ँहँ, कुछु कुछु जानि पड़ै छै॥

१० प्र. है कै बियान छिकै, आरो केत्ते दूध करै छै।
उ. ई अठन्वाँ बियान छिकै, दू अँढ़ाइ सेर दूध एकठ साँझठ में करै छै॥

११ प्र. हमन्रा एक बकन्री लेना * छै। अपन्ना केरठ गाँवठ में मिलन्तै।
उ. हमन्रा गाँवठ में बकन्री आबै छै। मगर मोल बड़ठ करै छै॥

१२ प्र. अपन्ने केरी बकन्री की होलौन।
उ. हमँ चरै लै ओकन्रा गाँवठ हौं पर छोड़न्ने रहै छिऐ॥

१३ प्र. कुछु दूध करै छै।
उ. चिलन्का सबैक पौए भरि होय जायन्छै॥

१४ प्र. केतारी रोपन्ले छठ कि नहौं।
उ. केतारी तो रोपन्ने छिऐ। मगर ओकन्रा में कुछु गुन नहौं छै॥

१५ प्र. अपन्ने केरठ छिँयाँ बरन्हा मोट मँगन्नी मिलै सकै छै।
उ. कहिने नहौं। किटन्लठ हो जैला सँ ले लीहठ॥

१६ प्र. अपन्ने केरठ छिँयाँ कै मोट चलै छै।
उ. तीन मोट तो लधन्ले † छिऐ॥

१७ प्र. अपन्ने के आमठ केरठ बगीचा कुछु फरै छै, कि नहौं।
उ. ई दफे तो बद्न्री सँ गाछठ सभे में लाही लागि गेलै। नहौं तो बड़ी होयन्छेलै॥

१८ प्र. थोड़े आम हमन्रो ‡ अचारठ लै दीहठ।
उ. जबे अपन्ने केरठ मन चाहै, आबि कै तोड़न्वाय लीहठ॥

१९ प्र. अपन्ने केरठ लरन्का कुछु पढ़ै छै कि नहौं।
उ. हौं। गुरू के छिँयाँ जायन्छै। अच्छर तो चिन्हि गेलठ छै। आज काल खोड़ा पड़ै छै॥

२० प्र. इस्कूलठ में कहिने नहौं जाय दै छठ।
उ. कुछु सिखि ले, तबे भेजि देबै॥

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* See General Introduction, § 47.
† Perf. from √लाध.
‡ Emphatic for हमन्रा, 'to me also.'

११ प्र. हम्हूँ* अपन्ना लरन्का कैँ इस्कूलव मैँ भेजे लै चहै छिऐ।

उ. अच्छा, हमन्रा लरन्का केरव साथे ओकन्रो† भेजि दीहो॥

B.—FABLES.

पहिलव कथा।

एक सुखगा गोबन्रव केरव ढेरव कैँ गोड़व सैँ उटकि रहन्लव छैले। सजोगव ओकन्रा मैँ सैँ बड़व हेनव मोँती निकलि ऐले। सुखगा बोलन्लै, वाह, केहन्नव रङ्ग रूप आरो चमक दमक छे। जोहन्री एकन्रा पैतिऐ, तैँ बड़ी खुसी होतिऐ। पर हमन्रव पेटव केर आगिन एकन्रा सैँ नहीँ बुझैते। हाय, एको चाउरव केरव दाना हमन्रा हाथव ऐतिऐ, तो से मोँती सैँ बढ़ि के होतिऐ। ई बात सच्चे छे।

जे चीज अपन्ना कामव मैँ नहीँ आवे, ज चीज जरि जाय।

दोसन्रव कथा।

गरीबव केरव पुकन्बव, आरो गोसाँय केरव जवाब देबव।

एक गरीब कोय पूरा गोसाँय सैँ पुकलन्कै, कि हमँ तो भूखे मरे छी, आरो हमन्रव परोसी गद्दी तकिया पर रात दिन सुख चैन करे छै। ओकन्रा मैँ केहन्नव गुन छै, जे भगवान ओकन्रा नेहाल करलन्कै, आरो हमन्रा गरीब करलन्कै। ई सुनि के, गोसाँय जवाब देलन्कै, बाबा, तोहँ ई नहीँ सुनन्ने छव।

राम झरोखा पर बैठि के सभै केरव हाजन्री लै छै।
जैहिनव जेकन्रव कमाय, तैहिनव तेकन्रा दै छै॥

तेसन्रव कथा।

देस बिदेस फिरै केरव गुन।

कोय भला आदन्मी एक गोसाँय सैँ कहलन्कै, महाराज, देस देस आरो गाँव गाँव बुलन्ला सैँ की गुन छै। एकव ठिँयाँ रहि कै परन्मेसरव मैँ लौ कहिने नहीँ लगावै छव,

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* Emphatic for हमँ, 'I also.'

† Emphatic for ओकन्रा, 'him also.'

आरो कोय मण्डल मैं बैठि के परन्मेसरक केरक गुन कहिने नहीं गावे छल। जोगी जी कहलन्कै कि, बाबा, ई सभै सचे छै। पर तौं ई कहानी नहीं सुनन्ने छल।

बहन्लल पानि साफ होयन्छै, आरो बान्हन्लल पानि गँधायन्छै। साधू जन कै बलन्ला सैं अच्छा। कलङ्क नहीं लगावे कोय।

चौठल कथा।

एक दिन जाड़ा केरल दिनल मैं कोय बड़ा बदमी केरल घरल मैं आगिन लागि गेलै। सभै चीज बिखै जरि कै खाख होय गेलै। ज बाहरल मैं खड़ा होय कै पकनाय रहिलल छेलै। कि एक गरीब परोसी जाड़ा केरल मारन्लल, थर थर काँपन्लल, घरल सैं निकलि ऐलै, आरो आगिन तापे लगन्लै। तबे ज धनन्बान बोलन्लै, वाह, वाह।

केकन्रो घर जरै, कोय तापै।

पचन्मल कथा।

बान्हन्लल लकन्ड़ी सभै आरो खुलन्लल लकन्ड़ी सभै।

एक गिरन्हलल केरल लड़िका सभै अपन्ना मैं बड़ी लड़ाइ झगन्ड़ा करै छेलै। बातल सैं बड़ी समुझौलन्कै, पर कोय कुछु नहीं मनलन्कै। तबे गिरन्हल अपन्ना जीहल मैं कहलन्कै कि, जों एकन्रा सभै कै कुछु करि कै देखाइऐ तबे चाहिअ कि कुछु समुझि जाए। एक दिन ज अपन्ना बैटा सभै कैं बोलैलन्कै, आरो कहलन्कै, कि थोड़ल लकन्ड़ी हमन्रा आगू मैं ले आने। ज लकन्ड़ी सभै कै दैं गिरन्हल एक रस्सी सैं कसि कै बान्हलन्कै। फेर एक एक लड़िका सैं कहलन्कै कि, रस्सी सनू खोलल, आरो लकन्ड़ी सभै कै तोरि डालल। हर एकै जोर करलन्कै, पर कुछु नहीं होलै। फेर गिरन्हल खोलि कै एक एक लकन्ड़ी देलन्कै। तबे ज सभै ओकन्रा झट पट तोरि डललन्कै। तबे ओकन्रा सभै केर बाप कहलन्कै कि, बैटा, जों तोंहें सभै बान्हन्ला लकन्ड़ी केरल जबल सैं अपन्ना मैं मिलन्लल रहल, तों सभै दुसमनल केरल दाँत खट्टा करन्बै। आरो जबे फरक भेलल, तबे जानिहल कि खराब भेलल।

फरक भेलल, से बिगड़न्लल।

छठन्मठ कथा।

ऊँड़ार आरो भेड़ा केरठ मेल।

एक बाजि ऊँड़ार सभै भेड़ा सभै सैँ कहन्लाय पठैलन्कै कि, आवठ, हमन्रा आर तोहन्रा आर अपन्ना मैँ मेल करि लिअ। कहिने अपन्ना मैँ लड़िअ, आरो एक दोसन्रा केरठ आसन्रा मैँ पियासन्लठ रहिअ। ई पाजी कुत्ता सभै लड़ाइ केरठ जड़ छिकै। एना हौँ सद्दो खनि भूकि भूकि कै हमन्रा भड़न्कायन्कै। आरो हमन्रा आर कै तोरा आर सैँ लड़ायन्कै। इनन्का हमन्रा पास पठाय दे, फेरु कैहिनठ भगन्ड़ा कै। हमन्रा तोरा मैँ सभै दिन पियार आरो मेल रहन्ते। तबे तोहन्रठ एको बाल खराब नहौँ होतौन। गँवार भेड़ा ई बद्मास ऊँड़ारठ केरठ बात मानि लेलन्कै, आरो कुत्ता सभै कै ऊँड़ारठ केरठ पास पठाय देलन्कै। पहिला तठ ऊँड़ार सभै कुत्ता सभै कै खाय गेलै। फेरु भेड़ा सभै केरठ पीछु दौड़न्लै, आरो थोड़न्वाय ही दिनठ मैँ भेड़ा सभै कै ओ खाय गेलै। सच्चे कै।

बैरी सदाय धोखा दै छे। ज बड़ी गँवार छै, जे बैरी कै सच्चा समुझै छै॥

सातन्मठ कथा।

बाघ ऊँड़ार आरो चीता।

एक बाजि बाघ ऊँड़ार आरो चीता अपन्ना मैँ ई ठहन्रैलन्कै कि सभै मिलि कै सिकार मारौँ। फेरु अपन्ना मैँ बाँटि लौँ। ई ठानि कै जङ्गलठ मैँ दौड़ धूप करै लगन्लै, आरो जबे एक बड़ठ हेनठ कारठ हरिन मारि लेलन्कै, तबे बाघ बोलन्लै कि, आवठ, एकन्रा बाँटठ, आरो झट तीन टुकन्ड़ा करि डललन्कै, आरो गरजि कै बोलन्लै कि, पहिलठ टुकन्ड़ा तो हमैँ लेबौँ, कहिने कि हमैँ जङ्गलठ केरठ राजा छिकाँ, आरो दोसन्रठ टुकन्ड़ा ओ हमौँ लेबौँ, कहिने कि हमैँ एकन्रा मारै मैँ बड़ी दौड़ धूप करन्ने छिऐ। आरो तेसन्रठ टुकन्ड़ा दूहै धरल कै, देखिअ तो केकन्रठ मगन्दूर कै, जैँ हमन्रा आगू सैँ उठाय ले जाए। ई सुनि कै चीता आरो ऊँड़ार दुम दबाय कै भगन्लै, आरो बाघ हरिनठ कैँ अकन्सरे खाय गेलै। ई कहानी सच्चे कै।

जेकन्री लाठी, ओकन्री भैँस।

आठम कथा।

माँटी आरो पितरक केरक घैला केरक बातचित।

एक बाजि काँही नदी मैं बोहक ऐलै। तबै एक पितरक केरक घैलक आरो एक माँटी केरक घैलक भाँसि चलल्कै। पितरक केरक घैलक माँटी केरक घैला सैं कहलकै कि, हमरा साथे लगलक चलक, तबै हमैं तोरा बचाय लेबौं। माँटी केरक घैलक बोलल्कै कि, ई अपनै बड़ी अच्छा बात कहिलाँव। हमैं अपना केरक भला मानबक आरो सबै दिन गुन गायबक। पर सच पूछक, तैं हमरा ई डर कै कि, काँही पानि केरक लहरक केरक धक्का सैं अपनै केरक लग जाय रहिअ। कहिने कि जौं अपनै सैं हमैं दूर रहिअ, तौं एना हौं हिलल्कक झुलल्कक कहौ किनारा पर जाय लागबक। पर जौं अपनै सैं भेंट होअलक, आरो कभौ झुलल्का सैं टक्कर लागि गेलक, तैं हमरक पेट फाटि जैतै। सच्चे कै।

बड़ा सैं आस रखिअ, पर पास नहौं जैअ।

नौमक कथा।

एक मुनसी बजारक मैं बैठि कै चिट्ठी लिखि रहल्कल केलै। एक परदेसी ऐलै आरो बोलल्कै कि, मुनसी जी, की लिखै कक। मुनसी जी जवाब देलकै कि, भाइ, चिट्ठी लिखै छिअ। बैं कहलकै कि, हमरो सलाम लिखि दीहक। मुनसी जी कहलकै कि, नहौं अरजी लिखै छिअ। ज कहलकै कि, हमरो सही करि दीहक। मुनसी ओकरताय कै बोलल्कै कि, तमस्सुक लिखै छिअ, ज बोलल्कै कि, हमरो गवाही लिखि दीहक। मुनसी सोचलकै कि, ई तो कोय एक अजब तरह केरक अदमी देखाय दै कै। पुछलकै कि, अपनै केरक नाम की छिकै। ज हँसल्कै, आरो बोलल्कै, हमरक नाम छिकै, मानक चाहे नहौं मानक, हमैं तोरक पछबा छिकिहौंह।

दसमक कथा।

एक अदमी केरक घरक मैं राति केरक बत्ति मैं आगिन लागि गेलै। ज तो अपनक बाल बच्चा सबै लै कै भगल्कै, आरो नौकरक सबै कैं हुकुम देलकक कि,चीज बिखे निकासैं। एतना हौं मैं आगिन बड़ी पसरि गेलै, सौंसे घर धूँआँ भकर होय गेलै। नौकर बोलल्कै कि, जी, हमैं की की निकासिअ। तबै ज बड़क अदमी सुसल्कैलै आरो कहलकै कि बाबा आगिन लागे खेनी घरक मैं, जै निकल्कसे, से भाग।

प्रगारन्मठ कथा।

एक गमारीन गोआरिन माथा पर दही केरठ चँड़िया धरि के चलन्ली जाय छेलै। चलन्ते चलन्ते ओकन्रा जीहठ मैं ई अभिलाख उठन्लै कि, हँ, अच्छा, ई दही कैं बँचन्बै आरो पैसा सैं आम मोल लेबै। कुछु आम हमन्रा जिम्मा छै, सभै मिलाय कै तीन सै सैं कुछु बढ़ि जैतै, एकन्रा मैं कुछु सड़ि पचि जैतै, पर, हों, अढ़ाइ सठ तठ बचन्बै करन्तै, आरो ओकन्रा मैं सैं जे कुछु बचि कै निकसन्तै ओकन्रठ अच्छा भाव उठन्तै। तो सुखन्राती मैं एक हरा साड़ी लेबठ। हँ हँ, हरा साड़ी हमन्रा आँगठ मैं अच्छा सोभन्तै। आरो, बस, हमैं नाँ हरा ही साड़ी लेबै, आरो ओकन्रा पीन्हि कै मेला जैबै, आरो खूब ऐंठि जूँठि कै अपन्ना गहन्ना, आरो कपन्ड़ा केरठ सोभा, आरो मुँहठ केरठ चमक भालक देखैबै आरो चालठ चालठ मैं सै सै ऐंठ ऐंठन्बै। ई मनठ मैं करि कै ज गमारीन गोआरिन, जेना चमकि ठमकि कै टेढ़ी चाल चलन्ली, तेना हीं दही केरठ चँड़िया माथा परठ सैं गिरि कै हकन्ड़ा हकन्ड़ा होय गेलै, आरो सभै बनन्लठ बनैलठ मनन्सुआ फुराय गेलै।

बारन्मठ कथा।

चील आरो कौआ।

एक चील्हठ के खोलठ मैं एक घोँघा छेलै। केतन्नो धरन्ती मैं उठाय उठाय पटन्कलन्कै, तइओ घोँघा नहीं भाँगन्लै। तबे एक कौआ ई रास्ता बतैलन्कै कि हे घोँघा कैं खोलठ मैं लै कै बड़ी दूर ऊँचठ उड़ि जाहौ, आरो वहाँ सैं गिराय दीहौ, तबे घोँघा टूटि जैतौ। चील्ह कहलन्कै कि ई बड़ठ नीकठ बात छै, आरो घोँघा कैं लै कै उड़न्लै, आरो बड़ी ऊँचठ दूर जाय कै छोड़ि देलन्कै। जेन्हाएँ घोँघा धरन्ती पर गिरन्लै हकन्ड़ा हकन्ड़ा होय गेलै, आरो कौआ ओकन्रठ गुद्दा खाय गेलै। थोड़ा देरठ मैं चील्ह हेँठ उतरन्लै, तबे खोलन्रा * कैं छोड़ि कुछु नहीं पैलन्कै।

तेरन्मठ कथा।

खट्टा अँगूर।

एक खोमन्ड़ी कोय फुलन्वारी मैं गेलै। देखलन्कै कि अँगूरठ सभै केरठ थौकठ पकन्लठ टटिया मैं लटकि रहन्लठ छै, कि जेकन्रा सैं रस टपकि रहन्लठ छै, आरो कोय

* Or खोलन्सा।

जोगनियोँ नहीँ छै। ई देखि कै ओकन्रा मुँहऽ मेँ पानि भरि ऐलै। बहुत तरह सेँ उछलन्लै कुदन्लै, पर अँगूरऽ केरऽ थौकऽ तक नहीँ पहुँछै सकन्लै। जबे कौन्हौँ तरह सेँ दाव नहीँ लगन्लै, तबे एना बकलि बकलि चलन्लै कि खट्टा अँगूरऽ केँ कौनेँ खाय।

चौदन्मऽ कथा।

एक किमियागर कोय अदन्मी सेँ कहलन्कै कि, जोँ तोहेँ कुछु चाँदी हमन्रा हाँ आने, तबे हमेँ एक ऐन्हऽ जड़ी लगाओँ कि तुरन्ते ओ हीँ चाँदी केरऽ सोना होय जैतौ। ऊ सोझऽ सादा अदन्मी ओकन्रा धोखा पट्टी मेँ आवि गेलऽ, आरो काहूँ सेँ पैँचऽ उधार करि कै दू सै रुपैया केरऽ चाँदी ओ हीँ रसायनी केँ आनि देलन्कै। रसायनी ओ हीँ राति मेँ बिछौना उठाय कै काहीँ चलन्लऽ गेलै। अबे ऊ बेचारा बिपन्तक मारन्लै ऊ बदन्मासऽ रसायनी केरऽ खोजऽ मेँ दौड़ धूप करे लगन्लै। जङ्गले जङ्गले खोजि मारन्लै, पर ओहि रसायनी केरऽ काहीँ पता नहीँ लगन्लै। ओकन्रा ई तरह सेँ घबन्रालऽ देखि कै, एक अदन्मी कहलन्कै कि, तोहन्रा ई भूल होअलौन्ह, कि वैँ बदन्मास गोसाँय केरऽ फन्दा मेँ फसि गेलन्है। अबे पछन्तैला सेँ आरो ओकन्रा खोजऽ मेँ दौड़ धूप करन्ला सेँ कुछु नहीँ होतौन। ई बात पर हमेँ एक बात तोहन्रा सुनाय छिऔन्ह, जेकन्रा सदाय याद राखे लै चहिअ।

पन्द्रन्मऽ कथा।

एक चिड़िया कोय गिरन्हस्तऽ केरऽ फुलन्वारी मेँ जाय कै, काँचऽ पकन्लऽ फल सभे केरऽ सभे काटि जायन्लऽ करै छेलै। गिरन्हस्त सदाय ओकन्रा खोजऽ मेँ छेलै। एक दिन अँगूरऽ केरऽ टटिया पर जाल लगाय कै ओकन्रा पकन्ड़लन्कै, आरो मारे लै चहलन्कै। चिरिया गिरन्हस्तऽ सेँ कहलन्कै कि, जोँ तोहेँ हमन्रा छोड़ि दे, तबे हमेँ ई भलाय केरऽ बदन्ला मेँ तोहन्रा कैक बात बताय दीहौन्ह, कि जेकन्रा मेँ तोहन्रा बहुत भल्लऽ होतौन्ह। गिरन्हस्त कहलन्कै कि तोँ पहिले बताय दे, तबे हमेँ तोहन्रा छोड़ि देबौँ। चिड़िया ओकन्रा तीन बात कहलन्कै, एक तेँ इहै कि, दुसन्मन जे अपन्ना काबू मेँ आवि जाय, तबे छोड़े लै नहीँ चहिअ। दुसन्रऽ जे बात अकिलऽ मेँ नहीँ आवे, ओकन्रा मानै लै नहीँ चहिअ। तेसन्रऽ गेलऽ होलऽ चीजऽ लै पछन्तावे लै नहीँ चहिअ। ओर चौठाऽ

एक बात आरो छे, कि जबे तोहँ हमन्रा छोड़ि देबै, तबे कहिभौन्ह। गिरन्हस ई बातछ कैँ सुनि कै, जैन्ह कहन्ने छेले बेड़े करलन्कै, आरो ज ओहि चिड़िया कैँ छोड़ि देलन्कै। तबे चिड़िया भित्ति पर बैठि कै कहलन्कै कि, हमन्रा मेटछ मँ मुरगी केरछ अण्डा सैँ ओ बड़छ एक मोँती छेलछ। जाँ तोहँ हमन्रा नहीँ छोड़न्तिहँ. आरो मारि डालन्तिहँ, तबे ज मोँती तोरा हाथ ऐतिहौ। गिरन्हस पछन्तावे लगन्ले। ज कहलन्कै, रे गँवार, तोँ हमन्रछ तीनो बात इखन्नी भूलि गेलँ। कहिने कि हमँ तोरछ बैरी छेलियौ, जबे पकड़ि पैले छेलँ. तबे छोड़े ले की छेलौ। आरो मुरगी केरछ अण्डा केरछ बरोबर तँ हमँ अपन्नहिँ नहीँ छिअ, फेर मुरगी केरछ अण्डा सैँ बड़छ मोती हमन्रा मेटछ मँ होअबछ कबे अकिल मँ आबे सकै छै। पर तोहँ ए चौँ बातछ पर भरीसा करन्ले। आरो अबे तोरा हाथछ सैँ छूटि गेलाँ, तबे पछन्तेला सैँ की होतै। एकन्रा सैँ इहै फल निकन्सलछ छै कि, पहिले सैँ हर एक कामछ के बड़ी सोचि विचारि कै काम करै ले चहिअ। आरो जै काम बिगड़ि जाय, सो फेर पछन्तेलछ नहीँ चहिअ।

खोलन्मछ कथा।

कोय सनन्तानीकछ के दू बेटा छेलै। जबे ओकन्रछ बाप मरि गेलै तबे दोनो भाय, ओकन्रछ धन आपुसछ मँ बाँटि लेलन्कै। बड़न्का भाय अपन्नछ रुपैया पैसा सुख चैन आरो खेलछ तमासा मँ उड़ावे लगन्ले, आरो छोटन्का भाय बड़ी मेहन्नतछ सैँ खरीद बिकन्री करै लगन्ले। एक दिन बड़न्का भाय छोटन्का कैँ ठट्ठा करि कै कहलन्कै कि, भाय, कहिने दिन भरि अनाज तौलन्लछ करै छछ। हमन्रा सङ्गछ मँ रहछ, खा, पीअ, सुख करछ। बहुत दिनछ केरछ बाद, जबे छोटन्का भाय लहन्ना तगादा सैँ बहुत रुपैया जमा करि लेलन्कै, तबे ओकन्रछ बड़न्का भाय, जे राग रङ्ग आरो खेल तमासा मँ अपन्नछ सभै धन उड़ाय कै भिखारी होय गेलछ छेलै, ओकन्रा डेड़ड़ी पर आय कै कहे लगन्ले कि, भाय, हमौँ तोहन्रा पहिले ठट्ठा मँ उड़ैले छेलियौन्ह, पर जौँ हमूँ तोहन्रा नाखि खरीद बिकन्री करन्तियाँ, आरो अनाज तौलतियाँ, तबे आय पाओ भरि अनाज इन्ने उन्ने सैँ माँगि नहीँ खैतियाँ। सच्चे छै।

आसन्कत ऐन्हछ कीड़ा छै।
कि धनछ कैँ धूरा करि डाले छै॥

सतन्रमऽ कथा।

लालन्चाहा कुत्ता।

कोय कुत्ता नद्दी केरऽ किनारा पर एक हाड़ पैलन्कै, आरो मुँहऽ मेँ लेलन्कै। जोँ परन्छाँय अपन्नऽ पानि मेँ देखलन्कै, समुझलन्कै कि दोसन्रऽ हाड़ छिकै। मारे लालन्चऽ मुह खोललन्कै, कि ओकन्रा ओ पानि सेँ निकालौँ। ज हाड़ जे मुँहऽ मेँ छेलै, से हो गिरि पड़न्लै। सच्चे छै।

माँछी बैठन्लै दूधऽ मेँ, पाँख गेलै लपन्टाय। हाथ मललन्कै आरो माथऽ धुनलन्कै। लालच बड़ी बेजाय।

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SEVEN

GRAMMARS

OF THE DIALECTS AND SUBDIALECTS OF THE

BIHÁRÍ LANGUAGE.

SPOKEN IN THE PROVINCE OF BIHÁR, IN THE EASTERN PORTION OF THE NORTH-WESTERN PROVINCES, AND IN THE NORTHERN PORTION OF THE CENTRAL PROVINCES.

PART VIII.

MAITHIL-BAN'GÁLÍ DIALECT

OF CENTRAL AND WESTERN PURANIYÁ.

Compiled under orders of the Government of Bengal,

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INTRODUCTION.

§ 1. The following grammar treats of the dialect of Central, Northern, and Western Puraniyá (Purniah). This dialect is founded on the archaic North Maithilí dialect spoken in North Darbhangá and the Supaul subdivision of Bhagalpúr. A grammar and reading-book of Northern Maithilí has been published by the Asiatic Society of Bengal.* Towards Central Puraniyá this dialect shows a distinct tendency towards Ban·gálí. The dialect of Eastern Puraniyá is a variety of Ban·gálí.

§ 2. The alphabet and rules for spelling will be found in the General Introduction to this series of grammars, and the remarks therein found are not repeated here.

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* Introduction to the Maithilí Language of North Bihár. By G. A. Grierson.

	Rs.	A.	P.
Part I, Grammar (extra number, J. A. S. B., 1880)	2	0	0
Part II, Chrestomathy and Vocabulary (extra number, J. A. S. B., 1882)	4	0	0

Published by the Asiatic Society of Bengal.

DIVISION I.

DECLENSION.

CHAPTER I.

NOUNS.

§ 3. For general remarks, see the General Introduction, § 38 and ff.

The following are the post-positions used in declining the noun in this dialect :—

		Power.
Nom.	*Wanting.*	
Acc.	*Wanting* or के *ke.*	
Instr.	से *se* or सँ *sẽ.*	'By.'
Dat.	के *ke.*	'To.'
Abl.	से *se* or सँ *sẽ.*	'From.'
Gen.	क *k*, के *kĕ*, कर *kar*, or केर *ker.*	'Of.'
Loc.	मँ *mẽ.*	'In.'
Voc.	*Wanting.*	

All these post-positions will only be used in one example, that of घोड़ा *ghoṛá*, 'a horse;' but they can all be used with all nouns.

Except that for the genitive, they can be used with all pronouns. In the genitive singular many pronouns do not take these post-positions, but have other forms subject to special rules.

The plural is the same as the singular.

The following are examples of declension:—

§ 4. (a) Masculine Tadbhavas in आ *á*.

Example of the declension of a *tadbhava** masculine noun in आ *á*:—

घोड़ा *ghoṛá*, 'a horse.'

Short form, { Weak, घोड़ *ghoṛ*. Strong, घोड़ा *ghoṛá*. } Long form,* घोड़ँवा *ghŏṛ'wá*. Redundant form,† घोड़ौवा *ghŏṛauwá*.

Singular and Plural.

Nom.	घोड़ा[1] *ghoṛá*,	'a horse.'
Acc.	घोड़ा *ghoṛá* or घोड़ा के *ghoṛá ke*,	'a horse.'
Instr.	घोड़ा से *ghoṛá sĕ* or सँ *sĕ*,	'by a horse.'
Dat.	घोड़ा के *ghoṛá ke*,	'to a horse.'
Abl.	घोड़ा से, *ghoṛá se*, सँ *sĕ*,	'from a horse.'
Gen.	घोड़ाक *ghoṛák*, घोड़ा के *ghoṛá kĕ*, or घोड़ा कर *ghoṛá kar* or केर *kĕr*,	'of a horse.'
Loc.	घोड़ा मँ *ghoṛá mĕ*,	'in a horse.'
Voc.•	हो घोड़ा *ho ghoṛá !*	'O horse!'

[1] Or घोड़ *ghoṛ*, घोड़ँवा *ghŏṛ'wá*, or घोड़ौवा *ghŏṛauwá*, and so throughout.

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* See General Introduction, § 12.

•† See General Introduction, §§ 12, 38, and ff.

§ 5. (b) Masculine Nouns ending in Silent Consonants.

Example of the declension of a masculine noun ending in a silent consonant:—

घर *ghar*, 'a house.'

Short form, { Weak, घर *ghar*. / Strong, घरा *gharâ*. } Long form,* घरवा *ghar'wâ*. Redundant form,* घरौवा *gharauwâ*.

Singular and Plural.

Nom.	घर[1] *ghar*,	'a house.'
Acc.	घर *ghar* or घर के *ghar ke*,	'a house.'
Instr.	घरँ *gharẽ*, घर से *ghar se*, &c.,	'by a house.'
Dat.	घर के *ghar ke*,	'for a house.'
Abl.	घर से *ghar se*, &c.,	'from a house.'
Gen.	घरक *gharak*, घर के *ghar kĕ*, &c.,	'of a house.'
Loc.	घरे *ghare*, घर मँ *ghar mẽ*,	'in a house.'
Voc.	हो घर *ho ghar!*	'O house!'

[1] Or घरवा *ghar'wâ*, घरौवा *gharauwâ*, and so throughout.

§ 6. It is not necessary to decline further any nouns in full, as the above examples suffice. All nouns ending in vowels are declined like घोड़ा *ghoṛâ*, and all those ending in silent consonants like घर *ghar*. The final syllables of all long and redundant forms may optionally be nasalised by the addition of *anunásik*: thus घोड़वा *ghoṛ'wâ* or घोड़वाँ *ghoṛ'wã*; घरौवा *gharauwâ* or घरौवाँ *gharauwã*; मलिया *maliyâ* or मलियाँ *maliyã*.

Note, however, that—

(1) Occasionally in the case of masculine nouns ending in a silent consonant we find an instrumental in ऍ *ẽ* and a locative in ए *e*: thus हम बलँ ले जैब *ham balẽ le jaib*, 'I shall take away by force,' where बलँ *balẽ* is the instrumental of बल *bal*, 'force;' घाटे *ghâṭe*, 'at a landing stage,' locative of घाट *ghâṭ*, 'a landing stage:' so also घरे घरे *ghare ghare*, 'in every house,' 'from house to house.'

* See General Introduction, §§ 12, 38, and ff.

(2) Certain verbal nouns ending in ल *l* have an oblique form in ला *lá*: thus देखल *dekhal*, abl. देखला से *dĕkh'lá se*, 'from seeing;' also verbal nouns in the form of the root have an oblique form in ए *ĕ* or ऐ *aĭ*: thus देख *dekh*, dat. देखे के *dekhĕ ke* or देखै के *dekhaĭ ke*, 'for seeing.' Full particulars concerning these nouns will be found in § 111.

An example of each of the more common forms of nouns follows:—

§ 7. (c) Masculine Tatsamas* in आ *á*.

राजा *rájá*, 'a king.'

Short form, राजा *rájá*. Long form,* रज॰वा *raj'wá*. Redundant form,* रजौवा *rajauwá*.

§ 8. (d) Masculine Nouns in ई *i*.

माली *málí*, 'a gardener.'

Short form, माली *málí*. Long form,* मलिया *maliyá*. Redundant form,* मलियवा *maliyawá* or मलीवा *malíwá*.

§ 9. (e) Masculine Nouns in ऊ *ú*.

नाऊ *náú*, 'a barber.'†

Short form, नाऊ *náú*. Long form,‡ नउआ *naüá* or नौआ *nauá*. Redundant form,‡ नउआवा *naüawá* or नौआवा *nauawá*.

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* See General Introduction, §§ 12, 38, and ff., 34 and 36.

† Kellogg in his Hindí Grammar incorrectly gives आँसू *ású* as an example of a feminine noun in ऊ *ú*: it is masculine. आँसू *ású* is not used in Bihárí, लोर *lor* being the word for 'a tear.'

‡ See General Introduction, §§ 12, 38, and ff., 34 and 36.

§ 10. (f) Feminine Nouns in ई *i* and ऱ *i*.

पोथी *pothí*, 'a book.'

Short form, पोथी *pothí*. Long form,* पोथिया *pŏthiyá*. Redundant form,* पोथियवा *pŏthiyawá* or पोथीवा *pothíwá*.

राति *ráti*, 'night.'

Short form, राति *ráti*. Long form,* रतिया *ratiyá*. Redundant form,* रतियवा *ratiyawá* or रतीवा *ratíwá*.

§ 11. (g) Feminine Nouns ending in a Silent Consonant.

बात *bát*, 'a word.'

Short form, बात *bát*. Long form,* बतिया *batiyá*. Redundant form, बतव्वा *bát'wá*.

§ 12. Periphrastic Plural.

With reference to the statement that the plural forms are the same as the singular, it must be noted that every noun can also form a periphrastic plural by the addition of the words सब *sab*, सिभी *sibhi*, सिबी *sibi*, सी *si*, or आर *ár*. Thus, nom. plur. घोड़ा सब *ghoṛa sab*, घोड़ा सिबी *ghoṛa sibi*, *&c.*; acc. plur. घोड़ा सब के *ghoṛa sab ke*, घोड़ा सिबी के *ghoṛa sibi ke*, and so on. In the case of rational beings the word लोग *log*, 'people,' may also be used; thus, माली लोग *máli log*, 'gardeners.'

§ 13. Genitival Affixes.

The following examples have been specially designed to exhibit the use of the genitival affixes:—

1. ई राजाक मन्दिर छिकै. — 'This is the king's temple.'
   I rájáḳ mandir chhikai.
2. हम्मे कन्स कर दासीन छिकौं. — 'I am the maid-servant of King Kans.'
   Hamme Kans kar dásín chhikŏ.

* See General Introduction, §§ 12, 38, and ff., 34 and 36.

3. मधुमाछी सिबी केर छुत्ता उड़ि गेलै. 'A swarm of bees flew away.'
Madhumáchhí sibí ker chuttá uṛi gelai.

4. छली के मारैक कुछु दोख नहीँ. 'There is no sin in slaying a deceiver.'
Challí ke máraĕk kuchhu dosh nahí.

5. मथुरा केर मौगी सब कानन्तेँ चल गेलै. 'The women of Mathurá departed weeping.'
Mathurá ker maugí sab kán'tĕ chal gelai.

6. बहुत तरन्हक बात सब सुनल गेलै. 'Matters of many kinds were heard.'
Bahut tar'hak bát sab sunal gelai.

7. अस्फटिक के चारोँ फटकन्वा टूटि गेलै. 'The four gates of crystal broke.'
Asphaṭik kĕ chárŏ phaṭak'wá ṭúṭi gelai.

8. देस देसक राजा ऐलै. 'Kings of all countries came.'
Des desak rájá ailai.

9. ऊ सब माली केर बेटन्वा छिकै. 'They are the sons of the gardener.'
Ú sab máli ker bĕṭ'wá chhikai.

10. हम्मे राजा केर गाम मेँ ऐलोँ. 'I came into the king's villages.'
Hamme rájá ker gám mĕ ailŏ.

11. पण्डित सब केर घर मेँ अनेक पोथी छै. 'There are many books in *paṇḍits'* houses.'
Paṇḍit sab ker ghar mĕ anek pothí chhai.

CHAPTER II.

ADJECTIVES.

§ 14. Gender.

See General Introduction, § 42 and ff.

§ 15. Numeral Adjectives.

The cardinals are nearly the same as those in High Hindí. The following are the ones that present points of difference:—

1 = एक *ĕk* or एगो *ego*.
2 = दो *do*, दूगो *dúgo*, or दुइ *duí*.
4 = चारि *chári*.
9 = नउ *na*.
15 = पनरउ *pan'ra*.
27 = सतैस *satais*.
28 = अठैस *aṭhais*.
51 = एकौन *ĕkaun*.
52 = बौन *baun*.
57 = सँतौन *sâtaun*.
58 = अँठौन *ăṭhaun*.
100 = सै *sai* or सउ *sa*.

§ 16. Ordinals.

The ordinals up to 'sixth' are as follows:—

1*st* = पहिल *pahil* or पहिलका *pahil'ká* or पहिनक *pahink*.
2*nd* = दोसर *dosar*.
3*rd* = तेसर *tesar*.
4*th* = चौठा *chauṭhá*, चारिम *chárim*, or चारम *cháram*.
5*th* = पँचवाँ *pãch'wã*.
6*th* = छठवाँ *chhaṭh'wã*.

The ordinals above 'sixth' are all formed by adding वाँ *wã* or वौं *õ* to the cardinals: as दसवाँ *das'wã* or दसौं *dasõ*, 'tenth;' पचसवाँ *pachas'wã* or पचासौं *pachásõ*, 'fiftieth.'

§ 17. Fractional Numbers.

These are—

¼ = पा *pá* or पावे *páwe*.	1¼ or +¼ = सवा *sawá*.
⅓ = तिहै *tihai*.	1½ = डेढ़ *ḍeṛh*
½ = आध *ádh*.	2½ = अढ़ै *aṛhai*.
¾ or —¼ = पौने *paune*.	+½ = साढ़े *sáṛhe*.

§ 18. Multiplicatives.

Multiplicatives, such as the English 'twice' and 'thrice,' are not found in this dialect. The Bihárí idiom is illustrated in such phrases as दो सतँ चौदह *do satẽ chaudah*, 'two seven's, fourteen;' छव तिया अठारह *chha tiyá aṭhárah*, 'six three's, eighteen,' which correspond to the English idioms 'seven times two' and 'three times six.' Numbers thus used are called multiplicatives, and differ in some respects from the cardinals. The following are the multiplicative numbers up to 10, including fractions:—

× 1, कँ *kã*.	× 4½, ढौँचा *dhaũcha*.
× 1¼, सवाँ *sawã*.	× 5, पञ्जा *panjá*.
× 1½, डौढ़ा *ḍaurhá*.	× 5½, पञ्चा *pahuńchá*.
× 2, दूना *duná*.	× 6, छक्का *chhakká*.
× 2½, अढ़ैया *aṛhaiyá*.	× 7, सतँ *satẽ*.
× 3, तिया *tiyá*.	× 8, अट्ठँ *áṭṭhẽ*.
× 3½, हट्टा *huṭṭhá*.	× 9, नवत *nawa*.
× 4, चौका *chauká*.	× 10, दहाँ *dahã*.

§ 19. Definite Cardinals.

These are as follows:—

'एगो *ego*, 'the one.'

दूयो *dúo*, दुन्नो *dunno*, 'the two,' 'both;'

तीनो *tíno*, 'the three;'

चारियो *chário*, 'the four;' and so on,

adding ओ *o* to the numerals. Example: पाँचो भाइ जौरे छत *pâchõ bhái jaure chhat*, 'the five brothers are an undivided family.'

§ 20. Indefinite Cardinals.

The termination न्हौं *nhaũ* or हौं *haũ* added to the numbers 'one hundred,' 'one thousand,' and so on, always denotes an indefinite number of these aggregates. In this idiom सैकर *saikar* is always substituted for सै *sai*, 'one hundred.' Examples are सैकन्हौं पेड़ *sãk'ranhaũ per*, 'hundreds of trees;' हजारन्हौं *hajár'haũ*, 'thousands;' लाखन्हौं *lákh'haũ*, 'tens of thousands;' हजारन्हौं आदमी मैले *hajár'haũ ádmi mailai*, 'thousands of men died.'

§ 21. Collective Numerals.

These—viz. जोड़ा *joṛá*, 'a pair,' गण्डा *gaṇḍá*, 'a four'—are the same as in High Hindí.

CHAPTER III.

PRONOUNS.

§ 22. The following tables show the declensional forms of the principal pronouns and pronominal forms.

The declension of pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

While nouns frequently remain unchanged before post-positions, pronouns, with few exceptions, change to some other form, called the *oblique* or *inflected base*.

The accusative singular of pronouns is, with one or two exceptions, never the same as the nominative. In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun usually takes the oblique form without any post-position.

The genitive forms of pronouns ending in र *r* and न *n* are also to be noticed.

Pronouns have the same form, whether referring to masculine or feminine nouns. With the exception of the pronouns of the second person, they all want the vocative case.

§ 23. Pronouns of the First Person and of the Second Person Non-Honorific.

These pronouns have in the singular each two forms—a shorter and a longer. The shorter form is rarely used except in poetry.

हम *ham*, 'I.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	हम *ham*, हम्मे *hamme*, or हम्मँ *hammẽ*.
Acc.	मोरा[1] *morá* or मोरा के *morá ke*.	हमन्रा[1] *ham'rá* or हमन्रा के *ham'rá ke*.
Instr.	मोरा से *morá se*.	हमन्रा से *ham'rá se*.
Dat.	मोरा के *morá ke*.	हमन्रा के *ham'rá ke*.
Abl.	मोरा से *morá se*.	हमन्रा से *ham'rá se*.
Gen.	मोर *mor*.	हमर *hamar*.
Loc.	मोरा मँ *morá mẽ*.	हमन्रा मँ *ham'rá mẽ*.
Voc.	*Wanting.*	*Wanting.*

[1] मोरो *moro* and हमन्रो *ham'ro* may be used for मोरा *morá* and हमन्रा *ham'rá* in an emphatic sense: thus हमन्रो द *ham'ro da*, 'give to me also.' In poetry a shorter oblique form, मोहि *mŏhi*, instead of मोरा *morá*, is sometimes found. हम *ham* may be used throughout instead of हमन्रा *ham'rá*.

The plural is the same as the singular. A periphrastic plural is formed as in the case of substantives; thus nom. हमन्रा सब *ham'rá sab*, हमन्रा सौ *ham'rá sí*, or हमन्रा आर *ham'rá ár*, and so on. हम सब *ham sab* is also used, but not हम सौ *ham sí*, &c.

हम्मु *hammu* is used emphatically to mean 'I (we) also.'

तोँ *tõ*, 'thou.'

Singular.

	Shorter form.	*Longer form.*
Nom.	*Wanting.*	तोँ *tõ* or तूँ *tũ*.
Acc.	तोरा[1] *torá* or तोरा के *torá ke*.	तोहन्रा[1] *töh'rá* or तोहन्रा के *töh'rá ke*.
Instr.	तोरा से *torá se*.	तोहन्रा से *töh'rá se*.
Dat.	तोरा के *torá ke*.	तोहन्रा के *töh'rá ke*.
Abl.	तोरा से *torá se*.	तोहन्रा से *töh'rá se*.
Gen.	तोर *tor*.	तोहर *tohar*.
Loc.	तोरा मेँ *torá mẽ*.	तोहन्रा मेँ *töh'rá mẽ*.
Voc.	*Wanting.*	हो तोँ *ho tõ*.

[1] तोरो *toro* and तोहन्रो *töh'ro* may be used for तोरा *torá* and तोहन्रा *töh'rá* in an emphatic sense: thus तोहन्रो देखैछी *töh'ro dekhaichhí*, 'I see you also.' In poetry a shorter oblique form, तोहि *töhi* instead of तोरा *torá*, is sometimes found.

Plural.

The plural is the same as the singular. A periphrastic plural is formed as in the case of substantives; thus, nom. तोरा सब *torá sab*, तोरा सौ *torá sí*, तोरा आर *torá ár*, and so on; so also तोहन्रा सब *töh'rá sab*, &c. तोँ सब *tõ sab*, तूँ सब *tũ sab*, are also used.

§ 24. Pronoun of the Second Person Honorific and Reflexive Pronoun.

अपन्ने *ap'ne*, इहाँ *ihã́*, or अहाँ *ahã́*, 'your honor.'

This pronoun is declined regularly like a substantive: thus—अपन्ने के *ap'ně ke*, अपन्ने से *ap'ně se*, &c.

The nominative plural is अपन्ने *ap'nĕ log*; or सब *sab* may be used instead of लोग *log*.

अपन्ने *ap'nĕ*, or अपन्हँ *apanhẽ*, 'self.'

The oblique form of this is अपन्ना *ap'ná*, and it is regularly declined like a substantive except in the genitive, which is आपन *ápan*.

§ 25. Demonstrative Pronouns.

These are (1) the proximate demonstrative ई *í*, 'this,' and (2) the remote demonstrative ऊ *ú*, 'that.'

Like the personal pronouns, they have each two forms, a shorter and a longer.

ई *í*, 'this.'

Singular.

	Shorter form.	*Longer form.*
Nom.	इ *i*, ई *í*, ऐं *ẽ*, or इहाय *iháy*.	*Wanting.*
Acc.	ई (के) *í* (*ke*).	एकरा (के) *ĕk'rá* (*ke*).
Instr.	ई से *í se*.	एकरा से *ĕk'rá se*.
Dat.	ई के *í ke*.	एकरा के *ĕk'rá ke*.
Abl.	ई से *í se*.	एकरा से *ĕk'rá se*.
Gen.	ई के *í kĕ*.	एकर *ekar*, or एकरा के, केर *ĕk'rá kĕ*, *ker*.
Loc.	ई में, *í mẽ*.	एकरा में *ĕk'rá mẽ*.

इथी *ithí* may be used instead of ई *í* throughout.

Plural.

The plural is the same as the singular. As in the case of substantives, a periphrastic plural can be formed; thus, ई सब *í sab*, एकरा सब *ĕk'rá sab*, and so on.

ऊ *ú*, 'that.'

The close analogy between the declension of this pronoun and that of ई *í*, 'this,' will be manifest from the following paradigm:—

Singular.

	Shorter form.	*Longer form.*
Nom.	ऊ *ú*, वँ *wẽ*, or वहाय *wahây*.	*Wanting.*
Acc.	ऊ (के) *ú* (*ke*).	ओकरा (के) *ŏk'rá* (*ke*).
Instr.	ऊ से *ú se*.	ओकरा से *ŏk'rá se*.
Dat.	ऊ के *ú ke*.	ओकरा के *ŏk'rá ke*.
Abl.	ऊ से *ú se*.	ओकरा से *ŏk'rá se*.
Gen.	ऊ के *ú kĕ*.	ओकर *okar* or ओकरा के, केर *ŏk'rá kĕ, ker*.
Loc.	ऊ मेँ *ú mẽ*.	ओकरा मेँ *ŏk'rá mẽ*.

उथी *uthí* may be used instead of ऊ *ú* throughout.

Plural.

The plural is the same as the singular. As in the case of substantives, a periphrastic plural can be formed; thus nom. ऊ सब *ú sab*, ओकरा सब *ŏk'rá sab*, and so on.

Note.—In the above two demonstrative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective.

§ 26. Correlative Pronouns.

These are (1) the relative pronoun जे *je*, 'who;' (2) the correlative pronoun से *se*, 'that;' and (3) the interrogative pronoun के *ke*, 'who?'

The close analogy between their forms should be noted. Like the personal and demonstrative pronouns, they have each a shorter and a longer form.

It is not necessary to give their declension in full, as it is on exactly the same lines as that of the demonstrative pronouns. I shall therefore give only the nominative, genitive, and general oblique forms for each number.

Relative.

जे *je*, 'who.'

Singular and Plural.

	Shorter form.	*Longer form.*
		Wanting.
Nom.	जे *je.*	
Gen.	जे के *je kĕ.*	जेकर *jekar* or जकर *jakar.*
Obl.	जे *je.*	जेकऱ्रा *jĕk'rá* or जकऱ्रा *jak'rá.*

Correlative.

से *se*, 'that.'

Singular and Plural.

	Shorter form.	*Longer form.*
		Wanting.
Nom.	से *se* or ते *te.*	
Gen.	ते के *te kĕ.*	तेकर *tekar* or तकर *takar.*
Obl.	ते *te.*	तेकऱ्रा *tĕk'rá* or तकऱ्रा *tak'rá.*

Interrogative.

के *ke*, 'who?'

Singular and Plural.

	Shorter form.	*Longer form.*
		Wanting.
Nom.	के *ke.*	
Gen.	के के *ke kĕ.*	केकर *kekar* or ककर *kakar.*
Obl.	के *ke.*	केकऱ्रा *kĕk'rá* or ककऱ्रा *kak'rá.*

NOTE.—In the above correlative pronouns the shorter form may be used either adjectivally or substantivally, but the longer form can only be used as a substantive, and never as an adjective. As in the case of the demonstrative pronouns, the periphrastic plural is formed by adding सब *sab*, सिबो *sibó*, सो *só*, or चार *ár*.

§ 27. Interrogative Pronoun.

SUBSTANTIVAL.

की *kí*, 'what?'

This pronoun is really a neuter form of के *ke*, and can only refer to inanimate things.

Singular.

Nom. की *kí* or का *ká*.

Obl. कथी *kathí* or किथी *kithí*.

Declined regularly like a substantive. Its dative, कथी के *kathí ke* or किथी के *kithí ke*, or irregularly किथी ले *kithí le* or कथी लेल *kathí lel*, 'for what?' is used as an adverb, meaning 'why?'

§ 28. Indefinite Pronoun.

कोइ *koï*, 'anyone,' 'some one.'

This is declined throughout the singular only.

Singular.

Nom. कोइ *koï*.

Obl. कथु *kathú*, कोनो *kono*, ककरो *kak'ro*, केकरो *kĕk'rŏ*, or केकरहो *kĕkar'hau*. Declined regularly like a substantive, except the genitive, which is केकरो *kĕk'rŏ* or केकरहो *kĕkar'hau*.

§ 29. कुछ *kuchh* or कुछु *kuchhu*, 'anything,' 'something.'

Declined regularly like a substantive. The oblique form is कुछ *kuchh*, कुछु *kuchhu*, or केथी *kĕthi*.

§ 30. The indefinite pronoun सब *sab* or सभै *sabhai* 'all,' 'every one,' is declined regularly like a substantive. When plurality is to be emphasised, it has an oblique plural form सबनि *sabani*: thus, सब के *sab kĕ* 'of all,' *taken as a whole*; but सबनि के *sabani kĕ*, 'of all,' *taken severally*.

§ 31. The indefinite pronouns जेकोइ *jekoï*, 'whoever,' and जेकुछु *jekuchhu*, 'whatever,' are compounds, and are declined regularly like their component parts: thus, acc. sing. जे केकर्‌रो के *je kĕk'rŏ ke*, जे कुछु के *je kuchhu ke*, *&c.*

The indefinite pronominal adjective केतेक *kĕtĕk* or कै *kai* signifies 'several.' It is also used as an interrogative, meaning 'how many?'

§ 32. Derivative Pronominal Forms.

The following table gives the more usual pronominal adjectives and adverbs in a succinct form.

	Pronoun.	Manner.	
		Pron. Adj.	Pron. Adv.
Demonstrative. Proximate ...	ऐ *i*, 'this' ...	अहिन *ahin*, एहनु *ĕhanu*, ऐरङ्ग *iraṅg*, or ऐन्ह *ainh*, 'of this kind.'	एहन *ĕhan*, 'thus.'
Demonstrative. Remote ...	अ *ú*, 'that' ...	ओहिन *ŏhin*, ओहनु *ŏhanu*, अरङ्ग *úraṅg*, 'of that kind.'	ओहन, *ŏhan*, 'in that way.'
Relative	जे *je*, 'who' ...	जहिन *jahin*, जेहनु *jĕhanu*, जेरङ्ग *jeraṅg*, 'of what kind.'	जेहन *jĕhan*, 'in what way.'
Correlative	से *se*, 'that' ...	तहिन *tahin*, तेहनु *tĕhanu*, सेरङ्ग *seraṅg*, 'of that kind.'	तेहन *tĕhan*, 'in that way.'
Interrogative	के *ke*, 'who?'...	कहिन *kahin*, केहनु *kĕhanu*, कीरङ्ग *kiraṅg*, 'of what kind?'	केहन *kĕhan*, 'in what way?'

Pron. adj. of Quantity.	Pron. adv. of Time.	Pron. adv. of Place.	Pron. adv. of Direction.
एतन्वे *ĕt'we*, 'this much.'	एहिया *ĕhiyá*, एखन *ĕkhan*, or एबे *abe*, 'now.'	एते *ĕte*, 'here.'	इन्ने *inne*, ईम्हर *imhar*, 'hither.'
ओतन्वे *ŏt'we*, 'that much.'	ओहिया *ŏhiyá*, ओखन *ŏkhan*, 'then.'	ओते *ŏte*, 'there.'	उन्ने *unne*, उम्हर *úmhar*, 'thither.'
जेतन्वे *jĕt'we*, 'how much.'	जहिया *jahiyá*, जखन *jakhan*, जबे *jabe*, 'when.'	जते *jate*, 'where.'	जिन्ने *jinnĕ*, जेम्हर *jemhar*, 'whither.'
तेतन्वे *tĕt'we*, 'so much.'	तहिया *tahiyá*, तखन *takhan*, or तबे *tabe*, 'then.'	तते *tate*, 'there.'	तिन्ने *tinnĕ*, तेम्हर *temhar*, 'thither.'
केतन्वे *kĕt'we*, 'how much?'	कहिया *kahiyá*, कखन *kakhan*, or कबे *kabe*, 'when?'	कते *kate*, 'where?'	किन्ने *kinnĕ*, कीम्हर *kimhar*, 'whither?'

§ 33. Adjectival Pronouns.

The following sentences are designed to show the use of the various pronouns, both adjectivally and substantivally.

NOTE that, when used as an adjective, के *ke* always becomes कोन *kon*. की *ki* may also become कोन *kon* in the nominative, and always does so in the oblique cases.

(1) जे ऐल छलै, से गेलै, *je ail chhalai, se gelai:* 'he who had come went.'

(2) जे आदिमी ऐल छलै, से आदिमी गेलै, *je adimí ail chhalai, se adimí gelai:* 'the man who had come, went.'

(3) जेकर खेत, तेकर धान, *jekar khet, tekar dhán:* 'he who owns the field, owns the paddy.'

(4) जे आदिमी के खेत, से आदिमी के धान *je adimi kĕ khet, se adimi kĕ dhán:* 'the man who owns the field, owns the paddy.'

(5) के रहे *ke rahe?* 'who was it?'

(6) ऊ कोन आदिमी छिकै *ú kon adimi chhikai?* 'what man is he?'

(7) केकर घोड़ा छिकै *kekar ghoṛá chhikai?* 'whose is the horse?'

(8) कोन आदिमी करे घोड़ा छिकै *kon adimi kar ghoṛá chhikai?* 'to what person does the horse belong?'

(9) की छिकै *ki chhikai?* 'what is it?'

(10) की (or कोन) गाछ छिकै *ki* (or *kon*) *gáchh chhikai?* 'what tree is it?'

(11) किथी मँ पानि नानल छँ *kithi mẽ páni nánal chhã̃?* 'in what have you brought the water?'

(12) कोन लोटा मँ पानि नानल छँ *kon loṭá mẽ páni nánal chhã̃?* 'in what *loṭa* have you brought the water?'

(13) कोइ नहीं आएल *koï nahí áĕl,* 'no one came.'

(14) कोइ छौंड़ा नहीं आएल *koï chhaũṛá nahí áĕl,* 'no boy came.'

(15) ऊ गाँव मँ केकरो कुछु नहीं छै *ú gãw mẽ kĕk'rŏ kuchhu nahĩ chhai*, 'in that village no one has anything.'

(16) ऊ गाँव के कोइ बनियाँ से कुछु नै मिलतै *ú gãw kĕ koï baniyã se kuchhu nai mil'tai*, 'in that village nothing will be got from any shopkeeper.'

(17) ऊ दवाय के केथी मँ धरे* लगतै *ú daváy ke kĕthi mẽ dharĕ* lag'tai*, 'it will be (necessary) to put that medicine into something.'

(18) केतेक पुरुख ऐला *kĕtĕk purukh ailá*, 'several men came,' or 'how many men came?'

§ 34. The Pronominal Oblique Genitive.

In this dialect pronominal genitives have not the oblique form which occurs in other dialects.

* Dative of the verbal noun.

DIVISION II.

CONJUGATION.

CHAPTER IV.

INTRODUCTORY.

§ 35. It must be noted with respect to the following paradigms that colloquially the plural is commonly used in the place of the singular: thus तोँ छअ *tŏ chha,* 'thou art,' is commonly used instead of तोँ छँ *tŏ chhẽ,* which is the more correct form. The plural form of some persons, especially the third, is often wanting, or, in other words, the same form is often used both in a singular and in a plural sense.

In Northern and Western Puraniyá, the verb has no forms peculiar to the feminine.

As already observed (§ 1), the language spoken in Northern and Western Puraniyá is in the main Maithilí. It, however, especially in the *sadr* (or central) subdivison, shows a distinct tendency towards Bangálí. It will be convenient to note here that the first persons in आँ *ã,* as देखन्लाँ *dĕkh'lã,* and the preterite in तिहाँ *tihã,* as देखन्तिहाँ *dĕkh'tihã,* and the other forms from the same stem, as देखन्तिहैँ *dĕkh'tihãi, &c.,* are more used in the *sadr* subdivision; while first persons in ओँ õ, as देखन्लोँ *dekh'lõ,* and the preterite conditional in तोँ *tõ,* as देखन्तोँ *dekh'tõ,* देखन्ता *dĕkh'tá, &c.,* are more used in the Káráiyá (or northern) subdivision.

§ 36. With regard to the spelling of the various tense-forms, it must be noted that ऐ *ai* and औ *au* are frequently written अइ *aï* and अउ *aü* respectively: thus such forms as देखै *dekhai* and देखौ *dekhau* are often written देखइ *dĕkhaï* and देखउ *dĕkhaü.* It has not been thought necessary to put both these varieties of spelling into the paradigms: hence only देखै

dekhai, देखौ *dekhau*, &c., will be found therein. With regard to this and to the shortening of ante-penultimate vowels, see General Introduction, §§ 34—37.

§ 37. Conjugational System.

The conjugation of the verb √ देख *dekh*, 'see,' being given in full, it is not necessary to give here the details of conjugation at length.

§ 38. There are three moods—the Indicative, Conjunctive, and Imperative. These may again be divided into *simple tenses*—formed from the root direct, and *periphrastic tenses*—formed with the aid of auxiliary verbs added to the present or past participle, or to the conjugated preterite indicative.

§ 39. The *simple tenses* are as follows:—

Indicative.	Conjunctive.	Imperative.
Preterite.	Present.	Present.
Future.	Preterite.	

Of these, the present imperative is always the same as the present conjunctive.

§ 40. The *periphrastic tenses* are as follows:—

a) From the present participle, direct form—

Indicative—

Definite present with auxiliary present.
Imperfect ,, preterite.
Durative future ,, future.

Conjunctive—

Future with auxiliary present conjunctive.
Durative present ,, preterite ,,

b) From the past participle —

Indicative—

Perfect (form II) with auxiliary present.
Pluperfect (form II) ,, past.
Future exact (form II) ,, future.

Conjunctive—

Future exact (form II) with auxiliary present conjunctive.
Preterite (form II) ,, preterite ,,

c) From the preterite indicative—

Indicative—

Perfect (form I) with auxiliary present.
Pluperfect (form I) ,, preterite.
Future exact (form I) ,, future.

Conjunctive—

Future exact (form I) with auxiliary present conjunctive.
Preterite (form I) ,, preterite ,,

Concerning the use of the auxiliary in tenses formed from the past participle, see General Introduction, p. 13, cl. (4).

§ 41. The Simple Tenses.

The personal terminations are nearly the same for all these tenses. They are added to a tense-stem, the formation of which will be described afterwards.

The terminations of these three tenses are given in the following table. It will be observed that there are many optional forms of terminations for each person. They are all used with nearly equal frequency. They should be carefully committed to memory.

It must be noted that the termination অ *a* of the 2nd plural masculine is pronounced with a peculiar drawl, something like the English word 'awe.' Thus, দেখঅ *dekh* 'awe.'

Table showing the Personal Terminations of the Present Conjunctive, the Preterite Indicative, and the Preterite Conjunctive.

Person.	Singular.	Plural.
1st	ऊँ *ú*, ओँ *õ*, औँ *aũ*, आँ *ã*.	ई *í*, इऐ *iai*, इऔ *iau*.
2nd	आ *á*, ए *e*, एँ *ẽ*, ऐँ *ãi*.	अ *a*, हक *hak*.
3rd	ऐ *ai*, ऐक *aik*, औ *au*, औक *auk*.	अत *at*,* औन *aun*.*

The first person is often used honorifically in the sense of the second person: thus आबोँ *ábõ*, 'come.'

§ 42. These terminations are added to various tense-stems, and it is by these tense-stems that the tenses are distinguished. The formation of each tense-stem will be given separately under the heading of each tense, and the conjugation of each tense will now be described in the order in which they will subsequently be given in the conjugation of the model verb √ देख *dekh*, 'see.'

§ 43. The Preterite Indicative.

The stem of this tense is formed by adding अल *al* or इल *il* to the root. To this the terminations in § 41 are added. Thus √ देख *dekh*, 'see,' preterite stem देखल *dekhal* or देखिल *dekhil*, to which the terminations are added: thus देखल्लूँ *dĕkh'lú* or देखिलूँ *dĕkhilú*, 'I saw.' इल *il* is principally used in Central Puraniyá. In the third person singular this tense takes either the terminations in § 41 or else the following :—ल्कै *'kai*, ल्कैक *'kaik*, ल्कौ *'kau*,

* The forms only occur in the auxiliary verb √अछ *achh*, 'be.' In the case of other verbs, the singular terminations are used for both numbers.

न्कौक *'kauk.* Thus, देखलन्कै *dĕkhal'kai,* 'he saw,' गिरलन्कै *giral'kai,* 'he fell.' Moreover—

(*a*) In *transitive verbs,* it may also take the termination अक *ak.* Thus,—देखन्लक *dĕkh'lak* 'he saw.'

(*b*) In the case of *neuter verbs,* it may also either take no termination at all, *e.g.* गिरल *giral,* 'he fell,' or take न्का *ká*: thus गिरलन्का *giral'ká,* 'he fell.' The first is sometimes made into a feminine form, इ *i*: thus गिरलि *girali,* 'she fell.'

§ 44. The Future Indicative.

This tense has two stems—one for the first and second persons, and one for the third person. The first stem is formed by adding अब *ab* or इब *ib* to the root; the second is the root itself.

The following are the terminations of this tense. All should be added to the root direct.

Terminations of the Future.

Person.	Singular.	Plural.
1st	न्बै *'bai,* न्बौ *'bau,* न्बोँ *'bõ,* न्बौँ *'bãu.*	अब *ab,* न्वी *'bi.*
2nd	न्बा *'bá,* न्बे *'be,* न्बेँ *'bẽ,* न्बैँ *'bãi,* न्भेँ *'bhẽ,* न्मेँ *'mẽ.*	न्बठ *'ba;* न्बहक *'bahak.*
3rd	अत *at,* न्तै *'tai,* न्तौ *'tau,* इत *it,* इतै *itai,* इतौ *itau.*	

इबै *ibai,* इबौ *ibau,* &c., may be used instead of न्बै *'bai,* न्बौ *'bau,* &c. Sometimes an irregular second person plural in ईहक *íhak* or ईहहक *íhahak* is found, *e.g.* देखीहक *dĕkhíhak* or देखीहहक *dĕkhíhahak,* 'you will see.'

§ 45. The Present Conjunctive and Imperative.

In this tense the terminations are added to the root itself: thus देख *dekhẫ*, 'let me see.' The terminations are those given in § 41. Besides these, this tense may in the third person singular take ए *e*. It also optionally takes no termination whatever in the second and third persons.

In the plural it may in the second person also take the termination ऽहैन *'hain*.

§ 46. The Preterite Conjunctive.

In this tense ऋत *at* or ऽतिह *'tih* or ऽति *'ti* is added to the root to form the stem. The personal terminations in § 41 are then added: thus देखऽताँ *dĕkh'tẵ* or देखऽतिहाँ *dĕkh'tihẵ* or देखऽतिञाँ *dĕkh'tiẵ*, '(if) I had seen.'

In the third person singular it may drop the usual terminations and end in ऐत *ait* or ऽतिहा *'tihá*, added simply to the root. In the first person plural masculine it optionally takes the termination ऽतिहुँ *'tihũ̂* or ऽतिहैन *'tihain*, added directly to the root. It also forms a peculiar periphrastic third person, which will be noted in § 64.

§ 46a. The Use of the Various Verbal Terminations.

It will be noticed that each person has many terminations, but they do not all mean exactly the same thing. At the same time it must be noted that this multiplicity of verbal forms is partly due to local and personal circumstances—an inhabitant of one place using one set of forms, and an inhabitant of another, another. This is due to the want of a literature, which would fix each verbal form in its proper and exact shade of meaning. The following instructions will help to explain approximately the more customary uses of the forms.

In the first place it must be noted that in the Maithilí dialect generally number is continually disregarded, verbs in the singular form being used, with plural subjects, and *vice versâ*. In the third person the singular is almost always used instead of the plural. The only exception is in the case of √ अछ *achh*, see § 41. Thus take देखऽलक *dĕkh'lak*, which is properly

third singular preterite. The following examples show that it can be used both in a singular and in a plural sense:—

Singular.—वँ हमरा नद्दी कर कच्छा पर देखल्क, *wẽ ham'rá naddí kar kańchhá par dĕkh'lak,* 'he saw me on the bank of the river.'

Plural.—वँ सिभी हमरा नद्दी कर कच्छा पर देखल्क *wẽ sibhi ham'rá naddí kar kańchhá par dĕkh'lak,* 'they saw me on the bank of the river.'

So also छौन *chhaun* (properly 3rd plural) may be used as a singular, viz. वँ छौन *wẽ chhaun,* 'he is,' as well as वँ सिबी छौन *wẽ sibi chhaun,* 'they are.' It may be asked, then, why these terminations have been divided into singular and plural. The answer is twofold,—first, that though no longer used in their proper sense, the terminations were originally singular and plural as written, and in songs (which always conserve an older form of the language) they are so used to the present day. Secondly, at the present day there is this important difference in their use,—singular terminations (especially in the second and third persons) are always used non-honorifically, and plural terminations honorifically, as regards the subject: thus तोँ देखल्हँ *tõ dĕkh'lẽ* (singular) means 'you (that humble person) saw,' but तोँ देखल्ह *tõ dĕkh'la* (plural) 'you (that respectable person) saw.' In the first person, however, this distinction has been lost, and singular and plural are used indiscriminately.

There is another way of looking at a verbal form, and that is the relation it bears to the object. There is nothing like this in any European language; so it requires more careful exemplification in the present case. For the purposes of the present explanation a sentence may be divided into subject, verb, and object. The object may be direct or remote. Thus, in 'the king gave a village to the bráhman,' 'the king' is the subject, 'gave' is the verb, 'a village' is the direct object, and 'the bráhman' is the remote object. So in 'the child fell on the ground,' for the purposes of the present explanation 'the ground' may be considered as the remote object. In European grammar the form of a verb depends on the subject, *i.e.*, we say that it agrees with its subject in number and person, but the object (direct or remote) has no effect at all on the form of the verb. In Bihárí, on the contrary, the selection of the verbal form to be used largely

depends upon the object. Thus, while in Europe we must say that the verb agrees with its subject in number and person, in Bihár we must say that it agrees with its subject, and also with its object, in honour and person.

The following are approximately the rules on this point :—

(*a*) The terminations ending in औ *au* are used when the object (direct or remote) is in the second person and is considered inferior to the speaker.

(*b*) The word छौन *chhaun* is used when the object (direct or remote) is in the second person and is spoken of with respect.

(*c*) The terminations ending in ऐ *ai* are used when the object (direct or remote) is in the first or third person and is considered inferior to the subject.

(*d*) The terminations ending in ऐन *ain* are used generally when the subject (direct or remote) is mentioned with great respect. In this case the object may be in the first or third person.

The following examples will make the above clear :—

हम तोहर पोथी बिहान देखब्औ *ham tohar pothí bihán dĕkh'bau*, 'I will see your book (my humble friend) to-morrow.' (Here the direct object, 'your book,' being inferior and in the second person, a termination ending in औ *au* is used.)

तोर एको बाल टेढ़ नहीँ होतौ *tor eko bál ṭerh nahĩ hotau*, 'Not a single one of your hairs (my humble friends) will be bent.'

डोका डूटि जैतौ *ḍoká ṭúṭi jaitau*, 'The cockle will smash (for you).'

तोरा से ई चूकत भेलौ *torá se i chúkat bhelau*, 'You have made this mistake' (*lit.* by you has this mistake taken place).

कहिया ध्यान मेँ आबै सकैछौ *kahíyá dhyán mẽ ábăi sakaichhau*, 'How can it ever get into your credence?'

जौँ तौँ हमरा मारि डालन्तिहेँ, तऽ ऊ मोती तोर हाथ लगन्तिहौ *jaũ tõ ham'rá mári ḍál'tihẽ, ta ú moti tor háth lag'tihau*, 'If you had killed me, the pearl would have come (my humble friend) into your hand.'

तोहन्रा गाड़ी मँ की माल छौ *tŏh'rá gáṛi mẽ ki mál chhau?* '(My humble friend), what goods are in your cart?'

देस देस आरो गाँ गाँ फिरे से की लाभ छौन *des des arŏ gấ gấ phirĕ se ki lábh chhaun*, 'What profit is there to you (respected sir) in wandering about from country to country and from town to town?'

वँ ओकन्रा चाकर के देखल्कै ए *wẽ ŏk'rá chákar ke dĕkhal'kai ai?* 'Has he (my humble friend) seen his servant?' (Here both subject and object are non-honorific.)

देखल्ह मुरत्ता नेना के कहिन चाट खींच के मारल्कै *dĕkh'la Mur'tá nená ke kahin chát khích kĕ máral'kai?* 'Did you see how Mur'tá gave a severe slap to the child?' (Here the object, 'the child,' is inferior.)

ओते से गिरा दिहैन *ŏte se girá dihain*, 'Let your honour throw it down from there.'

इहाँ हमन्रा नेना के देखल्हौं छै *ihã ham'rá nená ke dĕkh'lŏ chhai*, 'Has your honour seen my child?' (Here the first person of the verb is used honorifically instead of the second person, and no special reference being made to the person of and respect due to the object, the form देखलिऐ *dĕkh'liai* is not used.)

रे छौंड़ा, छअर बही देखल्हँ छै? *re chhaũṛá, hammar bahi dĕkh'lĕ chhai?* 'Ho! you boy, there, have you seen my book?' (Here the subject is non-honorific, and there is no reference to the object.)

हो काका, देखल्ह मोहन के बौह केहन डाकल्क *ho káká, dĕkh'la Mohan kĕ bauh kĕhan ḍák'lak?* 'Hallo, uncle, did you see how Mohan's wife called me?' (Here no special reference is made to the honour of the object.)

CHAPTER V.

AUXILIARY VERBS.

§ 47. There are two classes of auxiliary verbs—the *defective* and the *complete*.

§ 48. There are three *defective auxiliary verbs* in use in this dialect.

(*a*) The first of these is formed from the √ अछ *achh*. It is used only in the present and preterite tenses, and always loses its initial vowel, except in one form of the third singular present. It has in the present tense two forms,—a weak, *e.g.* छै *chhai*, 'he is,' and a strong, *e.g.* छिकै *chhikai*, 'he is.' In the preterite tense it is used only in the weak form, *e.g.* छल *chhal*, 'he was.' I shall call it the *first defective auxiliary verb.*

(*b*) The next of these is formed from the √ अह *ah*, and is very irregular. It exists only in the future tense, and in the third person singular of the present. I shall call it the *second defective auxiliary verb.*

(*c*) The next is formed from the √ रह *rah*, 'remain,' and is used in the present tense in a preterite sense, *e.g.* रहै *rahai*, 'he was.' I shall call it the *third defective auxiliary verb.*

§ 49. The complete auxiliary verb is formed from the √ हो *ho*, 'become,' which is conjugated through all moods and tenses. Its preterite is irregular, and is never used as an auxiliary, but only as a verb substantive, meaning 'I became.'

§ 50. First Defective Auxiliary Verb.

√ अछ *achh*, 'be.'

Present : '*I am*,' *&c.*

In this tense an old form of the 3rd plural has survived, and is still used.

WEAK FORM.

Person.	Singular.	Plural.
1st	ছুঁ *chhũ.*	ছী *chhi*, ছিয়ে *chhiai*, ছিয়ৌ *chhiau.*
2nd	ছঁ *chhẽ.*	ছও *chha* or (irregular) ছৌ *chhau.*
3rd	ছে *chhe*, ছৈ *chhai*, ছৌ *chhau.*	ছত *chhat*, ছৌন *chhaun.*
	আছ *achh.*	

STRONG FORM.

Person.	Singular.	Plural.
1st	ছিকুঁ *chhikũ*, ছিকোঁ *chhikõ*, ছিকৌঁ *chhikaũ*, ছিকাঁ *chhikã.*	ছিকী, ছিকিয়ে, ছিকিয়ৌ. *chhiki, chhikiai, chhikiau.*
2nd	ছিকা *chhiká*, ছিকে *chhike*, ছিকঁ *chhikẽ*, ছিকৌঁ *chhikaũ.*	ছিকও, ছিকন্হক. *chhika, chhik'hak.*
3rd	ছিকে, ছিকৈ, ছিকৈক, *chhike, chhikai, chhikaik,* ছিকৌ *chhikau*, ছিকৌক *chhikauk*, ছিক *chhik.*	*Not used.*

Preterite : '*I was*,' &c.

Person.	Singular.	Plural.
1st	छऊँ, छलौं, छलौँ, छलाँ. *chhalŭ*,* *chhalŏ*, *chhalaŭ*, *chhală*.	छली, छलिऐ, छलिचौ. *chhali*, *chhaliai*, *chhaliau*.
2nd	छला *chhalá*, छले *chhale*, छलें *chhalĕ*, छलौं *chhalaŭ*.	छलठ, छलहक, *chhala*, *chhalahak*.
3rd	छल *chhal*.	*Not used.*
	छलै, छलैक, छलौ, छलौक, *chhalai*, *chhalaik*, *chhalàu*, *chhalauk*.	

* Or (especially in Central Puraniyá) छिलूँ *chhilŭ* or छेलूँ *chhĕlŭ*, and so throughout.

§ 51. Second Defective Auxiliary Verb.

√ अह *ah*, 'be.'

Present, '*He is*.'

Person.	Singular.	Plural.
1st	*Not used.*	*Not used.*
2nd	*Not used.*	*Not used.*
3rd	ऐ *ai*.	*Not used.*

Future, '*I shall be*,' *&c.*

Person.	Singular.	Plural.
1st	হৈবৈ *haibai*, হৈবৌ *haibau*, হৈবোঁ *haibõ*, হৈবৌঁ *haibãu*.	হৈব *haib*, হৈবী *haibi*.
2nd	হৈবা *haibá*, হৈবে *haibe*, হৈবেঁ *haibẽ*, হৈবৈঁ *haibãi*, হৈবঁ *haibhẽ*, হৈবগঁ *haimẽ*.	হৈবঅ *haiba*, হৈবহক *haebahak*.
3rd	হৈত *hait*, হৈতৈ *haitai*, হৈতৌ *haitau*.	*Not used.*

§ 52. Third Defective Auxiliary Verb.

√রহ *rah*, 'be.'

Present (*used in a preterite sense*) : '*I was*,' *&c.*

Person.	Singular	Plural.
1st	*Not used.*	রহী *rahi*, রহিয়ৈ *rahiai*, রহিয়ৌ *rahiau*.
2nd	রহা *rahá*, রহে *rahe*, রহেঁ *rahẽ*, রহৈঁ *rahãi*.	রহঅ *raha*, রহহক *rah'hak*.
3rd	রহে *rahe*, রহৈ *rahai*, রহৈক *rahaik*, রহৌ *rahau*, রহৌক *rahauk*.	*Not used.*

§ 53. The Complete Auxiliary Verb.

√ हो *ho*, '*be*,' '*become*.'

INDICATIVE MOOD.

(*a*)—Preterite: '*I became*,' *&c.*

NOTE.—This tense is never used as an auxiliary, छऊँ *chhalũ* or रही *rahi* (see above) being used instead. It has two forms, a regular and an irregular.

REGULAR FORM.

Person.	Singular.	Plural.
1st	होऊँ *holũ*.	होली *holí*.
2nd	होला *holá*.	होल *hola*.
3rd	होल *hol*.	*Not used*.

Optional forms as in छऊँ *chhalũ*.

IRREGULAR FORM.

Person.	Singular.	Plural.
1st	भेऊँ *bhelũ*.	भेली *bhelí*.
2nd	भेला *bhelá*.	भेल *bhela*.
3rd	भेल *bhel*.	*Not used*.

Optional forms as in छऊँ *chhalũ*. भैल *bhail* may be used instead of भेल *bhel* throughout.

§ 54. (*b*)—Future : '*I shall be*,' &c.

Person.	Singular.	Plural.
1st	হোবৈ *hobai*, হোবৌ *hobau*, হোবোঁ *hobõ*, হোবৌঁ *hobãũ*.	হোব *hob*, হোবী *hobí*.
2nd	হোবা *hobá*, হোবে *hobe*, হোবেঁ *hobẽ*, হোবৈঁ *hobai*, হোবোঁ *hobhẽ*, হোমেঁ *homẽ*.	হোবঽ *hoba*, হোবহক *hŏbahak*.
3rd	হোত *hot*, হোতৈ *hotai*, হোতৌ *hotau*.	*Not used.*

Many people say হোঅবৈ *hoabai*, or হোইবৈ *hoibai*, or হোএবৈ *hoĕbai*, instead of হোবৈ *hobai*, and so throughout.

CONJUNCTIVE MOOD.

§ 55. (*c*)—Present : '*(If) I be*,' &c.

Person.	Singular.	Plural.
1st	হোঊঁ *hoũ*, হোওঁ *hoõ*, হোঔঁ *hoãũ*, হোঅঁ *hoã̃*.	হোই *hoi*, হোইএ *hoïai*, হোইঔ *hoïau*.
2nd	হোআ *hoá*, হোএ *hoe*, হোএঁ *hoẽ*, হোএঁ *hoãĩ*.	হোঅ *hoa*.
	হো *ho*.	হোহু *hohú*, হোহো *hoho*, হোহৈন *hohain*.
3rd	হো *ho*.	*Not used.*
	হোএ *hoë*, হোঈ *hoai*, হোঈক *hoaik*.	
	হোঔ *hoau*, হোঔক *hoauk*.	

§ 56. (*d*)—Preterite: '*(If) I had been,*' *&c.*

FORM I.

Person.	Singular.	Plural.
1st	होतूँ *hotṹ*,* होतौं *hotõ*, होतौँ *hotaũ̃*, होताँ *hotã́*.	होती *hotí*, होतिऐ *hŏtiaï*, होतिचौ *hŏtiau*.
2nd	होता *hotá*, होते *hote*, होतँ *hotẽ́*, होतैँ *hotaĩ̃*.	होतठ *hota*, होतहक *hŏtahak*.
3rd	होऐत *hoait* or होत *hot*, होतै *hotai*, होतैक *hotaik*, होतौ *hotau*, होतौक *hotauk*.	*Not used.*

* Or होचतूँ *hoatṹ*, and so throughout.

FORM II.

Person.	Singular.	Plural.
1st	होतिहूँ *hŏtihṹ*, होतिहौं *hŏtihõ*, होतिहौँ *hŏtihaũ̃*, होतिहाँ *hŏtihã́*.	होतिही *hŏtihí*. होतिहैँ *hŏtihaĩ̃*, होतिहैन *hŏtihain*.
2nd	होतिहा *hŏtihá*, होतिहे *hŏtihe*, होतिहँ *hŏtihẽ́*, होतिहैँ *hŏtihaĩ̃*.	होतिहठ *hŏtiha*.
3rd	होतिहै *hŏtihai*, होतिहैक *hŏtihaik*, होतिहौ *hŏtihau*, होतिहौक *hŏtihauk* होतिहा *hŏtihá*.	*Not used.*

Periphrastic form for 3rd present, होले हैत *hole hait*,—see § 64.

§ 57. Imperative Mood.

Present: '*Let me see*,' &c.

The same as the present conjunctive.

Precative Forms.

হোঅ *hoŭ*, হোএত *hoët*, হোইঅ *hoïa*, 'be good enough to be.'

The periphrastic tenses are quite regular, and need not be given.

§ 58. Present Participle, '*being*.'

Singular and Plural.

হোত *hot* or হোইত *hoït*.

Past Participle, '*been*.'

হোল *hol* or ভেল *bhel*.

Conjunctive Participle, '*having been*.'

ভে কে *bhe kĕ*, ভৈ কে *bhai kĕ*, হো কে *ho kĕ*, or হোই কে *hoï kĕ*.

Infinitive, '*to be*.'

হোব *hob*.

CHAPTER VI.

THE REGULAR ACTIVE VERB.

§ 59. There is only one conjugation of active verbs, if we except a few irregular verbs to be noted further on. The conjugation of neuter verbs differs from that of active verbs only in certain of the past tenses, and these will be treated of in a future page. Verbs whose roots end in vowels also exhibit slight variations, which will be explained at the proper place. For the sake of uniformity the tenses are given in the same order, and under the same names as those in Dr. Hoernle's grammar.

Reference is again made to General Introduction, §§ 34 to 36, with regard to the changes of the root-vowel.

§ 60. √देख *dekh*, 'see.'

PRESENT PARTICIPLE: देखैत *dekhait.*

PAST PARTICIPLE: देखल *dekhal.*

Simple Tenses.

INDICATIVE MOOD.

§ 61. (*a*)—Preterite: '*I saw*,' &c.

Person.	Singular.	Plural.
1st	দেখন্নূঁ *dĕkh'lũ*,* দেখন্লোঁ *dĕkh'lõ*, দেখন্লোঁ *dĕkh'lãũ*.	দেখন্লৌ *dĕkh'li*.
	দেখন্লাঁ *dĕkh'lã*.	দেখন্লিয়ৈ *dĕkh'liai*, দেখন্লিঔ *dĕkh'liau*.
2nd	দেখন্লা *dĕkh'lá*, দেখন্লে *dĕkh'le*, দেখন্লেঁ *dĕkh'lẽ*.	দেখন্লঽ *dĕkh'la*. দেখন্লঽক *dĕkh'lahak*.
	দেখন্লেঁ *dĕkh'lãĩ*.	
3rd	দেখন্লৈ *dĕkh'lai*, দেখন্লৈক *dĕkh'laik*, দেখন্লৌ *dĕkh'lau*, দেখন্লৌক *dĕkh'lauk*, দেখলন্কৈ *dĕkhal'kai*, দেখলন্কৈক *dĕkhal'kaik*, দেখলন্কৌ *dĕkhal'kau*, দেখলন্কৌক *dĕkhal'kauk*, দেখন্লক *dĕkh'lak*.	*Not used.*

* Or (in Central Puraniyá) দেখিলূঁ *dĕkhilũ*, and so throughout.

§ 62. (*b*)—Future: '*I shall see*,' &c.

Person.	Singular.	Plural.
1st	देखन्बै *dĕkh'bai*,* देखन्बौ *dĕkh'bàu*.	देखब *dekhab*, देखन्बौ *dĕkh'bĭ*.
	देखन्बोँ *dĕkh'bŏ̃*, देखन्बौँ *dĕkh'bàũ*.	
2nd	देखन्बा *dĕkh'bá*, देखन्बे *dĕkh'be*, देखन्बँ *dĕkh'bĕ̃*.	देखन्बठ *dĕkh'ba*, देखन्बहक *dĕkh'bahak*.
	देखन्बैँ *dĕkh'bâĩ*.	देखीहक *dĕkhihak*.
	देखन्भँ *dĕkh'bhĕ̃*, देखन्मँ *dĕkh'mĕ̃*.	देखीहहक *dekhíhahak*.
3rd	देखत *dekhat*.	*Not used*.
	देखन्तै *dĕkh'tai*.	
	देखन्तौ *dĕkh'tau*.	
	Or—	
	देखित *dekhit*.	
	देखितै *dĕkhitai*.	
	देखितौ *dĕkhitau*.	

* Or देखिबै *dĕkhibai*, and so throughout.

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 63. (*c*)—Present: '*(If) I see;*' rarely '*I see,*' or '*I shall see,*' &c.

Person.	Singular.	Plural.
1st	देखूँ *dekhũ.*	देखौ *dekhi,* देखिऐ *dĕkhiai,* देखिअौ *dĕkhiau.*
	देखौं *dekhõ,* देखौँ *dekhãũ,* देखाँ *dekhã̃.*	
2nd	देखा *dekhá,* देखे *dekhe,* देखँ *dekhẽ,* देखैँ *dekhãĩ.*	देखऽ *dekha,* देखन्हक *dĕkh'hak,* देखन्हैन *dĕkh'hain.*
	देख *dekh.*	
3rd	देखै *dekhai,* देखैक *dekhaik,* देखौ *dekhau,* देखौक *dekhauk,* देखे *dekhe,* देख *dekh.*	*Not used.*

§ 64. (*d*)—Preterite: '*(If) I had seen,*' &c.

(FORM I.)

Person.	Singular.	Plural.
1st	देखन्तूँ *dĕkh'tũ,* देखन्तौं *dĕkh'tõ,* देखन्तौँ *dĕkh'taũ,* देखन्ताँ *dĕkh'tã̃.*	देखन्तौ *dĕkh'ti.*
		देखन्तिऐ *dĕkh'tiai,* देखन्तिअौ *dĕkh'tiau,* देखन्तिहैँ *dĕkh'tihãĩ,* देखन्तिहैन्ह *dĕkh'tihainh.*
2nd	देखन्ता *dĕkh'tá,* देखन्ते *dĕkh'te,* देखन्तेँ *dĕkh'tẽ.*	देखन्तऽ *dĕkh'ta.*
	देखन्तैँ *dĕkh'tãĩ.*	देखन्तहक *dĕkh'tahak.*
3rd	देखैत *dekhait.*	
	देखन्तै *dĕkh'tai,* देखन्तैक *dĕkh'taik,* देखन्तौ *dĕkh'tau,* देखन्तौक *dĕkh'tauk.*	*Not used.*

(FORM II.)

Person.	Singular.	Plural.
1st	देखनतिहूँ *dĕkh'tihũ*,* देखनतिहौं *dĕkh'tihõ*, देखनतिहौँ *dĕkh'tihaũ*, देखनतिहाँ *dĕkh'tihã*.	देखनतिही *dĕkh'tihi*, देखनतिहैं *dĕkh'tihãi*, देखनतिहैन *dekh'tihain*.
2nd	देखनतिहा *dĕkh'tihá*, देखनतिहे *dĕkh'tihe*, देखनतिहें *dĕkh'tihẽ*, देखनतिहैं *dĕkh'tihãi*.	देखनतिहउ *dĕkh'tiha*.
3rd	देखनतिहै *dĕkh'tihai*, देखनतिहैक *dĕkh'tihaik*, देखनतिहौ *dĕkh'tihau*, देखनतिहौक *dĕkh'tihauk*, देखनतिहा *dĕkh'tihá*.	*Not used.*

* Or देखनतिञ *dĕkh'tiũ*, and so throughout.

This tense also forms its third person periphrastically by adding the 3rd person preterite of the verb to the third person future of the second auxiliary verb : thus देखलकै हैत *dĕkhal'kai hait*. I have also come across a peculiar form for the same person which I am not able to explain satisfactorily, viz. देखनतिहैत *dĕkh'tihait*.

IMPERATIVE MOOD.

§ 65. (*e*)—**Present.**—Same as present conjunctive.

Precative Forms.

2nd person : देखी *dekhi*, देखत *dĕkhat*, देखिअ *dĕkhia*, 'be pleased to see.'

(B)—Periphrastic Tenses.

INDICATIVE MOOD.

§ 66. In the following paradigms the optional forms and dialectic forms of the auxiliary verbs will not all be given, as taking up too much valuable space.

§ 67. (*g*)—Definite Present: '*I am seeing*,' &c.

Person.	Singular.	Plural.
1st	देखैछूँ *dekhaichhũ.*	देखैछी *dekhaichhí.*
2nd	देखैछँ *dekhaichhẽ.*	देखैछ *dekhaichha.*
3rd	देखैछै *dekhaichhai* or देखैए *dekhaiai.*	*Not used.*

Any optional form of the present of the defective auxiliary verb may be used; also the strong form of the defective auxiliary verb. Thus, first plural देखैछिऐ *dekhaichhiai* or देखैछिकी *dekhaichhiki.* The word देखै *dekhai* is only the present participle देखैत *dekhait* with the final त *t* dropped. देखैए *dekhaiai* is sometimes used for the first person, meaning 'I am seeing.'

§ 68. (*i*)—Imperfect: '*I was seeing.*'

Person.	Singular.	Plural.
1st	देखैछलाँ *dekhaichhalã.*	देखैछली *dekhaichhalí.*
2nd	देखैछलँ *dekhaichhalẽ.*	देखैछलह *dekhaichhala.*
3rd	देखैछल *dekhaichhal.*	*Not used.*

Any optional form of the preterite of the defective auxiliary verb may be used. In Central Puraniyá the form देखैछिलाँ *dĕkhaichhilã* is preferred.

§ 69. (*j*)—Durative Future: '*I shall be seeing*,' &c.

Person.	Singular.	Plural.
1st	देखैह्वोबै *dekhaihobai.*	देखैह्वोब *dekhaihob.*
2nd	देखैह्वोबँ *dekhaihobẽ.*	देखैह्वोबऽ *dekhaihoba.*
3rd	देखैह्वोत *dekhaihot.*	*Not used.*

Any optional form of the future of the complete auxiliary verb may be used throughout.

§ 70. (*k*)—Perfect: '*I have seen*,' &c.

This tense has two forms of conjugation, used with equal frequency.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लोँ ऐ *dĕkh'lõ ai.*	देखन्ली ऐ *dĕkh'lĩ ai.*
2nd	देखन्लँ ऐ *dĕkh'lẽ ai.*	देखन्लऽ ऐ *dĕkh'la ai.*
3rd	देखन्लक ऐ *dĕkh'lak ai.*	*Not used.*

Any optional form of the preterite may be used, and छै *chhai* may be used instead of ऐ *ai.* In Central Puraniyá देखिलोँ *dĕkhilõ*, &c., is preferred to देखन्लोँ *dĕkh'lõ*, &c.

FORM II.

Person.	Singular.	Plural.
1st	देखल छूँ *dekhal chhũ.*	देखल छी *dekhal chhi.*
2nd	देखल छँ *dekhal chhẽ.*	देखल छ *dekhal chha.*
3rd	*Not used.*	*Not used.*

As in the definite present, any optional form of the present of the defective auxiliary verb may be used, and also the strong form of the defective auxiliary verb: thus, first plural देखल छिऐ *dekhal chhiai*, देखल छिकी *dekhal chhiki*, and so on. In Central Puraniyá देखिल *dekhil* is preferred to देखल *dekhal*.

§ 71. (*l*)—Pluperfect: '*I had seen*,' &c.

This also, like the perfect, has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लौं रहे *dĕkh'lõ rahe.*	देखन्ली रहे *dĕkh'li rahe.*
2nd	देखन्लँ रहे *dĕkh'lẽ rahe.*	देखन्लत रहे *dĕkh'la rahe.*
3rd	देखन्लक रहे *dĕkh'lak rahe.*	*Not used.*

Any of the other forms of the preterite may be used throughout. In Central Puraniyá देखिलौं *dĕkhilõ*, &c., is preferred to देखन्लौं *dĕkh'lõ*, &c.

FORM II.

Person.	Singular.	Plural.
1st	देखल छलाँ *dekhal chhalã.*	देखल छली *dekhal chhali.*
2nd	देखल छलेँ *dekhal chhalẽ.*	देखल छलऽ *dekhal chhala.*
3rd	*Not used.*	*Not used.*

Any optional form of the preterite of the defective auxiliary verb may be used. Also रही *rahi*, रहेँ *rahẽ*, &c., may be used as the auxiliary. In Central Puraniyá the form देखिल छिलाँ *dekhil chhilã* is preferred.

§ 72. (*m*)—Future Exact: '*I shall have seen*,' '*I may have seen*,' *&c.*

This tense also has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखब्लौँ होत *dĕkh'lõ hot.*	देखब्ली होत *dĕkh'li hot.*
2nd	देखब्लेँ होत *dĕkh'lẽ hot.*	देखब्लऽ होत *dĕkh'la hot.*
3rd	देखब्लक होत *dĕkh'lak hot.*	*Not used.*

Any other forms of the preterite may be used throughout. In Central Puraniyá देखिलौँ *dekhilõ*, &c., is preferred to देखब्लौँ *dĕkh'lõ*.

FORM II.

Person.	Singular.	Plural.
1st	देखल होबै *dekhal hobai.*	देखल होब *dekhal hob.*
2nd	देखल होबँ *dekhal hobẽ.*	देखल होबऽ *dekhal hoba.*
3rd	*Not used.*	*Not used.*

Any other form of the future of the complete auxiliary verb may be used instead throughout. In Central Puraniyá the form देखिल *dekhil* is preferred to देखल *dekhal.*

CONJUNCTIVE (CONDITIONAL) MOOD.

§ 73. (*n*)—Future Conditional : '(*If*) *I be seeing,*' *&c.*

Person.	Singular.	Plural.
1st	देखैहोऊँ *dekhaihoũ.*	देखैहोइ *dekhaihoi.*
2nd	देखैहोआ *dekhaihoá.*	देखैहोअ *dekhaihoa.*
3rd	देखैहोए *dekhaihoai.*	*Not used.*

Any other form of the present conjunctive of the complete auxiliary verb may be used instead throughout.

§ 74. (*o*)—Durative Present Conditional: '(*If*) *I were seeing*,' &c.

Person.	Singular.	Plural.
1st	देखैहोतूँ *dekhaihotũ.*	देखैहोती *dekhaihoti.*
2nd	देखैहोता *dekhaihotá.*	देखैहोतऽ *dekhaihota.*
3rd	देखैहोएत *dekhaihoait.*	*Not used.*

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout. So also होतिहूँ *hŏtihũ*, &c.

§ 75. (*p*)—Future Exact Conditional: '(*If*) *I have seen*,' &c.

This tense also has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखल्लौं होएे *dĕkh'lõ hoai.*	देखल्ली होएे *dĕkh'li hoai.*
2nd	देखल्लेँ होएे *dĕkh'le hoai.*	देखलऽ होएे *dĕkh'la hoai.*
3rd	देखल्लक होएे *dĕkh'lak hoai.*	*Not used.*

Any other form of the preterite may be used throughout. In Central Puraniyá देखिलौं *dĕkhilõ*, &c., is preferred to देखल्लौं *dĕkh'lõ*, &c.

FORM II.

Person.	Singular.	Plural.
1st	देखल होऊँ *dekhal hoũ.*	देखल होइ *dekhal hoi.*
2nd	देखल होआ *dekhal hoá.*	देखल होअ *dekhal hoa.*
3rd	*Not used.*	*Not used.*

Any other form of the present conjunctive of the complete auxiliary verb may be used instead throughout. In Central Puraniyá the form देखिल *dekhil* is preferred to देखल *dekhal.*

§ 76. (*q*)—Preterite Conditional: '(*If*) *I had seen,*' &c.

This tense also has two forms of conjugation.

FORM I.

Person.	Singular.	Plural.
1st	देखन्लौँ होऐत *dĕkh'lõ hoait.*	देखन्ली होऐत *dĕkh'li hoait.*
2nd	देखन्लेँ होऐत *dĕkh'lĕ hoait.*	देखन्लऽ होऐत *dĕkh'la hoait.*
3rd	देखन्लक होऐत *dĕkh'lak hoait.*	*Not used.*

Any other form of the preterite may be used. In Central Puraniyá देखिलौँ *dĕkhilõ,* &c., is preferred to देखन्लौँ *dĕkh'lõ,* &c.

FORM II.

Person.	Singular.	Plural.
1st	देखल होतूँ *dekhal hotů.*	देखल होती *dekhal hotí.*
2nd	देखल होता *dekhal hotă.*	देखल होतह *dekhal hota.*
3rd	*Not used.*	*Not used.*

Any other form of the preterite conditional of the complete auxiliary verb may be used instead throughout. In Central Puraniyá the form देखिल *dekhil* is preferred to देखल *dekhal.*

§ 77. Participles.

ADJECTIVAL.

Present, 'seeing' . . . { देखैत *dekhait,* देखित *dekhit,* or देखत *dekhat ; obl.,* देखितँ *dĕkhitĕ* or देखन्तँ *dĕkh'tĕ.*

Past, 'seen' . . . . . देखल *dekhal* or देखिल *dekhil : obl.* देखल्ला *dekh'lá.*

CONJUNCTIVE.

'Having seen' . . . . { देख* के *dekh kĕ,* देख कै *dekh kaĭ,* देखि के *dekhi kĕ,* देखि कै *dekhi kaĭ.*

§ 78. Infinitives or Verbal Nouns, *'to see,' 'the act of seeing.'*

Nominative.	Oblique.
देख *dekh,** देखि *dekhi.*	देखे *dekhĕ* or देखै *dekhaĭ.*
देखल *dekhal.*	देखल्ला *dĕkh'lá.*
देखब *dekhab.*	*Wanting.*

§ 79. Noun of Agency, *'one who sees.'*

देखनिहार *dĕkh'nihár,* देखेवाला *dĕkhĕwálá,* or देखनेवैया *dĕkh'ṇaiyá.*

* This form of the verbal noun is always the same as the root. So also in the conjunctive participle.

CHAPTER VII.

THE REGULAR NEUTER VERB.

§ 80. This verb differs from the active verb only in the formation of certain of its past tenses. The three more usual past tenses are here given; the conjugation of the rest of the verb can be learnt from the conjugation of the √ देख *dekh*.

§ 81. √ गिर *gir*, 'fall.'

PAST PARTICIPLE: गिरल *giral* or गिरिल *giril*.

INDICATIVE MOOD.

§ 82. (*a*)—Preterite: '*I fell*,' &c.

Person.	Singular.	Plural.
1st	गिरल्हूँ *gir'lũ*,* गिरल्हों *gir'lõ*, गिरल्हौं *gir'lãũ*. गिरल्हाँ *gir'lã*.	गिरल्ही *gir'li*. गिरल्लिऐ *gir'liai*, गिरल्लिऔ *gir'liau*.
2nd	गिरल्हा *gir'lá*, गिरल्हे *gir'le*, गिरल्हें *gir'lẽ*, गिरल्हैं *gir'lãĩ*.	गिरल्हउ *gir'la*, गिरल्हउक *gir'lahak*.
3rd	गिरल्है *gir'lai*, गिरल्हैक *gir'laik*, गिरल्हौ *gir'lau*, गिरल्हौक *gir'lauk*, गिरलन्कै, गिरलन्कैक, *giral'kai*, *giral'kaik*, गिरलन्कौ, गिरलन्कौक *giral'kau*, *giral'kauk*, गिरल *giral*, (fem. गिरलि *girali*). गिरलन्का *giral'ká*.	*Not used.*

* Or (especially in Central Puraniyá) गिरिल्हूँ *girilũ*, and so throughout.

§ 83. (*k*)—Perfect: '*I have fallen*,' &c.

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लौं ऐ *gir'lŏ ai.*	गिरल्ली ऐ *gir'li ai.*
2nd	गिरल्लैं ऐ *gir'lĕ ai.*	गिरल्लऽ ऐ *gir'la ai.*
3rd	गिरल ऐ *giral ai.*	*Not used.*

Any of the other forms of the preterite may be used throughout. Also छै *chhai* may be used instead of ऐ *ai.* In Central Puraniyá गिरिल्लौं *girilŏ*, &c., is preferred to गिरल्लौं *gir'lŏ*, &c.

FORM II.

This form means, '*I am fallen*,' rather than '*I have fallen.*'

Person.	Singular.	Plural.
1st	गिरल छूँ *giral chhũ.*	गिरल छी *giral chhi.*
2nd	गिरल छैं *giral chhĕ.*	गिरल छऽ *giral chha.*
3rd	*Not used.*	*Not used.*

Any optional form of the present of the defective auxiliary verb may be used, and the strong form of the defective auxiliary verb: thus, गिरल छिऐ *giral chhiai*, गिरल छिकी *giral chhiki*, &c. In Central Puraniyá गिरिल *giril* is preferred to गिरल *giral.*

§ 84. (*l*)—Pluperfect: '*I had fallen*,' &c.

FORM I.

Person.	Singular.	Plural.
1st	गिरल्लौँ रहे *gir'lõ rahe.*	गिरल्ली रहे *gir'lí rahe.*
2nd	गिरल्लेँ रहे *gir'lẽ rahe.*	गिरल्लत रहे *gir'la rahe.*
3rd	गिरल रहे *giral rahe.*	*Not used.*

Any of the other forms of the preterite may be used throughout. In Central Puraniyá गिरिलौँ *girilõ*, &c., is preferred to गिरल्लौँ *gir'lõ*, &c.

FORM II.

This form means '*I was fallen*,' rather than '*I had fallen*.'

Person.	Singular.	Plural.
1st	गिरल छलौँ *giral chhalã.*	गिरल छली *giral chhalí.*
2nd	गिरल छलेँ *giral chhalẽ.*	गिरल छलत *giral chhala.*
3rd	*Not used.*	*Not used.*

Any optional form of the preterite of the second auxiliary verb may be used. Also रही *rahí*, रहेँ *rahẽ*, &c., may be used as the auxiliary. In Central Puraniyá the form गिरिल छिलौँ *giril chhilã* is preferred.

CHAPTER VIII.

VOCALIC ROOTS.

§ 85. Many verbs have roots ending in vowels, and the junction of the root with the termination frequently causes some slight apparent irregularity.

For this reason the following examples are given of the conjugation of verbs having roots ending in vowels. They are here conjugated in the masculine gender, and through the four radical and participial tenses. From these the periphrastic tenses can easily be formed. It has not been thought necessary to give the conjugation in full for each person.

With regard to the shortening of the root-vowel, see General Introduction, § 36.

§ 86. Example of a verb whose root ends in आ *á* :—

The conjugation of these verbs should be carefully studied, as a large class of active and causal verbs follows it.

In the preterite indicative these verbs insert a junction vowel between the root and the ल *l* of the termination: thus ख* + ए + लों *kha* + *ĕ* + *lõ*, or खैलों *khailõ*, 'I ate,' and प* + ए + लों *pa* + *ĕ* + *lõ*, or पैलों *pailõ*, 'I got,' where ए *ĕ* is the junction vowel. As will be subsequently seen, the same peculiarity exists in other tenses besides the preterite.

All verbs which take ए *ĕ* in the preterite indicative insert ए *e* or इ *i* in the future, in the past participle, and in that form of the 3rd singular preterite which is the same as the past participle.

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* With regard to the shortening of the root-vowel and contraction of concurrent vowels, see General Introduction, §§ 34, 36.

§ 87. The first verbal noun, or root, of these verbs sometimes ends in আব *áb* or আব *áw*, and sometimes in আ *á*, according to the following rule:—

1) All active (including causal) roots end in আব *áb*: thus পাব *páb* or পাব *páw*, 'obtain;' obl. পাবে *pábĕ* or পাবে *páwĕ*.

Exception.—The √ খা *khá*, 'eat,' although active, ends in আ *á*.

2) All neuter roots end in আ: thus অঘা *aghá*, 'satiate;' obl. অঘাঅ *aghášĕ*.

Exceptions.—The √গাব *gáb*, 'sing,' and the √আব *áb*, 'come,' though neuter, end in আব *áb*.

Verbs whose roots end in আব *áb* may optionally insert a ব *b* or ব *w* in the present conjunctive and in the present participle, but not those whose roots end in আ *á*.

Note also that all verbs whose roots end in আব *áb* may drop the ব *b* and be conjugated like simple verbs in আ *á*.

§ 88. √পা *pá*, 'get.'

INFINITIVE (1ST FORM): পাইঅ *páï*, পা *pá*, পৈ *pai*, পাব *páb*, or পাব *páw*; obl. পাবে *pábĕ* or পাঅ *páĕ*, পৈ *pai* or পা *pá*.*

,, (2ND FORM): পাঅল *páĕl*, পাইল *päil*, or পৈল *païl*.

PRES. PART. পাবৈত *pábait*, পাঅত *páĕt*, পাইত *päit*, or পৈত *pait*.†

* But from √ খা *khá*; *Dir.* only খাইঅ *kháï*, খা *khá*, or খৈ *khai*. *Obl.* only খাঅ *kháĕ*, খৈ *khai*, or খা *khá*.

† But from √খা *khá*, only খাইত *kháït* or খাত *khát*.

INDICATIVE MOOD.

Person.	PRETERITE. (See remarks above.)		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पैलाँ *pailẵ.*	पैली *paili.*	पैबै *paibai.*	पाइब *páëb* or पैब *paib.*
2nd	पैलैँ *pailẽ.*	पैलउ *paila.*	पैबैँ *paibẽ.*	पैबउ *paiba.*
3rd	पैलन्कै *păil'kai.*	*Not used.*	पैत *paitai.*	*Not used.*

IRREGULAR 2ND PLURAL IMPERATIVE : पो *po.*

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पाऊँ *páũ** or [पाबौँ *pábõ.*	पाइ *pái*, पइऐ *païai*, or पैऐ *paiai*, or [पाबी *pábi.*	पैतौँ *paitõ.* पैतिहाँ *păitihã̃.*	पैती *paiti*, पैतिहैँ *păitihãĩ.*
2nd	पाएँ *páẽ* or पाबैँ [*pábẽ.*	पाअ *páa* or [पाबउ *pába.*	पैतैँ *paitẽ*, पैतिहैँ *păitihẽ.*	पैतउ *paita*, पैतिहउ *paitihu.*
3rd	पाऐ *páai* or पाबै [*pábai.*	*Not used.*	पाबैत *pábait* or पाइत [*päit.*† पैतिहै *păitihai.*	*Not used.*

* From √ खा *khá*, and other roots ending in आ *á*, the forms are only—
Sing.—(1) खाऊँ *kháũ*, (2) खाएँ *khaẽ*, (3) खाऐ *kháai.*
Plur.—(1) खाइँ *kháĩ*, (2) खाअ *kháa*, and not खाबौँ *khábõ*, &c.

† But from √ खा *khá* only खाइत *kháit*, and not खाबैत *khábait.* It may be noted here that the 3rd sing. pret. conj. is always the same as the present participle in all its various forms.

§ 89. Example of a verb whose root ends in ई *i*:—

√पी *pi*, 'drink.'

INFINITIVE { (1ST FORM) : पी *pi*; obl. पीअ *piĕ*. (2ND FORM) : पीअल *pial* or पील *pil*. (3RD FORM) : पीअब *piab* or पीब *pib*.

PRES. PART. पीत *pit*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीलाँ *pilã*.*	पीली *pili*.	पीबै *pibai*.	पीअब *piab* or पीब *pib*.
2nd	पीलँ *pilĕ*.	पीलह *pila*.	पीबँ *pibĕ*.	पीबह *piba*.
3rd	पिलन्कै *pil'kai*.	*Not used*.	पीतै *pitai*.	*Not used*.

* Or पीअलाँ *pialã*, and so throughout.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	पीऊँ *piũ*.	पीइ *pii*.	पीतौं *pitõ*.*	पीती *piti*.
2nd	पीएँ *piĕ*.	पीअ *pia*.	पीतँ *pitĕ*.	पीतह *pita*.
3rd	पीऐन्ह *piai*.	*Not used*.	पीत *pit*.	*Not used*.

* Or पितिहाँ *pitihã*, &c.

§ 90. **Example of a verb whose root ends in ऊ *ú*:—**

√चू *chú*, 'drip.'

INFINITIVE { (1ST FORM) : चू *chú*; obl. चुए *chúë*.
(2ND FORM) : चूअल *chúal* or चूल *chúl*, 'to drip.'
(3RD FORM) : चूअब *chúab* or चूब *chúb*.

PRES. PART. चूत *chút*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूलाँ * *chúlã̆*.	चूली *chúli*.	चूबै *chúbai*.	चूअब *chúab* or चूब *chúb*.
2nd	चूलँ *chúlẽ*.	चूलउ *chúla*.	चूबँ *chúbẽ*.	चूबउ *chúba*.
3rd	चूल *chúl*.	*Not used*.	चूतै *chútai*.	*Not used*.

* Or चूअलाँ *chúalã̆*, and so throughout.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	चूऊँ *chúũ̆*.	चूई *chúi*.	चूतोँ* *chútõ̆*.	चूती *chúti*.
2nd	चूएँ *chúẽ̆*.	चूअ *chúa*.	चूतँ *chútẽ̆*.	चूतउ *chúta*.
3rd	चूऐ *chúai*.	*Not used*.	चूत *chút*.	*Not used*.

* Or चुतिहाँ *chutihã̆*, &c.

§ 91. **Example of a verb whose root ends in ধো *o*:—**

√ধো *dho*, 'wash.'

INFINITIVE { (1ST FORM): ধো *dho*; obl. ধোঅ *dhoĕ*. (2ND FORM): ধোঅল *dhoal* or ধোল *dhol*. (3RD FORM): ধোঅব *dhoab* or ধোব *dhob*.

PRES. PART. ধোত *dhot*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	ধোঅলাঁ *dhoälã*.*	ধোঅলী *dhoäli*.	ধোবৈ *dhobai*.	ধোঅব *dhoäb* or ধোব *dhob*.
2nd	ধোঅলেঁ *dhoälẽ*.	ধোঅলত *dhoäla*.	ধোবেঁ *dhobẽ*.	ধোবত *dhoba*.
3rd	ধোঅল *dhoäl*.	*Not used*.	ধোতৈ *dhotai*.	*Not used*.

* Or ধোলাঁ *dholã*, and so throughout.

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	ধোওঁ *dhoũ*.	ধোই *dhoi*.	ধোতোঁ *dhotõ*.*	ধোতী *dhoti*.
2nd	ধোএঁ *dhoẽ*.	ধোঅ *dhoa*.	ধোতেঁ *dhotẽ*.	ধোতত *dhota*.
3rd	ধোএ *dhoai*.	*Not used*.	ধোত *dhot*.	*Not used*.

* Or ধোতিহাঁ *dhõtihã*, &c.

For further examples of verbs of this class, see conjugation of √হো *ho*, § 53 & ff. The root √রো *ro*, 'weep,' which is the verb conjugated in the other grammars of this series, is not used in Púr'níyá, hence √ধো *dho* is substituted.

CHAPTER IX.

IRREGULAR VERBS.

§ 92. The verbs √ कर *kar*, 'do;' √ धर *dhar*, 'seize' or 'place;' √ र *mar*, 'die;' and √ हो *ho*, 'become,' are irregular in their preterite tense indicative. The conjugation of √ कर *kar* is therefore given in that tense only. √ धर *dhar* and √ मर *mar* are conjugated exactly like √ कर *kar*, and are therefore not given. Besides the irregular forms, √ कर *kar*, √ धर *dhar*, and √ मर *mar*, have also each a regular form of the preterite indicative.

The conjugation of √ हो *ho* has been already given in § 53 and ff., and is not given here.

The verb √ जा *já*, 'go,' is irregular in the preterite indicative and in the present conjunctive, and is therefore given in those tenses.

The verbs √ दे *de*, 'give,' and √ ले *le*, 'take,' are more or less irregular throughout all the tenses. The verb √ दे *de* is therefore given conjugated throughout the four radical and participial tenses. The verb √ ले *le* is conjugated precisely like the verb √ दे *de*.

§ 93. √ कर *kar*, 'do.'

INFINITIVE (2ND FORM): करल *karal* or कैल *kail*.

PRES. PART. करैत *karait*.

PAST. PART. करल *karal* or कैल *kail*.

√धर *dhar*, 'seize,' 'place.'

INFINITIVE (2ND FORM) : धरल *dharal* or धैल *dhail*.

PRES. PART. धरैत *dharait*.

PAST PART. धरल *dharal* or धैल *dhail*.

INDICATIVE MOOD.

Person.	IRREGULAR PRETERITE.		REGULAR PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	कैलाँ *kailã*.	कैली *kailí*.	करल्लाँ *kar'lã*.	करल्ली *kar'lí*.
2nd	कैलँ *kailẽ*.	कैलह *kaila*.	करल्लँ *kar'lẽ*.	करल्लह *kar'la*.
3rd	कैलक *kailak*.	*Not used*.	करलन्कै *karal'kai*.	*Not used*.

Similarly is conjugated √ धर *dhar* (धैलाँ *dhailã*, धरल्लाँ *dhar'lã*, &c.).

§ 94. So also is conjugated the √ मर *mar*, 'die' (मैलाँ *mailã*, मरल्लाँ *mar'lã*, &c.). √ मर *mar* being an intransitive verb, the 3rd person may be मैल *mail* or मरल *maral*.

§ 95. √जा *já*, 'go.'

This root is conjugated like √खा *khá* in all tenses but the preterite indicative and present conjunctive, which are therefore here given. (See § 87 and ff.)

VERBAL NOUN { (1ST FORM): जा *já*; obl. जाए *jáë*. (2ND FORM): जाएल *jáël*, जैल *jail*, गैल *gail*, *or* गेल *gel*. (3RD FORM): जाएब *jáëb* or जैब *jaib*.

PRES. PAST. जाइत *jäit* or जैत *jait*. PAST PART. गैल *gail* or गेल *gel*.

Person.	PRETERITE INDICATIVE.		PRESENT CONJUNCTIVE.	
	Singular.	Plural.	Singular.	Plural.
1st	गेलाँ *gelã̈* or गैलाँ *gailã̈*.	गेली *geli* or गैली *gaili*.	जौं *jaũ*.	जैऐ *jaiai*.
2nd	गेलँ *gelẽ* or गैलँ *gailẽ*.	गेलत *gela* or गैलत *gaila*.	जैए *jaie*.	जैअ *jaia*.
3rd	गेल *gel* or गैल *gail*.	*Not used.*	जै *jai*.	*Not used.*

IRREGULAR 2ND PLURAL IMPERATIVE : जो *jo*.

§ 96. √दे *de*, 'give.'

VERBAL NOUN, { 1ST FORM : दउ *da*, दे *de*, or दै *dai*; obl. देए *deë* or देबे *debë*. 2ND FORM : देल *del*, 'to give.'

PRES. PART. देत *det*.

PAST PART. देल *del*.

INDICATIVE MOOD.

Person.	PRETERITE.		FUTURE.	
	Singular.	Plural.	Singular.	Plural.
1st	देलाँ *delã̆.*	देली *deli.*	देबै *debai.*	देब *deb.*
2nd	देलँ *delĕ̃.*	देलह *dela.*	देबँ *debĕ̃.*	देबह *deba.*
3rd	देलन्कै *dĕl'kai.*	*Not used.*	देतै *detai.*	*Not used.*

CONDITIONAL MOOD.

Person.	PRESENT.		PRETERITE.	
	Singular.	Plural.	Singular.	Plural.
1st	दौँ *dãũ*, देऊँ *deũ̃*, or दीआँ *díõ.*	दी *dí.*	देतौँ *detõ.**	देती *deti.*
2nd	दे *de*, देँ *dĕ̃*, दैँ *dãĩ.*	दह *da.*	देतँ *detĕ̃.*	देतह *deta.*
3rd	दे *de*, दै *dai*, दीऐ *díai.*	*Not used.*	देत *det.*	*Not used.*

* Or देतिहाँ *dĕtihã́*, &c.

PRECATIVE : दीअ *día.*

IRREGULAR 2ND PLURAL IMPERATIVE : दहिन *dahin* or दिहैन *dihain.*

Similarly is conjugated the √ ले *le*, 'take,' the letter ल *la* being substituted for the letter द *da* throughout.

CHAPTER X.

THE PASSIVE VERB.

§ 97. The passive verb is formed by conjugating the verbal noun ending in अल *al* with the verb √ जा *já*, 'go:' thus देखल जाएल *dekhal jáël*, 'to be seen.' This verbal noun is not altered for gender, number, person, or tense, only the verb जाएल *jáël* being conjugated. Thus—

Indicative Preterite Masculine: '*I was seen*,' &c.

Person.	Singular.	Plural.
1st	देखल गेलाँ *dekhal gelá̃.*	देखल गेली *dekhal gelí.*
2nd	देखल गेलेँ *dekhal gelẽ.*	देखल गेलह *dekhal gela.*
3rd	देखल गेल *dekhal gel.*	*Not used.*

§ 98. This verbal noun in अल *al* must be carefully distinguished from the past participle having the same termination. The former even in irregular verbs is sometimes quite regular, so that we have verbal nouns such as जैल *jail*, besides past participles like गेल *gel*. At the same time it must be remembered that the verbal noun can also take the form of the past participle as well as its proper form: so that we may have गेल *gel* as a verbal noun as well as जैल *jail*. An example of an irregular passive verb is जैल जैछै *jail jaichhai* (impersonal), 'it is gone'—*itum est;* but, used in the sense of the potential, 'it can go.' When neuter verbs are used in the passive voice, they are always used in an impersonal potential sense: thus हमरा से चलल नहीँ जैछै *ham'rá se chalal nahí jaichhai*, 'by me it cannot be gone,' *i.e.* 'I cannot go.'

§ 99. Another common form of the passive is made by adding to the direct form of the first variety of the verbal noun (which is the same in form as the root) the verb परब *parab*, 'to fall;' the whole then forms an intensive compound. (See § 114.)

An example of this form is—

कुछु कुछु जानि परैछै *kuchhu kuchhu jáni paraichhai*, 'a little is known,' *i.e.*, 'it is slightly visible.'

§ 100. The Potential Passive Voice.

This voice is formed in the same manner as the causal verb (see § 103). It has a potential force, intimating not so much that a thing *is* done as that it *can be* done. Examples of its use are—

कुछु नहीं निकसल देखाइ दैछै *kuchhu nahí nik'sal dĕkhäi daichhai*, 'it cannot be seen to be at all swollen.'

ई नठ कोइ अजब रङ्ग कर आदिमी देखाइ दैछै *i ta koï ajab rang kar adimí dĕkhäi daichhai*, 'this (fellow) appears to be a man of strange kind.'

§ 101. The Periphrastic Passive Voice.

A very common kind of passive voice is formed by placing the verb √ आ *á* after the first or shortest form of a verbal noun in the locative case: thus देखे मैं आएब *dekhĕ mẽ áĕb*, 'the coming into seeing,' *i.e.* 'to be seen.' The person by whom the action is done is put in the oblique genitive form of the noun or pronoun when there is one: thus तोँ हमरा देखे मैं ऐलह *tõ ham'rá dekhĕ mẽ aila*, 'you came into my seeing,' 'you were seen by me.' The following example shows a verb in this voice conjugated in the preterite indicative masculine:—

Singular.	Plural.
1. देखे मैं एलौँ *dekhĕ mẽ ailõ.*	1. देखे मैं ऐली *dekhĕ mẽ ailí.*
2. देखे मैं ऐलैं *dekhĕ mẽ ailĕ.*	2. देखे मैं ऐलह *dekhĕ mẽ aila.*
3. देखे मैं आएल *dekhĕ mẽ áĕl.*	3. *Not used.*

Example.—हम सब तोरा देखे मैं ऐलिऐ *ham sab torá dekhĕ mẽ ailiai*, 'we were seen by you.'

CHAPTER XI.

CAUSAL VERBS.

§ 102. A causal verb is formed by adding आ *á* to the root of the simple verb, and a double causal by adding वा *wá*. The stems thus formed are conjugated exactly like verbs whose roots end in आ *á* (see § 87)—that is, like the √ पा *pá*, taking आव *áb* or आव *áw* in the first verbal noun, the present conjunctive, and present participle. (See § 88.)

Simple Verb.	Causal.	Double Causal.
√ उठ *uṭh*, 'rise.'	उठा *uṭhá*, 'raise.'	उठ्वा *uṭh'wá*, 'cause [to raise.'
√ कह *kah*, 'say.'	कहा *kahá*, 'cause [to speak.'	कह्वा *kah'wá*, 'cause [to cause to speak.'
√ नुक *nuk*, 'be hidden.'	नुका *nuká*, 'hide.'	नुक्वा *nuk'wá*, 'cause [to hide.'
√ पक *pak*, 'be cooked.'	पका *pakd*, 'cook.'	पक्वा *pak'wá*, 'cause [to cook.'
√ मिल *mil*, 'meet.'	मिला *milá*, 'mix.'	मिल्वा *mil'wá*, ['cause to mix.'
√ सुन *sun*, 'hear.'	सुना *suná*, 'tell.'	सुन्वा *sun'wá*, 'cause [to tell.'

§ 103. If the simple root contains a long vowel it is shortened, viz. आ *á* to अ *a*, ई *í* to इ *i*, ऊ *ú* to उ *u*, ए *e* to अ *ĕ*, ओ *o* to औ *ŏ*, ऐ *ai* to ऐ *ăi*, and औ *au* to औ *ău*.

Similarly, if a root ends in a double consonant, it is made single : thus—

Simple Verb.	Causal.	Double Causal.
√ जाग *jág*, 'be awake.'	जगा *jagá*, 'awaken.'	जगन्वा *jag'wá*, 'cause [to awake.'
√ पाक *pák*, 'be cooked.'	पका *paká*, 'cook.'	पकन्वा *pak'wá*, 'cause [to cook.'
√ जीत *jít*, 'conquer.'	जिता *jitá*, 'cause to [conquer.'	जितन्वा *jit'wá*, 'cause [to cause to conquer.'
√ सीख *sikh*, 'learn.'	सिखा *sikhá*, 'teach.'	सिखन्वा *sikh'wá*, 'cause [to teach.'
√ पी *pi*, 'drink.'	पिआ *piá*, 'cause to [drink.'	पिअवा *piawá*, 'cause [to cause to drink.'
√ भीज *bhij*, 'wet.'	भिगा *bhigá*, 'moisten.'	भिगन्वा *bhig'wá*, 'cause [to moisten.'
√ घूम *ghúm*, 'be turned.'	घुमा *ghumá*, 'turn.'	घुमन्वा *ghum'wá*, 'cause [to turn.'
√ बूड़ *búṛ*, 'sink.'	बुड़ा *buṛá*, 'immerse.'	बुड़न्वा *buṛ'wá*, 'cause [to immerse.'
√ सूत *sút*, 'sleep.'	सुता *sutá*, 'put to [sleep.'	सुतन्वा *sut'wá*, 'cause [to put to sleep.'
√ देख *dekh*, 'see.'	देखा *dĕkhá*, 'show.'	देखन्वा *dĕkh'wá*, 'cause [to show.'
√ हेल *hel*, 'swim.'	हेला *hĕlá*, 'cause to swim.'	हेलन्वा *hĕl'wá*, 'cause to [cause to swim.'
√ बैस *bais*, 'sit.'	बैसा *baĭsá*, 'seat.'	बैसन्वा *baĭs'wá*, 'cause [to sit.'
√ दौर *daur*, 'run.'	दौरा *daŭrá*, 'cause [to run.'	दौरन्वा *daŭr'wá*, 'cause [to cause to run.'
√ नुक *nukk*, 'be hidden.'	नुका *nuká*, 'hide.'	नुकन्वा *nuk'wá*, 'cause [to hide.'

Note in connection with the above:—

Simple Verb.	Causal.
√ कह *kah*, 'speak'	कहला *kah'lá*, also regular.
√ खा *khá*, 'eat'	खिआ *khiá*.
√ पी *pi*, 'drink'	पिला *pilá*, also regular.

§ 104. Some primitive neuter verbs having a monosyllabic root enclosing a short vowel form the first causal by simply lengthening that vowel. The double causal is formed in the usual way, *e.g.*—

Simple Verb.	Causal.
√ कट *kaṭ*, 'be cut'	काट *káṭ*, 'cut.'
√ बन्ध *bandh*, 'be tied'	बाँध *bádh*, 'tie.'
√ लद् *lad*, 'be loaded'	लाद् *lád*, 'load.'
√ घिंच *ghiṅch*, 'be dragged'	घींच * *ghích*, 'drag.'

§ 105. Sometimes a cognate diphthong is substituted for the long vowel, *e.g.*—

खुल *khul*, 'be open.'	खोल *khol*, 'open.'
घुर *ghur*, 'melt.' (*Neut.*)	घोर *ghor*, 'melt.' (*Act.*)

§ 106. The verb √ निकल *nikal* or निकस *nikas*, 'come out,' makes its causal निकाल *nikál* or निकास *nikás*, 'take out,' on the analogy of the above. So also √ पसर *pasar*, 'be scattered,' makes पसार *pasár*, 'scatter,' 'extend;' √ सरक *sarak*, 'slip,' सरकार *sarkár*, 'cause to slip;' √ उपर *upar*, 'be rooted up,' उपार *upár*, 'root up;' and √ उखर *ukhar*, 'be rooted up,' उखार *ukhár* 'root up.'

* When the vowel is lengthened, *anuswár* becomes *anunásik*. (Compare General Introduction, § 28.)

§ 107. The following are irregular :—

Simple Verb.	Causal.	Double Causal.
√ अट *aṭ*, 'be stopped.'	आर *ár*, 'stop.'	अरा *arấ*.
√ फट *phaṭ* or फाट *phát*, ['be torn.'	फार *phár*, 'tear,'	फरा *pharấ*.
√ छुट *chhúṭ*, 'be separ- [ated.'	छोर *chhor* or छार *chhár*, ['separate.	छोरा *chhŏrấ*.
√ जूट *jút*, 'be joined.'	जोर *jor*, 'join.'	जोरा *jŏrấ*.
√ टूट *ṭúṭ*, 'be broken.'	तोर *tor*, 'break.'	तोरा *tŏrấ*.
√ फूट *phúṭ*, 'be burst.'	फोर *phor*, 'burst.'	फोरा *phŏrấ*.
√ बिक्क *bikk*, 'be sold.'	बेँच *bēch* or बिका *bikấ*, ['sell.'	बेँचा *bĕchấ*.
√ रह *rah*, 'remain.'	राख *rákh* or रक्ख *rakkh*, ['place.'	रखा *rakhấ*.
√ मर *mar*, 'die.'	मार *már* or मुआ *muấ*, ['cause to die.'	

CHAPTER XII.

COMPOUND VERBS.

§ 108. Compound verbs are either intensives, potentials, completives, frequentatives, desideratives, continuatives, staticals, inceptives, permissives, or acquisitives.

§ 109. Compound verbs may be classed as—(1) those formed with the verbal noun, and (2) those formed with the participles.

(1) Those formed with the verbal noun are—

a) Intensives.	*e*) Desideratives.
b) Potentials.	*f*) Inceptives.
c) Completives.	*g*) Permissives.
d) Frequentatives.	*h*) Acquisitives.

(2) Those formed with the participles—

a) Continuatives.	*b*) Staticals.

Class I.—Compounds formed with the Verbal Noun.*

§ 110. There are three varieties of the verbal noun—

a) In अ *a* (silent) or इ *i*, oblique form ए *ĕ* or ऐ *ăi*; as देख *dekh* or देखि *dekhi*, obl. देखे *dekhĕ* or देखै *dekhăi*.

b) In अल *al*, oblique form ला *'lá*; as देखल *dekhal*, obl. देखला *dĕkh'lá*.

c) In अब *ab*; as देखब *dekhab*.

The direct first form in अ *a* (silent) is always the same as the root. The last has, in this dialect, no oblique form.

Compound verbs are either formed with the direct form of the first or second variety of the verbal noun, or with the oblique form of the first variety.

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* Much of the succeeding matter is based on Kellogg's Hindí Grammar.

§ 111. *Intensives* and *Completives* are always, and *Potentials* are generally, formed with the direct form of the first variety; *Frequentatives* are always, and *Desideratives* are sometimes, formed with the direct form of the second variety; *Inceptives, Permissives,* and *Acquisitives,* are always formed with the oblique form of the first variety.

§ 112. *Intensive* compounds intensify or otherwise modify the meaning of the verb whose root stands first in the compound. They are formed by adding to a verbal noun of the first variety in the direct form one of certain other verbs, which latter verb in conjunction with the verbal noun is then conjugated as usual. This second conjugated member does not, however, retain its separate character and significance, but only modifies, in accordance with the general idea which it embodies, the meaning of the unconjugated verbal noun to which it is annexed. Examples are—

फेँकब *phĕkab*, 'to throw.'	फेँक (or फेँकि) देब *phĕk* (or *phĕki*) *deb*, 'to [throw away.'
तोरब *torab*, 'to break.'	तोर डालब *tor ḍálab*, 'to break in pieces.'
बनब *banab*, 'to be made.'	बन आएब *ban áĕb* or बन जाएब *ban jáĕb*, ['to be completed.'
खाएब *kháĕb*, 'to eat.'	खा जाएब *khá jáĕb*, 'to eat up.'
बोलब *bolab*, 'to speak.'	बोल उठब *bol uṭhab*, 'to speak suddenly.'
काटब *káṭab*, 'to cut.'	काट लेब *káṭ leb*, 'to cut for oneself.'
राखब *rákhab*, 'to place.'	राख लेब *rákh leb*, 'to lay by.'

§ 113. The auxiliary verbs usually employed to form intensives are—

देब *deb*,	'to give,'	implying *intensity.*
डालब *ḍálab*,	'to throw,'	„ *violence.*
आएब *áĕb*, / जाएब *jáĕb*,	'to come,' / 'to go,'	„ *completion.*
परब *parab*,	'to fall,'	„ *chance.*
उठब *uṭhab*,	'to rise,'	„ *suddenness.*
लेब *leb*,	'to take,'	„ *reflexiveness.*

परब *parab* is also used in intensive compounds to form passives of transitive verbs. (See § 100.)

§ 114. *Potentials* are formed by adding to the direct form of the first verbal noun of any verb the verb सकब *sakab*, 'to be able,' which may then be conjugated throughout. Examples are—

बोलि सकब *boli sakab*, 'to be able to speak.'

ऊ दौर सकै ऐ *ú daur sakai ai*, 'he can run.'

हम जा सकब *ham já sakab*, 'I shall be able to go.'

जौँ ओकन्रा आर आ सकत *jaũ ŏk'rá ár á sakat*, 'if they are able to come.'

हम नहीँ जै सकैछी *ham nahí jai sakaichhí*, 'I cannot go.'

Frequently, however, especially in Central Púr'níyá, potential compounds are formed with the oblique instead of with the direct form of the verbal noun: thus—

बोले सकब *bolĕ sakab*, ऊ दौरे सकैछै *ú daurĕ sakai chhai*, and so on.

§ 115. *Completives* are formed by adding to the same form of the verbal noun of a verb the verb चुकब *chukab*, 'to be finished,' which may then be conjugated throughout. This compound denotes the *completion* of the act denoted by the primary member of the compound. Examples are—

वँ खा चुकन्लै *wẽ khá chuk'lai*, 'he has done eating.'

जब ऊ खा चुकन्ते *jab ú khá chuk'tai*, 'when he shall have eaten.'

ऊ तऽ जा चुकल ऐ *ú ta já chukal ai*, 'he is indeed already gone.'

§ 116. *Frequentatives* are formed by affixing to the direct form of the second variety of the verbal noun of any verb the verb करब *karab*, 'to do,' which may then be used in any tense. Examples are—

आएल करऽ *áĕl kara*, 'come often,' *lit.* 'do the act of coming.'

हम सास्त्र के पढ़ल करैछी *ham sástr ke parhal karaichhí*, 'I am in the habit of reading the shástras.'

तोँ हमर बात मानल करऽ *tŏ hamar bát mánal kara*, 'always obey my words.'

तोँ कहिने ईरङ्ग करल करैछऽ *tŏ kahine iraṅg karal karaichha*, 'why do you always do so?'

ऊ जैल करैछै *ú jail karaichhai*, 'he often goes.'

§ 117. *Desideratives* are formed, like frequentatives, with the direct form of the verbal noun in অল *al*, substituting the verb চাহব *cháhab*, 'to wish,' for করব *karab* as the second or conjugated member. They denote primarily *desire* to do the action expressed of the principal member; secondarily, the *immediate futurity* of that action. An example is—

অ বোলল চাহৈঅছ *ú bolal cháhaiachh*, 'he wishes to speak.'

Sometimes the principal verb is put in the oblique form of the first variety of the verbal noun. Examples are—

অ বোলে চাহৈ ৎে *ú bolĕ cháhai ai*, 'he wishes to speak.'

ঘড়ী বাজে চাহৈছলৈ *ghaṛi bájĕ cháhaichhalai*, 'the clock was on the point of striking.'

অ জাঅ চাহৈছৈ *ú jáĕ cháhaichhai*, 'he wishes to go.'

অ মরৈ চাহৈছৈ *ú maraĕ cháhaichhai*, 'he is about to die.'

The desiderative compound in the precative form is idiomatically used to express obligation or duty. Examples are—

ই পোথিযা কে পঢ়ল চাহী *i pŏthiyá ke paṛhal cháhí*, '(one) ought to read this book.' (*lit.* 'be good enough to wish to read').

ওতে জাঅ চাহিঅ *ŏte jáĕ cháhia*, 'it is right for you (*i.e.* you ought) to go there.'

§ 118. *Inceptives* are formed by using the inflected form of the first variety of the verbal noun in construction with the verb লাগব *lágab*, 'to be joined,' 'to begin,' and denote the action of the verbal noun as *beginning*. Examples are—

অ কহৈ লগ্লৈ *ú kahĕ lag'lai*, 'he began to say.'

ৱঁ মারৈ লাগল *uĕ maraĕ lágal*, 'he began to beat.'

বাঘ খাঅ লগ্লা *bágh kháĕ lag'lá*, 'the tiger began to eat.'

§ 119. *Permissives* are formed by combining the same form of the verbal noun with the verb देब *deb*, 'to give,' and express *permission* to do the act denoted by the verbal noun. Examples are—

हमरा जाए दीअ *ham'rá jáĕ día*, 'let me go.'

हमरा बोले दीअ *ham'rá bolĕ día*, 'be good enough to let me speak.'

वँ ओकरा खाए देलकै *wẽ ŏk'rá kháĕ dĕl'kai*, 'he allowed him to eat.'

§ 120. *Acquisitives* are the exact converse of the preceding, and are formed in the same way, substituting पाएब *páĕb*, 'to get,' for देब *deb*. Examples are—

तोहरा ओते जाए नहीं पैबउ *tŏh'rá ŏte jáĕ nahí paiba*, 'you will not obtain permission to go there.'

हम बैसे नहीं पैलाँ *ham baisĕ nahí pailã*, 'I was not allowed to sit.'

Class II.—Compounds formed from the Participles.

§ 121. *Continuatives* are formed by combining the direct or oblique form of the present participle of any verb with the verbs जाएब *jáĕb*, 'to go,' or रहब *rahab*, 'to remain.'

The compound with जाएब *jáĕb* expresses *steady progression*, and with रहब *rahab* the *continuance* of a complete action. Examples :—

वँ लिखैत जैछै *wẽ likhait jaichhai*, 'he is going on writing.'

छौंरी सब पढ़ैतँ जैछिलै *chhaũrí sab paṛh'tẽ jaichhilai*, 'those girls were going on reading.'

पनिया बहैत जैछै *paniyá bahait jaichhai*, 'the water keeps flowing away.'

वँ गैतँ रहैछै *wẽ gaitẽ rahaichhai*, 'she continues singing.'

लदी कर धार बहितँ रहैछै *ladí kar dhár bahitẽ rahaichhai*, 'the stream of the river keeps flowing on.'

तँ कहिने हसतँ रहैछँ *tõ kahine has'tẽ rahaichhãi*, 'why do you keep laughing?'

Closely connected with the above is a common combination in which the past participle in its direct form takes the first place and a verb of motion the second place. Examples are—

एक बाघ परल फिरैछै *ĕk bágh paral phiraichhai*, 'a tiger is prowling about.'

नौँड़ी चलल जैछिलै *nauṛí chalal jaichhilai*, 'the slave-girl was going along.'

§ 122. *Staticals* denote motion in a state of doing anything. They are formed by combining a verb of motion with a present participle in its direct or oblique form. Examples are—

ऊ कानन्तेँ (or कानैत) आबैछै *ú kán'tẽ* (or *kánait*) *ábaichhai*, 'he comes weeping.'

एगो मौगी गैतेँ आबैछिलै *ego maugí gaitẽ ábaichhilai*, 'a woman was coming singing.'

DIVISION III.

INDECLINABLES.

§ 123. See General Introduction.

APPENDIX.

THE following selections are in the dialect of the *sadr* (or central) subdivision of Puraniyá. The conversation and fables were translated for me by Kumár Chand, Chief Guru in that subdivision. An English translation of them, and of the conversation, will be found in the General Introduction.

SELECTIONS IN THE CENTRAL PURANIYÁ DIALECT.

CONVERSATION BETWEEN TWO VILLAGERS.

१ प्रश्न । कहठ भै, कते से आबैछठ ।
उत्तर । परःसिया गाम सेँ आबैछी ॥
२ प्र. । ओते से कबे चलल छिलेँ ।
उ. । भोर हीँ चलल रही ॥
३ प्र. । कथी ले ओते गेल छिलेँ ।
उ. । ओते हमर खेत छै, वहाय देखे गेल छिलाँ ॥
४ प्र. । ओकःरा मेँ की बुनल छैँ ।
उ. । खाली रहार बुनल गेल छै ॥
५ प्र. । कहठ भै, इबःरक फसिल कर की रङ्ग छै ।
उ. । ई फसिल कर हाल की पुछैछठ, पनिया के नहीँ परे सेँ बड़ खराबी होलै ॥
६ प्र. । ऐज काल तोर भै नहीँ देखै* द छौन ।
उ. । हमर भ ऐज काल किला मेँ नौकर छ, इन्ने बहुत कम आबैछै ॥
७ प्र । इहाँ कर बड़ा गै कर की हाल छै ।
ऊ. । ऊ ऐज काल गाभीन छै, परन्तु चारा नहीँ मिले सेँ टूटि गेल छै ॥
८ प्र । कै महिना से गाभीन छै ।
उ. । होलै तठ आठ महिना, मगर ओकर पेट कुछु नहीँ निकःसल देखाइ दैछ ॥

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* For देखाइ, 1st verbal noun of the potential passive of √देख. Compare No. 8 below.

९ प्र. । नमावैके नहीं ।

उ. । हँ, कुछु कुछु जानि परैछै ॥

१० प्र. । ई कौथा बियान छिकै, आरो केतन्वे दूध दैछै ।

उ. । ई आठौं बियान छिकै, दुइ अढ़ै सेर दूध बखत मँ करैछै ॥

११ प्र. । हमन्रा एक बकन्री लेबे छै, इहाँ कर गाम मँ मिलन्ते ।

उ. । हमन्र गाम मँ बकन्री आवैछै, मगर दाम बड़ा छै ॥

१२ प्र. । इहाँ कर बकन्री की भेल ।

उ । हम्मे चरै कर वास्ते गाम छै पर छोड़ि रहल छी ॥

१३ प्र. । कुछु दूध दैछै ।

उ. । कौंरा सिबी कर खे भरी हो जैछै ॥

१४ प्र. । अबन्री केतारी बुनल छैं की नहीं ।

उ. । केतारी तऽ बुनल छी, परन्तु ओकन्रा मँ कुछु फैदा नहीं छै ॥

१५ प्र. । इहाँ कने सँ कूँआँ कर रस्सी मँगन्नी मिलै सकैछै ।

उ । कहिने नहीं, पटौन होला पर ले लीहऽ ॥

१६ प्र. । इहाँ कने सँ केतन्वे मोट चलैछै ।

उ. । तीन टा मोट नाधैछै ॥

१७ प्र. । इहाँ कर आम कर बाड़ी कुछु फरैछै की नहीं ।

उ । ई बेर तऽ गाछ सिबी मँ लही लागि गेले, नहीं तऽ बऊत होयछिले ॥

१८ प्र. । थोड़े आम हमरन्हो* अँवार कर वास्ते देबऽ ।

उ. । जबे अहाँ कर मन माने, तोरन्वा लीअ ॥

१९ प्र. । अहाँ कर लरिका कुछु पढ़ैछै ।

उ. । हँ, गुरू हाँ जैछै । अच्छर तऽ चीन्हि गेल छै, ऐज काल पहाड़ा पढ़ैछ ॥

२० प्र. । इस्कोल कहिने नहीं भेजैछऽ ।

उ. । कुछु सिखि लै, तऽ भेजि दिऐ ॥

२१ प्र. । हम्मुहो† आपन कौंरा के इस्कोल मँ भेजे चहैछी ॥

उ. । अच्छा, हमर कौंरा कर सङ्गे अकरन्हो‡ भेजि दीहऽ ॥

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* Emphatic for हमरा, 'to me also.'

† Emphatic for हम्मे, 'I also.'

‡ Emphatic for ओकन्रा, 'him also.'

FABLES.

॥ १ बात ॥

॥ सुरगा आर मोती कर दाना ॥

एक सुरगा गोबर कर ढेरी के चङ्गुल से खिटि रहिल छिले। अचोका ओकरा से बड़ सन मोती निकसि ऐले। सुरगा बोलल्ले, आहा, कीरङ्ग रङ्ग रूप आरो चमक दमक छे। ओहरीं एकरा पैतिहैत, फुलल नहीं समैतिहै। परन्तु हमर पेट कर आगीन एकरा सँ नहीं बुझन्ते। हँ, एक चौर कर दाना हमर हाथ लगन्तिहा, तऽ सऽ मोती से बढ़ि के छिले। साँच छिके

॥ जे आपन काम नहीं आबे, ऊ चुल्हा भनन्सार सँ जाय ॥

॥ २ बात ॥

॥ कङ्गाल कर पूछब आरो फकीर कर जबाब देब ॥

एक कङ्गाल कोइ पछँचल फकीर से पुछलन्के कि, हमे तऽ भूखँ मरी, आरो हमर पड़ोसी गद्दी तकिया पर परल लेटे। राति दिन चैन करे। ओकरा मँ कोन कछिन गुन छे जे भगन्वान ओकरा निहाल करन्के, आरो हमरा कङ्गाल करन्के। ई सुनि के फकीर कहिलन्के, बाबा, ई तोँ नहीं सुनल छँ।

राम जी झरोखा पर बैसि के सभे कर मुजरा लेछै।
जेकर जहिन नौकरी, ओहिनँ भरि देछै॥

॥ ३ बा त॥

॥ देस बिदेस फिरै कर लाभ ॥

कोइ भल मानुस एक गोसैं सँ पुछलन्कै कि महाराज, देस देस आरो गाँ गाँ फिरे से की लाभ छौन। एक जगह रहि के प्रमेसर मँ लौ कहिने नहीं लगाबैछ, आरो कोइ मठ मँ बैसि के भगन्वान कर गुन कहिो नहीं गाबैछ। जोगी जी कहलन्कै। बाबा, ई सब साँच छे, पर तोँ ई कथा नहीं सुनल छँ,

बहत पानी निरम्मल, बान्हल भला होइछै।
साधु जन फिरला भल कि कोइ दोख नहीं लगाबै॥

॥ ४ बात ॥

एक दिन जाड़ा कर दिन मँ कोइ बड़ अदमी कर घर मँ आगीन लगल्है। सब चीज बस्तु जरि के छौर हो गेल्है। बँ बाहर मँ ठाढ़, हाथ मलि रहिल छिलै। कि एक गरीब परोसी जाड़ा कर ठक्करल, थर थर काँपतँ घर से निकसि ऐलै, आरो हाथ सेके लगल्है। तबे ज मातब्बर बोलल्है, बाह बाह, केकरो घर जरै, आरो कोइ तापै॥

॥ ५ बात ॥

॥ बान्हल लकरी सब आरो छिरिऐल लकरी सब ॥

एक गिरहस्तक बेटा अपना मँ बड़ुत लड़ै झगड़ा करैछिलै। ओकर बाप ओकरा सब के बात से बड़ुत समुझैलकै, परन्तु कोइ कुछु नहीं मनलकै। तबे गिरहस्त आपन मन मँ कहिलक कि, जौं एकरा सी के कुछु करि देखैऐ, तबे एकरा सी समुझि जाय। एक दिन ज किसान आपन बेटा सिबी के बजा के कहिलकै कि, थोड़े सन लकरी हमर सामने लाबँ। तबे ज किसान ज सब लकरी के एकट्ठा सुतरी से कसि के बान्हलकै, आरो एकाँ एकी के कहिलकै कि, रस्सी मतु खोलँ, आरो लकरी सिबी के तोरी डालँ। तबे एकाँ एकी ज लकरी पर झूकि परल्है, पर ओकरा सिबी से कुछु नहीं भेलै। किनु किसान एक एक टा लकरी देलकै। तबे ओकरा सी ज लकरी के जलदी तोरि देलकै। तबे ओकर बाप कहिलकै कि, बेटा, जौं तौं बान्हल लकरी कर तौर से अपनहँ मँ मेल करि रहिबँ, तऽ सभे बैरी कर दाँत खट्टा करबँ, आरो जबे छिरिऐलँ, तऽ जानँ कि बिगरलँ।

॥ छिरिऐल से बिगरल ॥

॥ ६ बात ॥

॥ ऊँड़ार आरो भेँड़ा सिबी कर मिलाप ॥

एक बेर ऊँड़ार सब भेँड़ा सिबी कहा पठेलकै कि, आबँ, हमे तौं अपना मँ मिलाप करि लौं। कहिने अपना मँ लड़ौं, आरो एक दोसर कर लोह कर पिआसल रहौं। ई पाजी कुत्ता कुल लड़ै कर जड़ छिकै। अहिनँ रोज भूकि भूकि के हमरा भड़कावैछै। आरो हमरा तोरा से लड़ाबैछै। एकरा हमर पास भेजि दहिन, किनु तोरा आरो हमरा से किथी कर झगड़ा छै। हमरा तोरा मँ रोजे मेल भाव रहित, तऽ तोर एकी बाल टेढ़

नहीं होतौ। भँड़ा सब ई लटन्खत ऊँड़ार कर बात मानि के, कुत्ता के ओकर पास भेजि देलन्कै। पहिनँ तऽ ऊँड़ार कुत्ता के खे गेलै। पिछु से भँड़ा सिबो पर हाथ बढ़ावे लगन्ले आरो थोड़े दिन में सब भँड़ा के खाय गेलै। साँच छिकै,—

॥ बैरी रोजे धोखा देछे, ज बड़ा गँवार छै, जे बैरी के सच्चा समुझे ॥

॥ ७ बात ॥

॥ बाघ ऊँड़ार आरो चीता ॥

एक बेर बाघ ऊँड़ार आरो चीता अपन्ना में ई ठहरैलक कि, सब कोइ मिलि के सिकार मारौं। फिनु अपन्ना में बाँटि लौं। ई ठानि के जङ्गल में कूद फान करे लागल, आरो जबे करिया हरिन मारक, तबे बाघ बजन्ले कि, लानें, एकरा बखरा करौं। आरो जलन्दी सन ओकर तीन बखरा करन्कै। आरो बाघ गरजि कै बजन्ले कि पहिन्क बखरा हमे लेब, कहिने कि हमे जङ्गल कर राजा छिकाँ। आरो दोसरो हमी* लेब, कहिने कि एकरा मारै में बड़ुत दौर धूप करल छी। आरो तेसर बखरा ई धरल छे, देखौं केकर मुँह परैछे, जे हमर सामन्ने से उठा के ले जाय। ई सुनि के चीता आरो ऊँड़ार नाँगर सटन्का के भागि गेलै; आरो बाघ हरिन के अकन्सरे खाय गेलै। ई कथा साँच छिकै,—

॥ जेकर लाठी तेकर भैंस ॥

॥ ८ बात ॥

॥ माटी आरो पीतर कर बरिया कर बातन्चीत ॥

एक बेर कतन्हौं नदी बढ़न्ले, कि एक पीतर कर बरिया आरो एक माटी कर बरिया भाँसि चलन्ले। पीतर कर बरिया माटी कर बरिया से कहिलन्कै कि, हमर सङ्ग भीड़ल चलें, तऽ हमे तोरा बचा लेबौं। माटी कर बरिया बोलन्ले कि, इहाँ अच्छा बात कहिलाँ।† हमें अहाँ कर भला मानब आरो रोजे गुन गैब। परन्तु साँच पूछऽ, तऽ हमरा ई डर छै कि, कतन्ऊँ पानीक हिलोरा कर धक्का से अहाँ कर पास नहीं जाय रही। कहिने कि

* Emphatic for दोसर हमे, 'the second also I alone (will take).'

†, First person used politely instead of the second person.

जौँ ओहाँ से फरक रहिलाँ, तऽ ओहिने हिलन्तँ डोलन्तँ कतन्हौँ कच्छा मँ जा के लागब। परन्तु जौँ ओहाँ से भेंट भेल, आरो कतन्हौँ भूल से ठोकर लागि गेल, तऽ हमर पेट फाटि जैत। साँच किकै,—

॥ बड़ से आस रखिअ, पर पास नहीँ जैअ ॥

॥ ९ बात ॥

एक टा मुन्सी हाट मँ बैसि के चिट्ठी लिखि रहल छिलै। एक टा परन्देसी ऐल, आरो पुछलन्कै कि, मुन्सी जी, की लिखैछऽ। मुन्सी कहिलन्कै कि, भै, चिट्ठी लिखैछी। कहिलन्कै कि, हमरो * सलाम लिखि दऽ। मुन्सी जी कहिलन्कै कि, नहीँ जी, अरजी लिखैछी। वँ कहिलन्कै कि, हमरो * सही करि दऽ। मुन्सी औकन्ता के बोलन्कै कि, टीप लिखैछी। वँ कहिलन्कै कि, हमरो * गभै लिखि दऽ। मुन्सी सोचलन्कै कि, ई तऽ कोइ अजब रङ्ग कर आदिमी देखाइ दैछे, पुछलन्कै कि, तोर नाम की। वँ हँसन्कै, आरो बजन्कै कि, हमर नाम छिक,—

॥ मान कि नहीँ मान, हमे तोर मेजमान ॥

॥ १० बात ॥

एक बड़ आदिमी कर घर मँ रातिक समै मँ आगीन लागि गेलै। ज तऽ आपन बाल बच्चा समेत निकसि के भागल, आरो नौकर के हुकुम देलन्कै कि, चीज बस्तु निकालँ। एतन्वे मँ आगीन बऊत छिरिया गेलै। नौकर बजन्कै कि, जी, हमे की की निकासिऐ। तबै ज बड़ आदिमी ठण्डा साँस भरि के बोलन्कै कि, बाबा,

॥ आगीन लागल झोँपड़ी मँ, जे निकलै से लाभ ॥

॥ ११ बात ॥

॥ गमारिन गोरनिया ॥

एक गमारिन गोरनिया माथा पर दहीक बरतन राखि के चलि जैछिलै। जैतँ जैतँ ओकर मन मँ ऐल उमग उठलै कि, ई दही के बेंचब, आरो पैसा से आम मोल लेब। कुछु आम हमर सङ्ग छे। सभै मिला के तीन सऽ से कुछु बेसी हो जैतै। आरो एकरा

* Emphatic for हमर, 'of me also.'

मँ से कुछु घड़ि पचि जैत, तैओ आढ़े सउ बचि रहित। आरो ओकन्रा मँसँ जे बचि बिकन्तत, ओकर अच्छा दाम उठत। तबे दिवाली मँ एक चरा रङ्ग कर साड़ी लेब, आरो ओकन्रा मेन्हि के सारथ जैब। आरो खूब ऐंठि जूठि के आपन गहन्ना कपन्ड़ा कर पहिनाबा आरो मुँह कर चमक दमक देखैब, आरो चाल चाल मँ सउ बल खैब। ई सोँच बिचार मँ ऊ गमारिन गोरन्निया चमकि ठमकि के टेढ़ी चाल चलन्ली। त्योँ दहिया कर बरन्तन माथा पर से गिरि के चूर चूर भै गेलै, आरो कुल बतल बतैल घर बिगरि गेलै॥

॥ १२ बात ॥

॥ चिल्हा आरो कौआ ॥

एक चिल्हा कर ठोर मँ एक डोका छिलै। केतन्हौँ धरन्ती पर धरि धरि पटन्कलन्कै पर डोका नहीँ टुटन्लै। तबे कौआ ई राह बतैलन्कै कि, ई डोका के ठोर मँ ले करि कै बड़त ऊपर उड़ि जो, आरो ओते से गिरा दिहैन, तेबे डोका टूटि जैतौ। चिल्हा कहिलन्कै कि, ई बड़त अच्छा बात छिकै। आरो डोका के ले करि के उड़न्लै, आरो ऊपर जा करि के छाड़ि देलन्कै। जौँ डोका धरन्ती पर गिरन्लै, कि हकन्ड़ा हकन्ड़ा हो गेलै, आरो कौआ ओकर गुद्दा चाखि गेलै। थोड़े देरी बाद चिल्हा नीचँ उतरन्लै, तऽ बोखन्ला छाड़ि आर कुछु नहीँ पैलक॥

॥ १३ बात ॥

॥ खट्टा अँगूर ॥

एक खिखिर कोइ बाड़ी मँ जा पहुँचन्लै। देखलन्कै कि अँगूर कर थौक टट्टी मँ लटकि रहिल छै कि, जेकन्रा से रस टपकि परैछै, आरो कोइ रखन्वारो नहीँ छै। ई देखि ओकर मुँह मँ पानि भरि ऐलै। बड़त तरह उछन्ली कुदन्ली परन्तु अँगूर कर थौक तक नहीँ पहुँचे सकन्ली। जबे कोनौँ रकन्मँ दा नहीँ लगन्लै, तबे ईरङ्ग बड़न्बड़ेतँ ओते से चलन्ली कि, खट्टा अँगूर के खाय।

॥ १४ बात ॥

॥ रसैनी ॥

एक रसैनी कोइ आदिमी से कहिलन्कै कि, जौँ तोँ कुछु चानौँ हमर पास ले आनँ, तऽ हमे अहिन जड़ि गारिबै, कि तुरन्ते ऊ चानौँ कर सोना भै जाय। ऊ सोझ सिधङ्ग आदिमी ओकर दमन्पट्टी मँ आबि गेलै; आरो कतन्हौँ सँ दुख दुख सहि के

दो सए टाका कर चानीँ ज रसैनी के लागि देलन्कै। वहाय राति के बिछौना उठा के कन्हौ चल गेल। अबे ज बेचारा दुख कर मारल लटन्खट रसैनी कर खोज मँ दौर धूप करे लागल। जङ्गले जङ्गले छावन्लक, परन्तु ज रसैनी कर पता कतन्हौँ नहीँ पैलक। एकन्रा दैरङ्ग घबन्रैल देखि के, एक आदिमी कहिलन्कै कि, तोरा से ई चूकत भेलौ, कि ज लटन्कट फकीर कर फन मँ फँसि गेलैँ। अबे पछन्तैलैँ आरो ओकर खोज मँ दौर धूप कैला से कुछु नहीँ होतौ। ई बात पर हमे एक बात तोरा सुनाबैछियौ, जेकन्रा सदा फस राखे चहिअ।

॥ १५ बात ॥

एक चिरई कोइ गिरन्हत कर बाड़ी मँ जा करि के काँचा पाकल फर सभै कर सभै काटि जैल करैछिलै। गिरन्हत ओकर रोजे खोज मँ छेल। एक दिन अँगूर कर टट्टी पर जाल लगा के पकन्ड़लन्कै, आरो मारे चहिलन्कै। चिड़िया गिरन्हत के कहिलन्कै कि, जौँ तौँ हमन्रा छाड़ि देबह, हमे ई भले कर बदन्ली मँ तोरा कै टा बात बटे देबौँ, जेकन्रा सँ बड़ा नफा होतौ। गिरन्हत कहिलन्कै कि तौँ पहिनँ बता दे, तह हमे तोरा छाड़ि देबौँ। चिरई ओकन्रा तीन बात कहिलन्कै। एक तह ई कि बैरी जौँ आपन बस मँ आबि जाय, तह छाड़े नहीँ चहिअ। दोसर, जे बात धान मँ नहीँ आबे, ओकन्रा माने नहीँ चहिअ। तेसर, गेल चीज कर बासे पछन्तावे नहीँ चहिअ। आरो चौठ एक बात आरो छै, कि जते तौँ हमन्रा छाड़ी देमँ, तबे कहिबौँ। गिरन्हत ई सब बात सुनि के जेरङ्ग कहिलक किलै, सेरङ्ग करन्लक, आरो वँ ज चिरई के छाड़ि देलन्कै। तबे चिरई छत पर बैसि के कहिलन्कै कि, हमर पेट मँ सुखगी कर अन्ना से ओ बड़ मोती छेल। जौँ तौँ हमन्रा नहीँ छाड़न्तिहेँ, आरो मारि डालन्तिहेँ. तह ज मोती तोर हाथ लगन्तिहौ। गिरन्हत पछन्तावे लागल। वँ कहिलन्कै, हे गमार तौँ हमर तीनो बात एखनिहेँ बिसरि गेलैँ। कहिने कि हमे तोर बैरी किलूँ। जबे पकन्ड़ल किलैँ तह छाड़न्ला की किलौ। आरो सुखगी कर अन्ना कर बराबर तह हमे अपन्ने ही नहीँ खौ, किन्तु सुखगी कर अन्ना से बढ़ि के मोती हमर पेट मँ होएब कहिया धान मँ आबे सकैछौ। पर तौँ ई बात पर भरोसा कैलैँ। आरो अबे जौँ हमे तोर हाथ सँ निकसि गेलौ, तह पछन्तैला से की होइछे। एकन्रा सँ ई फल निकन्सैछे, कि पहिने से हर एक काम के साँचि बिचारि के करे चहिअ, आरो जबे कोइ काम बिगरि जाए तह पछन्तावे नहीँ चहिअ।

॥ १६ बात ॥

कोइ मातब्बर के दो बेटा छिलै। जबै ओकर बाप मरि गेलै तबै दुन्नो भै ओकर धन सपन्ना मँ बाँटि लेलन्कै। बड़न्का भै ओकर आपन टाका पैसा सुख चैन आरो खेल तमासा मँ उड़ाबे लगन्लै, आरो छोटन्का भै बड़ा ततन्बीर सँ बनिज बैपार करै लगन्लै। एक दिन बड़ भै छोट भै के उल्हन दे के कहिलन्कै कि, भै, कहिने दिन भर अनाज तौलब करेबँ। हमर सङ्गे रहँ, खो, पीएँ, चैन करँ। बहुत दिन पिछु जबै छोट भै लेन देन करि के बहुत टाका जमा करन्लक, तबै ओकर बड़न्का भै, जे राग रङ्ग आरो खेल तमासा मँ आपन सब धन उड़ा के भिखारी हो गेल छिलै, ओकर डौढ़ी पर आबि के कहे लगन्लै कि, भै, हमे तोरा पछिनँ ठट्ठा मँ उड़ैल छिलाँ। परन्तु जौं हमे ओ तोर तरह से बनिज बैपार करतिहा, आरो अनाज तौलतिहाँ, तऽ ऐज के पा भरि दाना दुन्ने उन्ने से माँगि के नहीं खैतिहाँ। साँच छिकै।

॥ आलस ईरङ्ग ची कीड़ा छै, कि धन के धूरा करि देबै ॥

॥ १७ बात ॥

॥ लालचो कुत्ता ॥

कोइ कुत्ता नदी कर कच्छा मँ एक हड्डी पैलन्कै आरो मुँह मँ लेलन्कै। जौं छैयाँ ओकर पानि मँ देखलन्कै ससुझलन्लक कि दोसर हड्डी छिकै। मारे लालच कर मुँह खोलक, कि ओकरन्हो* पानि से निकासे। ऊ हड्डी जे मुँह मँ छेलै, सेहो खोयलक। साँच छिकै।

माछी दूध पर बैठन्लै, आरो पाँख लटन्पटा गेलै। हाथ मलै आरो माथ धूनै कि लालच बुरा बलाय ॥

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* Emphatic for ओकरा, 'it also.'

REVIEWS OF THIS SERIES OF GRAMMAR.

"THE INDIAN CHRONICLE."

7th April 1884.

Mr. Grierson's Grammars.—It is impossible not to admire the amount of energy possessed by the educated European: and the legion of useful channels into which it flows in the pursuit of science or literature is equalled only by the effect and rapidity of the flow. People in this country and other countries "where the climate is sultry" are not capable of regular, sustained mental labour to such an extent as is possible in colder latitudes. The amount of work which an ordinary English or German student goes through daily, without in the least feeling fagged, is many times more than what we go through in forty-eight hours; and the fact is due both to climatic and constitutional defects, for we see that the climate alone of India—said to be the home of lassitude and the liver—has not affected the energy of Mr. Grierson. Now, it is not our intention to bespatter Mr. Grierson with fulsome flattery. But when we know that the duties of a civil servant in charge of an important district are multifarious and engrossing, and that a single moment of that precious commodity—spare time—is to him almost a forbidden luxury, we cannot certainly but admire Mr. Grierson for his *Seven Grammars of the Dialects and Subdialects of the Behári Languages*, of which the first three parts have just been published by the Bengal Government. To understand the difficulty of his task we must place ourselves in his position and suppose that we are called upon to write, within a stated period, and probably for the best part of that period away from a library, grammars of the unwritten dialects of Yorkshire or the Highlands, and yet our task would not be half so heavy as that of Mr. Grierson, for we have been familiarised with the English language from early infancy and gone through a regular and long course of school and collegiate instruction in that language, while Mr. Grierson's acquaintance with Sanskrit or Hindi must have been picked up

during the odds and ends of spare time between one official work and another. The object of these grammars, Mr. Grierson says, is to make many Behar officials understand "the *ganwari boli* of the witnesses who come into their courts;" and notwithstanding the extreme modesty and limitedness of this object, we are not prepared to say that it would be entirely served out by Mr. Grierson's very laborious work. Unless these Behar officials, for whom Mr. Grierson has toiled so heartily and so well, have his patience and perseverance, we think it is scarcely possible for them to understand the language of our "roughs" even with the help of these grammars. The fact is that many of these Behar officials are in search of a royal road to a knowledge of the dialects of Behar; and they will be certainly disappointed to find no indication of such a road in Mr. Grierson's book. To those who don't scorn the weary way of schooling one's self by regular study, Mr. Grierson's book will be most certainly a very useful help. But a higher and better object than the one mentioned by Mr. Grierson will be served out by his grammars, which possess exceptional philological and literary interest. They make the regeneration of the dialects treated by them a matter of near possibility. The dialects of Mithila or Bhojpore, though they will never supersede Hindustani as the common or standard language of Hindi-speaking India, they may become, now that they have got their grammars, written languages current within limited local areas, with more or less refinement according to the measure of progress. Whether these dialects are the dialects, technically so called, of any language that ever was or is now current in India, is a matter of pure philological speculation; but that they will remain in a subordinate position to what is now called the Hindustani language, is a fact which cannot be now doubted. Mr. Grierson, however, would leave a name behind him in India should his grammars, as we think they would, be the means of imparting to these dialects some sort of literary pomp and refinement even in the subordinate position they are to occupy. So much for the usefulness of these grammars. As to their intrinsic merit, it is simply sufficient to say that we have no particular grounds of complaint. Excepting occasional slips in the fables, slips which it is impossible for a foreigner, however careful, to avoid, and the unpopular character of some of the songs quoted as being popular songs, these grammars are highly satisfactory productions; and, considering the immense amount of labour they must have cost, and to which

we have alluded before, these little mistakes are not at all detractory in their character, and naturally dwindle out of consideration. On the other hand, Mr. Grierson's method of treating his subject is that of a practised grammarian: the explanations, where necessary, are full and lucid; the introduction in itself is a piece of rare merit; and the charts highly elucidatory. The Government of Bengal could not have entrusted the task to a better hand.

"THE INDIGO AND TEA PLANTERS' GAZETTE."

8th April 1884.

Mr. George A. Grierson's Seven Grammars of the Dialects and Subdialects of the Bihari Language.

In our issue of the 7th June 1882 we noticed shortly Part I, the Grammar of the Maithili language by Mr. Grierson, and on the 15th March of the following year we drew attention to the same author's Part II, the "Chrestomathy and Vocabulary." On the present occasion we have much pleasure in saying a few words regarding Mr. Grierson's Grammars of the Bihári language, which have just been completed. The work which Mr. Grierson has effected in these volumes is one of which men whose names are much better known amongst philologists and scholars might well be proud. To gather together a language of varying dialects, with no literary standard, almost without a literary existence, from the tongues of the people, and to construct grammars of the dialects for the use of students and scholars, so that future work in the same field may be rendered comparatively easy, is a task of no ordinary magnitude; and when a piece of such notable work as that under notice has been effected amid the discharge of onerous duties in the plains of India, under difficulties and deterrents of no ordinary kind, the work is all the more praiseworthy. It would be presumption on our part to attempt to criticise the grammars of Mr. Grierson, for the simple reason that his books are the only ones in existence which deal so fully with the dialects of Behár, and no person, either in India or out of it, knows more of the dialects treated of than Mr. Grierson himself. To officials, planters, and others whose

duties call them to mingle much with the people of Behár and the districts covered by the dialects dealt with, Mr. Grierson's grammars will be simply invaluable; while the philologist will find the work well worth his study. General readers do not as a rule turn to such works as those under notice either for relaxation or amusement, but it is nevertheless true that the study of a language reveals a storehouse of facts regarding the people using it which would quite surprise the majority of readers unaccustomed to attach little importance to the speech of the common folk. Among a people without a literature, or what amounts to no literature, the wisdom of gathered years is crystallised into proverbs: their emotions and deeper feelings find vent in song; and under the guise of fable a master-mind here and there gathers up much which give colouring and life to a dead past or a prosy present—pathos, humour, shrewd practical wisdom, and homely details which otherwise would perish. On a previous occasion we reproduced a few proverbs, and we venture now to present our readers with a song or two which may give some idea of the topics dealt with by the local verse-makers, and their treatment so far as a literal translation will admit. Here is a song sung by women in Shahabad district:—

See how this black-faced one beats me, abuses me, beats me.
I cleaned up the courtyard and brought water, and still he chides me.
Thus does he regard, O mother, my co-wife, while he makes out evil against me.
I am not thief nor a glutton, still he reproaches me falsely.
He beats me like seven donkeys and drags me about as if I were a pig.
See, O my neighbours! how he abuses me for no fault.
My stupid husband does not understand what I say, and keeps trying to set water on fire.
O Ambika! understand that he is blaming me openly.

The refrain of the following is "Ah Ram!"

In my sister-in-law's yard is there a sandal-tree, and upon it sits and caws a forest crow.
I will give thee, O crow! a morsel of milk and rice if thou wilt give me news about my love.
Sweetheart of thy beloved! say not beloved, beloved, for thy beloved also hath fallen captive to a young *tamorin*.
Alas! what is that country and that land like, and what the young *tamorin*.

Her body is delicate and her face is fair, and humble bees keep humming round her hair (so sweet is it).

Poison will I pound and venom will I eat, for he hath set that wanton before me.

Das Bulaki sang this ghato at a fit season, saying it, singing it, and her freinds consoled the deserted one.

The following fable is a fair sample of those given in Part I:—

Once upon a time somewhere a river rose and an earthen pitcher and a brass one were floated away. The brass pitcher said to the earthen, "Come along close by me and I'll take care of you." The earthen said, "The words which you have spoken are excellent, and I shall always be grateful to you and sing your praises for them; but, if you ask the truth, (I must confess to) this fear, that from the motion of the wave I may perchance be knocked against you. Now if I remain apart from you, while I am thus washed hither and thither, I will reach the bank somewhere; but if I meet you and anywhere accidentally knock against you, my belly will be burst." True it is:—

Hope in the great, but go not near them.

"THE ENGLISHMAN."

11*th April* 1884.

Mr. G. A. Grierson, of the Civil Service, has completed the work which he began so well, many months ago, of trying to formalise the Bihari language as spoken by the people in Bihar in general into a language that could be used in the courts and understanded of the people by publishing grammars of the dialects and subdialects of that language. These grammars will appear in seven parts, of which we have at present received three. The advantage of the system adopted by Mr. Grierson is that not only does he fully show, in the different numbers of his grammars, the variations of the dialects of the different tribes inhabiting various parts of Bihar, but by neatly executed maps he shows in different colours the localities in which the dialects are used. Some years ago Mr. Beames, who was then employed in Bihar, published a grammar of the Bhojpuri dialect, but this is now out of

print, so Mr. Grierson's grammar would have to be accepted as the authentic source of information regarding the language. Although the different dialects may not differ very much in their spoken form, there is sufficient difference to establish the fact that they are not one and the same. This distinction without a difference Mr. Grierson's grammars fully point out, and there can be no doubt that they will be found most useful by all officers employed in Bihar. The scope of the work is, the author tells us, so arranged that the grammar of each dialect or subdialect shall be, so far as is possible, uniform with the others. The series consists of seven grammars, arranged as follows :—

(1) No. 1 refers to the Bhojpuri dialect of Shahabad, Saran, Champaran, and North Mazaffarpur.

(2) No. 2 refers to the Magadhi dialect of Gaya and South Patna.

(3) No. 3 refers to the South Maithili dialect, mixed with Bhojpuri, of Central and South Mazaffarpur.

(4) No. 4 refers to the South Maithili dialect of South Darbhanga, North Munger, and the Madhepura subdivision of Bhagalpur.

(5) No. 5 refers to the South Maithili dialect affected by the Magadhi of South Munger.

(6) No. 6 refers to the Maithili-Bangali of South Bhagalpur.

(7) No. 7 refers to the Maithili-Bangali of Central and Western Purniya. In Eastern Purniya a dialect of Bangali is spoken which is not represented in these grammars.

Mr. Grierson, whose work, beyond the cost of printing, has not cost the Government a single pice, is well deserving of some particular recognition for his philological services.

"THE BEHAR HERALD."

22nd April 1884.

The Language of Behar and Northern India.

We owe an apology to Mr. Grierson for not being able to notice earlier the first three parts of his "Seven Grammars of the Dialects and Subdialects of the Bihari Language" which we have received. The first part contains a general introduction to the whole series. Part II treats of the Bhojpuri dialect of Shahabad, Sarun, Champarun, North Mozufferpore, and the eastern portion of the North-Western Provinces, and Part III of the Magadhi dialect of South Patna and Gaya. In the historical sketch prefixed to the book, Mr. Grierson finds objections to the use of the word "dialect" in its popular acceptation to the various forms of speech spoken of above. He says:—"There is this other grave objection against the use of the term 'dialect' that this term, as popularly (though not scientifically) accepted, necessarily presupposes the existence of some one closely connected form of speech to which the dialects can be referred as a standard." With all our respect for Mr. Grierson's scholarship in Hindi, we cannot bring ourselves to agree with him on this point. We are of opinion that all the various forms of speech prevalent in different parts of Behar and the North-Western Provinces are but dialects of one language, and can be referred to literary Hindi as a standard. This literary Hindi may not be very rich in its literature, but it exists all the same and furnishes the common standard by the light of which all of them are to be viewed and examined. The Ramayan of Toolsidas and the school-books taught in the educational institutions of the country supply instances of this literary tongue. The language of the Muggerpal ryot or the Shahabad shopkeeper may be as different from that of the *Ramayan* as the language of Sam Weller from that of *The Pickwick Papers* or of Dandie Dinmont from that of the *Guy Mannering*. But this we think is hardly a reason to consider that the *Ramayan* typifies a language entirely distinct from that of Monair or Bhabuah. Our own view on this subject is that the colloquial forms of speech treated of in Mr. Grierson's grammar, as also those which he calls "the Hindi dialects," are all but different varieties of the same language. The dialect of Dorset differs in many particulars from

that of York, some of them as material as those in which the Behari and Hindi disagree. The language of common parlance being more subject, from the very conditions under which it exists, to phonetic decay and dialectic regeneration, is far less inflexible in its character than the literary dialect, which in time is stereotyped from the fact of its being reduced into writing. And where the geographical area over which it extends is considerable, differences spring up much sooner and are more numerous than in comparatively shorter tracts of country. It will be as reasonable to say that because a Shahabad cultivator would use the provincialism "ghor'wa" for "ghora" (horse) or pronounce the Hindi word "langoti" as "nangot," the Magadhi and Hindi are not dialects of the same language, as it would be to hold that because a low-Londoner would pronounce *horse* and *education* as *orse* and *heddication* that they are not speaking English. Similar provincialisms are to be found in all languages. They occur in the Bengali. As an instance of the difference in pronunciation between the Behari and Hindi languages, Mr. Grierson cites the verb পড়ব, meaning "to fall," and says that Behari has often র where Hindi has ড়. This word, he points out, is pronounced as পরব "parab" in the Behari, while the র is changed into ড় in Hindi. The self-same divergence, however, is to be found in different parts of Bengal. Some of the Eastern districts invariably pronounce the letter ড় of the literary Bengali as র়. We are not sure, however, whether the same invariability is observed in the pronunciation of this letter in all the dialects of Behar. In Patna, at any rate, the word "parab" is always pronounced as পড়ব as in the Hindi. Another very frequent provincialism met with in various parts of Bengal is to be found in the interchange of ন (N) into ল (L) and *vice versâ*, the word লৌকা being pronounced by the common people as নৌকা and নবুই as লবুই। Such discrepant pronunciation therefore can hardly be considered as a well-defined characteristic demarcating one language from another. More curious changes of pronunciation than any pointed out by Mr. Grierson are known to take place in the Bengali as we pass from one district to another. In some parts of East Bengal the dental স (S) is changed into the aspirate হ (H) as the Sanscrit স is changed into হ in Zend and the modern Persian—*Sindhia* (from *Sindhoo*) being changed into *Hindia*, the primitive form of the modern *India*, by the followers of Zoaraster, and the Sanscrit *Saptam* into the Persian *haptam* by their

descendants. Another interesting illustration of this peculiarity is to be noticed in the derivation of the word "Ormuzd" as given by Professor Max Müller. He says that it is a contraction of a form of *Ahura mazdao* to be found in the cuneiform inscriptions of the age of Darius and Xerxes, which latter phrase is itself traceable to the Sanscrit *Asura medhas* (the Wise Spirit). But we are digressing. Under the head of *Derivation* the book before us, in noticing the peculiarities which, according to the differentiate Hindi, from the cognate dialects of Behar, says "the singular possessive (or genitive) of the personal pronouns has in Behari a medial *o*, but in Hindi *e* or *â*: thus Behari *mor*, 'my,' but Hindi *merau* or *marau*. Compare the Bengali *mor*." But this Bengali *mor* should have suggested to the learned author that the example he has cited does not indicate any material diversity of character of the dialects referred to. *Mor* in Bengali is simply a contraction of the more generally prevalent word *ámár*, and is only used by the vulgar in some parts of the country. In Behar, moreover, the word *mor* is not at all of general application. In Patna the word is very seldom if at all used even by the common people. As this review has already run to the length of an average newspaper article, we stop here for the present.

"THE SATURDAY REVIEW."

Dialects of Hindi.*

2nd May 1885.

Just thirty years ago the late Mr H. H. Wilson, in the Preface to his Glossary of Revenue, Judicial, and Useful Terms, remarked that the peculiarities of the Hindi dialects had never been investigated, and that we only had a grammar of one of them, the Braj, which was somewhat meagre. He also

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* *Seven Grammars of the Dialects and Subdialects of the Bihárí Language spoken in the Provinces of Behar, in the Eastern Portion of the North-Western Provinces, and in the Northern Portion of the Central Provinces.* In Four Parts. Compiled, under the orders of the Government of Bengal, by George A. Grierson, B.C.S., Officiating Joint-Magistrate of Patna. Calcutta: Bengal Secretariat Press.

said that " each province may be said to have its own form of Hindi, and in Behar, Bhojpur, Benares, Brindaban, Delhi, various shades of it are known under the appellations of Magadhi, the dialect of Magadha or South Behar; Maithili, that of North Behar or Purnea, and Tirhut; Bhojpuri, that of Bhojpur; Purbi, Eastern; Braj Bhakhá, or the speech of Braj, and others." A more recent and high authority declares that it is not very easy to define the exact limits of Hindi. It is said roughly to be spoken by eighty millions of people, and to extend over nearly 250,000 square miles. Its boundary on one side may be given as Nepal and the Terai. On the other the Hindi crosses the river Nerbudda, enters the country of the aboriginal Gonds, and touches on the Uriya and the Marathi languages. It is difficult to draw a line or prescribe a limit. Orientalists differ considerably as to its schools, standards, and divisions or subdialects. All that can be laid down for certain is, that there is a Hindi literature of some extent, including such old works as the Ramayana of Tulsi Dass and the Mahabharata of Gokulnath; that the character most in use is the Nagari or Sanskrit, written from left to right; that, if we include the semi-Dravidian and semi-Kolarian dialects we may count fifty variations; and that any scholar with a fair stock of Sanskrit will be able at once to master the most common forms of Hindi, and with a little pains its grammatical and linguistic vagaries. Residence in a district or Division, combined with a quick ear for pronunciation, can alone enable an Englishman to understand the rustic speech of a Kurmi or an Ahir.

To a scientific investigation of the parent languages of India as well as of their offshoots, Englishmen and some natives have both contributed. Such works as the late Raja Radhakant's Sanskrit Dictionary and the Bengali Dictionary of Ram Kamal Sen are well known. But the most prominent class of explorers have been missionaries and members of the Civil and Military services of the Government. Their labours have been most serviceable in what we may call the jungles and bypaths of oriental dialects. Strange local terms, quaint sayings, current satirical songs, weights, measurements, customs, have been collected, sifted, and compared by officials as a mild sort of recreation after the real work of the day, or at scattered intervals of leisure. The native student is a lukewarm Gallio in these things. No doubt much has been familiar to him from his childhood. But the high-born Pundit scorns the coarse language of the villager, and though under

the direction of an Englishman his intimate knowledge of Hindu life can be turned to a profitable account, it is to Englishmen that we owe most of the collections, vocabularies, and elementary works that bring home to the average student the vast and comparatively untrodden field of exploration that still lies before him in India.

Mr. Grierson, the compiler of the four little grammars before us, has not been many years in the service ; for he has not yet attained to that enviable position, the charge of a district, with its two or three magisterial subdivisions, its million or two of Hindus and Mahommedans, and its multifarious duties. But he has certainly made a very good use of his time. To some evident acquaintance with one of the classic languages of the East and the more correct forms of the vernacular and spoken dialects, he adds a mastery over the rude language of the agriculturist and an ability to superintend the labours of Pundits and Inspectors of Schools. We are by no means satisfied that Mr. Grierson's nomenclature is happy or likely to be permanent. He argues apparently that there is no universal or paramount standard of Hindi to which every offshoot or dialectic variety can be referred, and that the term Hindi ought not to be applied to that form of the language which is spoken in Behar. We fear that this attempt to expel Hindi with a pitchfork will end like many others. "Bihari" may be defensible on philological grounds. It might have been adopted by Imperial edict some time before the reign of Akbar, had Mr Grierson been then consulted, or had he filled the post of one of that emperor's lieutenants. But it will be long before Bihari finds its way into popular acceptation. The Mahommedans of Lower Bengal obstinately persist to this day in applying the term *Farsi* or Persian to the diluted Hindustani which they are in the habit of writing and reading. Moreover, as Mr. Grierson subdivides his new language into many branches, and does not, so far as we make out, set up any one high standard of "Bihari," there was every reason why he should have contented himself with an original, a well-understood, and a by-no-means inaccurate philological term, Hindi. His inquiries into the Hindi language as spoken in various districts of the great Behar province have led him to the conclusion that it was divisible into seven branches, of which he now gives us three—Bhojpuri, Magadhi, and Maithili or Maithil-Bhojpuri. The first term includes nearly all the Behar districts north and east of the Ganges, and that of Shahabad.

The second comprises South Patna and Gya; the third a part of Mozuffarpur, formerly known as Tirhut. We presume that he will eventually give us other grammars for Hindi as spoken in Bhaugulpore and Monghir, which he calls Munger, and some day, perhaps, for Hazaribagh and the districts of the South-West Frontier Agency. It is true that Mr. Grierson argues for some radical distinctions between the real Hindi or Braj Bhakha and his new bantling the Bihari. He lays stress on pronunciation, on the declensions and participles, and on the use or omission of the particle *ne*, on the conjugation of verbs, on construction, and on the vocabulary. Pronunciation is surely a weak argument. Every scholar of modern languages knows how differently Italian is pronounced at Venice, Siena, and Naples; French in Provence or Picardy; and German in Hanover or Switzerland. Need we mention the difference in speech between a Somersetshire and a Northumbrian peasant? Or, to take an illustration from another part of India not so remote from Behar, has Mr. Grierson ever compared the speech of a boatman from Noacolly or Sylhet with that of a Kaibarto from Beerbhum? He may rely on it that he will be startled by the way in which one of these two speakers of one common language, the Bengali, elides or alters consonants, and plays havoc with verbs, moods, and tenses. Neither do peculiarities in the use of nouns and verbs and their terminations seem to us sufficient to make out his case. Differences between weak forms and strong forms, long vowels and short vowels, verbal nouns and postpositions, between one future tense which ends in *ab* and another which ends in *as*, omissions and redundancies of tenses, peculiarities in the formation of causal verbs and other queer metamorphoses, merely show to our thinking that Hindi has more dialects or subdialects, and branches out into more channels, than Orientalists had fully recognised. Constructions and vocabularies may differ, but on analysing some of the compiler's specimens we find them to differ more in appearance than reality. All the same these commentaries with grammars and vocabularies will be serviceable to juniors when shifted suddenly from Sasseeram and its soap manufacture on the Grand Trunk Road to the subdivition of Kishengunge in Poornea, under that useful and inexorable formula of the Secretariat,—"the exigencies of the public service."

In the general student not expected to trouble himself too much about the varying termination of the Hindi verbs, to remember all about vocalic

roots and periphrastic tenses, and to say exactly where the Bhojpuri slides into the Maithili dialect, more interest will be awakened by the specimens of conversation between two villagers, the fables, and the songs sung at marriages and other festive occasions. If not real gems and treasures, they are lively, original, and illustrative of agricultural life. Some of them are familiar enough. The dog with a piece of meat or bone in his mouth of which he sees the reflection in the water ; the tiger that divides the stricken deer into three parts and takes all three for himself; the milkmaid indulging in visions of wealth, who smashes her pot of curds to atoms; the rich man who has one idle and one industrious son; the farmer who, by the illustration of a faggot, impressed on his children the fact that union is strength, and divers others, are well known from Æsop's time in the nurseries and schools of the East and the West. But some of the songs may be as new to many as the minstrelsy of the border was when first discovered by Walter Scott. We select specimens. The successive ceremonies of a marriage, the arrival of the bridegroom at the bride's house, the scattering of rice, and the introduction of the barber who cuts the nails of the happy pair, are well described in a blessing sung at marriages. The bride is naturally compared to Sita. Gauri, the wife of Shiva, and Ganesa, are duly invoked, and jests are passed round, not of the most delicate kind. The poet invokes all manner of happiness on the couple and takes care that his own name shall not be forgotten. In a climate where health, life, and comfort depend on the regularity of the seasons, songs of the whole year and of particular months have a peculiar significance. Asarh (June–July) is a happy month as the beginning of the rains ; that the next month, Sawan, should be "a fire of exceeding sorrow" has no meaning unless we infer a failure of rain. It is everywhere in Northern and Central India, and in Bengal Proper, the wettest month of the year. Kartik (October–November) is distinguished by bathing in the Ganges ; Pus or Pos (December–January) by excessive cold and well-wadded quilts; Phalgun (February and March), by the Holi and its repulsive red powder ; and Jeth (May and June) by a hot wind that roars and howls and turns the atmosphere into a furnace. The month of Chait (March and April) has several songs of its own. It is an auspicious month for marriages. The hot season has set in, and it is the time for Krishna to sport with the milkmaids in the woods of Brindaban and Mathura. A young woman asks a crow for news of her

beloved, and is told that he has been captivated by another young woman who sells betel-leaves, whereupon she threatens her rival with poison. Another wife, not so ill-fated, watches anxiously for her lord and promises a golden bracelet in return for good news of him. A third is very properly apprehensive lest her faithless husband should be caught in the rain and get wet through. A fourth boasts that the turban of her husband will shine in the assembly of men like a sword in battle or the *chalhwa* fish in the lake, which is rather an anticlimax.

Another song of the seasons makes the east wind to blow in Sawan, as it often does; the lakes and ponds to be filled with water in Bhadon, and the cold season to be felt in Kartik, which it would be in any part of Upper India as far down as Behar. A song in which one Churila is asked by a wife to play the flute, and having first excused himself for fear of the dogs and the watchman, at last yields to her importunities, would hardly commend itself to an Inspector of Schools. The sequel is not decent, as the minstrel, whom the frail one believes to be a prince, turns out to be a low-caste Dosadh. A divided household is illustrated by one wife who complains that she has to sweep the courtyard, draw water, and endure blows and abuse, as if she were seven donkeys, while all the honour is paid by the husband to her co-wife. Another faithful wife dressed herself in red and sought in vain for her husband at Gokul, Brindaban, and Benares, in the jungle and in the mountains, and found him not, because all the time he was in his own house. One young wife gets much abuse from her mother-in-law for her clumsiness in breaking the broom with which she is sweeping the courtyard, and invokes the aid of her elder brother, who is supposed to have a cooly with a load of new brooms ready to hand. The nectar or drink of Rama is so powerful in one ditty that ordinary men become deaf or die when they drink it. Only saints like Durab, Pahlad, and Mirabai can swallow it; and Kabir Das, whom we take to be the poet himself, will have to leave the world if he drinks more of it. There is a flavour of antiquity about some of the above songs. Others clearly show that village bards are not extinct, and that new songs are made regarding social and political changes. The Maharaja of Domraon is a personage of consequence in the district of Shahabad. He maintains, we find from Mr. W. Hunter, a dispensary in his native town at his own cost, and owns many villages. But

when Koer Sing, described in the song as the Babu, went a-hunting, or, as would have been said in Scotland, was "out" in the year 1857, and had a fight with the English at Hetampur, the Maharaja did not come to his assistance, whereat the hinds of the forest wept. A more recent song commemorates the linguistic revolution accomplished, if we mistake not, by Sir G. Campbell when Lieutenant-Governor of Bengal. The member for the Kirkaldy Boroughs, with a benovolent despotism which his constituents may scarcely credit, abolished the Urdu language and the Persian character in which it is written by a stroke of the pen. We are sorry to say that in two songs commemorative of his masterly stroke of business Sir George's name is not actually mentioned. He is, however, introduced as the Lord Sahib to whom the case was represented by Baboo Bhuban Deb Mukerji, a Kulin Brahman of Bengal, Inspector of Schools, and now a Companion of the Indian Empire. The consequence of his interview or correspondence with the Lieutenant-Governor, for we are not told which, was that the language of the Javans or Mahomedans was banished. The Nagari character was restored. Persian books were to be sent to the spice-seller—*in vicum vendentem thus et odores*; forgeries, hitherto common in the Persian character, were prophetically to cease when the Hindu could write in Kaithi or Nagari; and all men were invited to sing the praises of her Majesty the Queen by the poet Ambika, who adds a prayer that her reign may last as long as the sun and the moon.

In Part III of the Seven Grammars Mr. Grierson gives us some fifteen pages of a vocabulary of the Magadhi dialect as spoken in Gaya and the south of Patna. Many of the terms are expressive of agricultural customs, rude domestic implements, garments, ornaments, insects, and articles of food. The compiler is justified in saying that few of them will be found in any Hindi dictionary. We can assure him that we have looked in vain for a good many in the new and copious dictionary of Mr. Platts. There are words which express the ox nearest the post in a threshing-floor, or the animal on the right hand of the pair attached to a harrow. The word *bes*, which Mr. Grierson thinks to be Hindi and translates as "all right," strikes us as a mere corruption of the Persian *besh*, "capital," "excellent." In this sense we have known it constantly used. *Galu* in the vocabulary is "false;" in Mr. Platts's, it is "boastful." *Tapawan*, similarly, is "wine."

Mr. Platts interprets it as "a libation." There is perhaps not much difference between the two. *Chev*, 'to cut,' we should derive from the verb *chedna* and not from *katna*, as Mr. Grierson does. He gives a number of meanings to the word *majha*. It is the angle on which the front of a cart rests; ground-bait for fishes; and a plaster of powdered glass applied to kite strings by a kite-flier who wishes to cut his rival's kite. Mr. Platts gives the last meaning only. *Dah* with Mr. Grierson is a ditch; with Mr. Platts and with other experts it is an abyss or pit. *Nara* is interpreted as straw. More correctly it is the stubble which remains on the field after the crop has been cut by the sickle and carried away. The common word for straw is *bichali*. We have no doubt that the grammars of the remaining dialects will be marked by the same diligence, accuracy, and method. But we must warn Mr. Grierson against the snare of a captivating theory or the discovery of a new language. We have compared his translated fable with the original in different dialects, and his new classification of verbs, potentials, completives, frequentatives, and desideratives, which, however ingenious, are merely old acquaintances under new aspects; as well as the vagaries of verbal nouns and grammatical forms, and we see no reason to think they are other than mere dialectic varieties of Hindi, mainly due to circumstances and places. But he has made a valuable contribution to Hindi literature, the more remarkable because makers of dictionaries have too often been unacquainted with village life; and the district officer, who knows that life thoroughly, has had no time to compile even a vocabulary. Mr. Grierson is one who can get at the speech of rustics and can put it into a shape for which scholars and pundits may be thankful.

"THE INDIAN ANTIQUARY."

1st July 1885.

SEVEN GRAMMARS of THE DIALECTS and SUBDIALECTS of THE BIHARI LANGUAGE. By G. A. GRIERSON, B.C.S.—Calcutta, Bengal Secretariat Press, 1883.

THESE little volumes, four only of which have as yet appeared, show the immense progress that has been made in the study of Indian dialects since

I published my article on the Bhojpurî dialect, seventeen years ago, in the *Journal of the Royal Asiatic Society* (Vol. III, 1868). In the first place, it is now clearly recognised that the term Hindî, as used by Europeans, is merely a vague expression for so many of the Aryan dialects as have not been distinguished by territorial names. I had partially grasped this fact, though not fully, when I wrote the remarks on p. 31 *et seq.* of Vol. 1 of my *Comparative Grammar of the Modern Aryan Languages of India* in 1872. All round the outer edge of Aryan India is a circle of kingdoms or provinces; Bengal, Orissa, Mahârâshtra, Gujarât, Sindh, Pañjâb, Nepâl; and the "Indian," or, as the Muhammadans called it, the Hindî, spoken in each of these places came by degrees to be called Bengâlî, Oriya, Marâthî, and so on.

But in the centre there remained a vast area for which no special name was found: it was merely Hindî, and its language or languages were all merely Hindî. It has long been known that under this general term were included forms of speech differing very widely from each other, and it only remained for some scholar to enquire into the subject and classify these various forms, referring them to their proper relationships. Mr. Grierson has done this for the Eastern part of the hitherto undefined area, and he has therefore a perfect right to give a name to the form of speech whose independence he has successfully established. Indeed, it is highly probable that had the province of Bihâr, like the neighbouring province of Bengal, maintained itself in independence of the crown of Delhî for any length of time, its language would have been called Bihârî many centuries ago.

In the second place, the researches of Dr. Hoernle into the obscure subject of the Prâkrit dialects have placed it beyond a doubt that these forms of speech fall into two groups, called respectively Mâgadhî and Saurasênî; the former being the elder of the two and at one time probably the only language of Northern India, the latter and younger having gradually extended from the west eastwards and pushed the older language before it, till the domain of Mâgadhî lay entirely to the east of a line drawn north and south through Benares, though its influence on the Saurasênî resulted in the growth of a mixed dialect called Arddha-Mâgadhî, which seems to have extended far to the west. At a later period Mâgadhî pushed to the south-west through the Marâthâ country, but in the valley of the Ganges it never seems to have got much further west than the longitude

of Benares. From this it follows that the dialects spoken in Bihâr have very much less connexion with those spoken in the western parts of the loosely-defined and misleadingly-designated "Hindî" area than they have with the other speech forms of Mâgadhî origin, such as Bangâlî and Oriya.

While, however, I fully agree with Mr. Grierson in separating Bihârî from the so-called Hindî, I feel a little difficulty in following him when he divides his newly-discovered language into so many as *seven* dialects. Indeed, he himself seems rather doubtful on this point, for he admits on p. 15 of the Introduction that there are in reality only *three* dialects—Bhojpurî, Maithilî, and Mâgadhî, and his seven grammars are, or are to be, made up by giving, in addition to these three, four mixed forms, such as Maithilî affected by Mâgadhî, Maithilî-Bangâlî, and so on. All this extremely fine classification and subdivision, though it entitles Mr. Grierson to high rank among scientific philologists, is rather out of place in hand-books intended to teach officials the patois of their districts.

When one comes to look even at the three leading dialects, one finds them so very much alike that a grammar of any one of them would almost be a sufficient guide to the whole group. Take for instance the pronouns. That of the first person may be summarised as follows:—

	Nominative.		Oblique.	
	Short form.	*Long form.*	*Short form.*	*Long form.*
Singular, "I" . .	meñ.	ham.	morâ.	hamrâ.
Plural, "we" . .	hamanî,	hamrani.	hamanî.	hamranî.

The only deviations from this scheme are that *men* is not used in Magadhî or South Maithilî; that North Maithilî uses *moh* as well as *morâ*; that Bhojpuri adds *kâ* to *hamanî*, and all the dialects use also *ham sabh* and *hamrâ sabh* for the nom. and obl. plural respectively. The same close similarity runs through all the parts of speech. Apart from this defect of over-refining and over-classifying, which is a defect only in so far as it tends to embarrass the practical student, these little grammars are as complete and perfect as can be desired. The arrangement is admirable, being both scientific and simple. The rules are clear and not too numerous, and the examples well chosen and carefully worked out. As none of these languages possesses any literature (with the exception of Maithilî, which

has a little poetry), there is no recognised standard of speech for any of them, and it is therefore inevitable that there should be many varying forms for every person of every tense. Mr. Grierson's trained musical ear has enabled him to detect a very large number of these variations,—very many more, in fact, than are apparent to the ordinary observer; and all of these are very fully given. It would have been well if some effort had been made to select for each person or tense one form, to be considered as the standard form, from which the others should be held to be deviations. By this means the vagaries of rustic pronunciation might by degrees be reduced into manageable limits.

Specially noteworthy is the attempt to indicate several fine distinctions in vowel sounds by signs borrowed from the Gurmukhi character—a measure in which Dr. Hoernle took the lead, and which, it may be hoped, will become general.

JOHN BEAMES.

"THE ATHENÆUM."

25th July 1885.

SEVEN GRAMMARS OF THE DIALECTS AND SUBDIALECTS OF THE BIHARI LANGUAGE. BY G. A. GRIERSON. Parts I—IV.

THE enthusiastic Professor Garcin de Tassy close upon sixty years ago laid down a broad distinction between Hindí and Hindúí, comprising under the latter denomination the more archaic literary forms of the Hindí language in which the poems of Chand, Súrdás, Tulsídas, and others, and the hymns of the mediæval reformers were composed. It is only within the last fifteen years that, upon a better acquaintance with the numerous varieties of Hindí speech, that distinction has been abandoned, and the various languages, dialects, and subdialects spoken within the Hindí area have gradually been classed according to a more scientific arrangement. The investigations of Dr. Trumpp ('Sindhi Grammar,' 1872), Dr. Hoernle ('Essays on the Gaudian Languages,' 1872-74), and the Rev. S. H. Kellogg ('Hindí Grammar,' 1876), and his own continued labours in this field, enabled Mr. Beames to work up in the latter part of

his 'Comparative Grammar' (1872-79) a mass of fresh material, while Dr. Hoernle's 'Gaudian Grammar' (1880) laid a solid foundation for all subsequent researches on the dialects of Eastern Hindi, and pointed out the wide gulf which separates them from those of the Western Hindí group. Mr. G. A. Grierson, aided by Dr. Hoernle, has since devoted his studies exclusively to the Eastern Hindí dialects, which are spoken by some fifty to sixty millions, over an area extending west to east from Benares to Purníyá and north to south from the Himálayas to Jabalpúr. These dialects are comprised by him under the general name of Bihárí, and embrace the Maithilí, Bhojpúrí, and Mágadhí, each again with various local subdialects. The Asiatic Society of Bengal a few years ago published his grammar, chrestomathy, and vocabulary of Northern Maithilí; and the Government of Bengal subsequently commissioned him to compile for the use of the Bihár officials a series of grammatical manuals of the other local dialects spoken throughout those parts, which differ from one another far more in grammar than in vocabulary. The first half of this series, consisting of an introduction and grammars of the Bhojpúrí, Mágadhí, and South Maithilí dialects, is now before us. Of these the first-named covers the largest extent of country, running from the Himálayas down to Jabalpúr in the Central Provinces; it has few local varieties, and possesses no literature; neither does Mágadhí, which is spoken throughout the south of the Patna district, the whole of Gayâ, and the north of Chutiá Nágpúr. None of its peculiarities appears to point to its descent from the Mágadhí of the Southern Buddhists or the scenic Prakrit of that name. Maithilí, spoken in its greatest purity in the northern half of the Darbhangá district and in the Supaul subdivision of North Bhágalpúr, is the least developed of the Bihárí dialects; and as "it still retains many old forms which have been lost by the two other more advanced dialects," it is specially worthy of the attention of philologists, "as offering a key to a number of grammatical puzzles which would otherwise remain unsolved." We may well say that these valuable monographs mark altogether a new departure in modern Indian philology, and we are glad to have received within the last week or two the first instalment of the great Bihárí Dictionary which Mr. Grierson and Dr. Hoernle have had in hand for some years.

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THE BIHARI LANGUAGE.*

DIALECTS of what has been conveniently called the Bihari language are spoken in the province of Behar, in the eastern portion of the North-Western Provinces, and in the northern portion of the Central Provinces of India. These districts all lie along the Ganges and its affluents. They are administered by British officials, who are supposed to be sufficiently qualified as regards matters linguistic when they have passed an examination or two in Hindustani or Bengali, according as they belong to the Local Government of Upper or Lower Bengal. But when these officials come to have dealings with the natives they are, at first, at a loss how to address the latter, who, apparently, speak neither language. For many years past Mr. George A. Grierson, of the Bengal Civil Service, has devoted his leisure to the study of these local dialects and subdialects. The importance of the subject led the Bengal Government in 1881 to depute Mr. Grierson to compile a series of Bihari grammars, and the first part of these was published in 1883. Since then four other parts have been issued, and two more—making seven parts in all—are to come. Each part, in reality, represents a separate grammar, the method adopted differing from that used in Dr. Hoernle's "Comparative Grammar of the Gaudian Languages," which was the first attempt at reducing them to rules. The historical introduction with which Mr. Grierson commences the series is a valuable contribution to Oriental philology. He traces back the numberless dialects now existing in Northern India to two Prakrit languages which divided that immense area between them, and both of which could boast of possessing literatures. One of these, the Sauraseni language, is preserved for us in the Sanscrit plays, and Magadhi, the other, is also found in them, although to a lesser extent. The two differed as much as do French and Italian. Some useful maps are given to illustrate the origin, and also the present distribution of languages and dialects.

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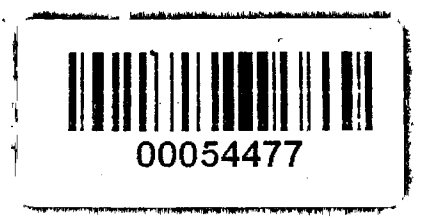
* Seven Grammars of the Dialects and Subdialects of the Bihari language. Parts I—V. By GEORGE A. GRIERSON, B.C.S. Trübner and Company. 2*s.* 6*d.* each Part.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